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THE
SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY

MAJOR B. D. BASU, I.M.S.

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THE MATSYA PURANAM

PART II—CHAPTERS 129—292.

TRANSLATED BY

A TALUQDAR OF OUDH.

PUBLISHED BY
SUDHÎNDRA NÂTHA VASU
FROM THE PÂṆINI OFFICE, BHUVANEŚWARÎ ÂŚRAMA, BAHÂDURGANJ
Allahabad
PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS
1917

OM.

To The Hon'ble Sir James Scorgie Meston,

K.C.S.I., LL.D., V.D.,

LIEUTENANT-GOVERNOR OF THE UNITED PROVINCES OF
AGRA AND OUDH,

IS RESPECTFULLY DEDICATED THIS TRANSLATION OF THE SACRED MATSYA PURANAM
WITH HIS HONOUR'S KIND PERMISSION
AS A TOKEN OF THE TRANSLATOR'S SINCERE ADMIRATION FOR HIS HONOUR
WHO BY HIS UNRIVALLED SYMPATHY
FOR THE PEOPLE OF THESE PROVINCES
WHOM PROVIDENCE HAS CALLED HIM TO RULE
HAS ACQUIRED THEIR EVERLASTING GRATITUDE AND AFFECTION
AND WHOSE BENEFICIAL ADMINISTRATION
THEY WILL ALWAYS COMMEMORATE
BY THE FOLLOWING SONG—

इयं सौधे लग्ना जनहृदयमग्नाद्रुमदलैः,
समंताद्वाकीर्णाकलितरुचिपूर्णा सुसरणिः ॥
अये ज्येम्स म्यस्टन त्वदिह गमनानन्दगिरितो,
गलन्ती शोभानां सरिदिव वहन्ती विजयते ॥

PREFACE.

THE Purâṇas are indispensable to students of comparative mythology, sociology, Folklore, and religions. But these being so many *Encyclopedias Indica*, not only a thorough knowledge of Sanskrit is necessary to understand them, but an acquaintance with several branches of human knowledge, such as Astronomy, Botany, Zoology, Engineering, &c., is necessary for one who wishes to critically study them. Very few possess such knowledge. It is, therefore, that the study of the Purâṇas has been neglected by Sanskrit scholars.

The translation of the first part of the Matsya Purâṇa published by Pâṇini Office has been very favorably received by renowned Sanskrit scholars. It is hoped that the present part also will meet with their approval. It would have been better to have added to this part Appendices on Paurâṇik Astronomy, Botany, Zoology, Engineering and other subjects, but alas, the scholar whose desire it was to do so and who was competent to have performed that task satisfactorily, is stricken down with paralysis brought on by overwork. My brother, Rai Bahadur Śrisa Chandra Vidyârnava, not only studied Sanskrit very critically and for which he is well-known to sanskrit scholars all over the world, but has been an earnest student of Mathematics, Astronomy, Zoology, Physical Sciences, Engineering and other useful branches of knowledge. A great mathematician of our time has very truly observed that "Novel ideas are more apt to spring from an unusual assortment of knowledge not necessarily from vast knowledge, but from a thorough conception of the methods and ideas of distinct lines of thought."*

It is this "unusual assortment of knowledge" and "thorough conception of methods and ideas of distinct lines of thought" which have enabled my brother to form novel ideas on many subjects.

A volume in the series of the Sacred Books of the Hindus will be soon published dealing with the Devatas or Gods and Godesses of the Hindu Pantheon, and other topics of interest to students of Hindu mythology, epics and classics. This is from the pen of a distinguished Sanskrit scholar of versatile talents. This volume will also serve to a great extent as an Appendix to the Purâṇas.

The importance of the Matsya Purâṇa to students of Indian Architecture is evident from the extract given below from one of the essays of the late Râjâ Râjendra Lâla Mitra—

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* P. 188 "An introduction to Mathematics," by A. N. Whitehead, Sc. D., F. R. S.

"The Purâṇas afford directions regarding the seasons and stellar conjunctions most favorable for commencing the building of temples and houses, and the ceremonies to be observed on such occasions. Thus the *Matsya Purâṇa*: "The man who commences a building in the month of Chaitra, earns ill-health; he who does so in Vaiśâkha gains wealth and jewels, but in Jaisṭha, he encounters death. Should he begin it in the month of Âṣâdha, he will obtain slaves, jewels, cattle and a good complexion. In Śrâvana, he will secure friends, and in Bhâdra lose them. A house begun in Âśvina brings on the death of one's wife, in Kârtika, the gain of wealth and corn, in Mârgaśîrṣa, abundance of food, and in Pauṣa, the fear of thieves. It is ordained that the month of Mâgha ensures gain and learning, but it also brings on fire; while Phâlguṇa gives offspring and gold. Such are the effects of seasons."*

Of lunar constellations the following are described as the most appropriate, *viz.*, Aśvinî, Rohinî, Mûla, Uttara Âṣâḍha, Uttara Bhâdrapada, Uttara Phalguṇî, Mriga-śirṣa, Svâtî, Hastâ, and Anurâdhâ."† Of the days of the week, Sundays and Tuesdays are injurious, the rest are appropriate.‡ Much weight is also laid on particular conjunctions, but as these cannot be made intelligible to European readers without entering into tedious details, I shall not quote them here. The *Hayaśirṣa Puncharâtra*, a Tantra of the Vaiṣṇavite class has also some rules on the subject; but they are scarcely worth noticing. According to it the rainy season is the most inappropriate, and no building should be commenced in it. The first ten days of the wane, the second five days of the waxing moon, the 4th the 9th, and the 14th of both, the wane and the waxing moon, are also said to be reprehensible.§ It differs from the last authority, however, in rejecting only Sunday, and not also Tuesday, and approving of some of the Nakṣatras which the former condemns.

Ground fit for building.

The Matsya Purâṇa affords detailed instructions for the selection and examination of the ground for building. Earth is divided by it into four classes according to its colour; the white is called Brâhmaṇa, it is said to have a sweet taste; the red is Kṣatriya, and it produces an astringent taste in the mouth; the yellow is Vaisya, it is hot and astringent to the taste; and the black is Sûdra; it is also astringent and hot. The merits of these different kinds of earth as substrata for buildings, or as materials for brick-making, are reckoned according to their caste, the Brâhmaṇa being the best, and the Sudra the worst.

Before commencing a building, the proper course is to dig a hole, measuring in every direction an *aratni*, or a cubit from the elbow to the end of the little finger. This being afterwards carefully plastered with mud, an unbaked saucer is to be filled with *ghi*, provided with four wicks on four sides, and placed on the bottom of the hole. The wicks

* चैत्रे व्याधिमवाप्नोति यो गृहं कारयेन्नरः ।
वैशाखे धनरत्नानि ज्यैष्ठे मृत्युं तथैव च ॥
आषाढे भृत्यरत्नानि पशुवर्गमवाप्नुयात् ।
श्रावणे मित्रलाभं तु हानिं भाद्रपदे तथा ॥
पत्नीनाशं चाश्वयुगे कार्त्तिके धनधान्यकं ।
मार्गशीर्षे तथा भक्तं पौषे तस्करजं भयं ॥
लाभन्तु बहुशो विद्यादग्निं माघे विनिर्द्दिशेत् ।
काञ्चनं फाल्गुणे पुत्रानिति कालबलं स्मृतं ॥

† अश्विनी रोहिणी मूलमुत्तरात्रयमैन्दवं ॥
स्वाती हस्तानुराधा च गृहारम्भे प्रशस्यते ।

‡ आदित्यभौमवर्ज्जं च सर्व्वे वाराः शुभावहाः ॥

§ वास्तुकर्म्म न चारभ्यं वर्षाकाले विजानता ।
कृष्णपक्षे त्रिभागान्ते शुक्लपादे द्वितीयके ॥
चतुर्थी नवमी वर्ज्या तिथिश्चापि चतुर्द्दशी ।

being now lighted, if they burn uniformly and brightly, the ground is fit for building; otherwise it is bad. Another and more practical and intelligible method is to press into the hole the earth excavated from it; if the earth should fill up the hole and leave a surplus, the ground is good; if it should barely fill it up, but leave no surplus, the ground is indifferent; but if it should prove insufficient, the ground is positively bad.*

The translation of the Matsya Purâṇa by the learned Taluqdar of Oudh is not quite literal but close to the original. While it is necessary to have literal translations of the Vedas, Smṛitis, Upaniṣads and Darśaṇas, it is not so of the Purâṇas. The present translation is readable and will enable its readers to understand the contents of this important Purâṇa.

Professor Lalit Mohan Kar, Kâvyatîrtha, M.A., B.L., of Ripon College Calcutta, and Mr. Kâmeśvar Prasâd Bhârgava have been good enough to prepare the analytical Table of Contents placed at the end of this volume.

EDITOR.

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* पूर्व्वं भूमिं परीक्षेत पश्चात् वास्तु प्रकल्पयेत् ।
श्वेता रक्ता तथा पीता कृष्णा चैवानुपूर्व्वशः ॥
विप्रादेः शस्यते भूमिरतः कार्य्यं परीक्षणं ।
विप्राणां मधुरास्वादा कषाया क्षत्रियस्य च ॥
कषाये कटुता तद्वद्वैश्यशूद्रेषु शस्यते ।
अरत्निमात्रे वै गर्त्ते स्वनुलिप्ते च सर्व्वतः ॥
घृतमामशरावस्थं कृत्वा वर्त्तिचतुष्टयं ।
ज्वालयेद्भूपरीक्षार्थं पूर्णं तत् सर्व्वदिङ्मुखं ॥
दीप्ता पूर्व्वादि गृह्णीयाद्वर्णानामनुपूर्व्वशः ।
वास्तुः समूहिको नाम दीप्यते सर्वतस्तु यः ॥
शुभदः सर्ववर्णानां प्रासादेषु गृहेषु च ।
अरत्निमात्रकं गर्त्तं परीक्ष्य खातपूरणे ॥
अधिके श्रियमाप्नोति न्यूने हानिं समे समं ।
इति मात्स्ये ।

THE MATSYA PURANAM

PART II.

CHAPTER CXXIX.

The Riṣis said :—Tell us, O, Sûta! how in ancient days did Lord Śiva attain the name of Tripurâri and how did He reduce the fort Tripura to ashes. Pray, be pleased to tell us all about it in detail. How the fortified town of Tripura was built by the mysterious power of Maya, and how was it reduced to ashes by one arrow of Śiva. Pray, tell us how all this happened. We all ask you, reverently, again and again.—1-2.

Sûta said :—O, Riṣis! Hear from me how the fort Tripura was consumed by the mighty Lord Śiva. In ancient days, there lived a Dânava named Maya ; he was endowed with extraordinary powers and he was the originator of wonderful artifices and extraordinary devices generally known as Mâyâ. Once conquered by the Devas in a battle, Maya devoted himself to hard penances. Two other demons also joined him and began to practise severe austerities with the same object in view. The name of the one was the powerful Vidyunmâlî ; and of the other was Târakâsura. Both of them were very powerful and strong.—3-5.

These two began to perform their penances by the side of Maya and caught his fire and energy. They began to look like the three Fires or like the three worlds personified. They remained engaged in their penances, burning, as it were, the three worlds. They lived in water during the winter, warmed themselves with a ring of fire lit up around them during the summer with fierce sun overhead, and stood on their legs in the open space during the rains and began to waste their dear bodies. They lived only on roots and fruits and water and they worshipped with flowers, etc. They used to take their simple fare after one day's interval and the bark of wood that they had on their bodies was besmeared with mud. They practised austerities, half immersed in the mud of aquatic plants and thus their minds became freed from all dirt. Their bodies became devoid of all flesh ; they became lean and thin ; the veins became visible all over their bodies. Owing to their severe austerities, the whole universe became devoid of any lustre, powerless, and began to look dull.—6-11.

The three worlds were about to be consumed by the fire of their asceticism, when the Lord Brahmâ appeared before them. The bold adventurers, those Dânavas, then, chanted the praises of the Supreme-Being

Brahmâ, who appeared there suddenly, and pleased Him with their devotion. Brahmâ, then, pleased with those three ascetics who looked like Sun owing to their tapasyâ, cast an affectionate glance on them, and said:—"O children! I am much pleased with your devotion and have come to grant boons unto you. Ask me what you wish." Hearing these words of Brahmâ, who was thus pleased, Maya, capable to build anything, was rejoiced and said:—"In days gone by, in the great Târakâmaya war that ensued between the Devas and the Daityas, the former were victorious and mercilessly killed the latter with their weapons. The Devas always oppress us on account of former enmity. We then fled away with terror. In our hour of trial and misfortune we could not rely on any one for help and protection. Finding no source of solace, we have now resorted to this practice of penances and now with the help of our asceticism and through Your Grace, we wish to erect a most solid and impregnable fort which would defy the Devas. The name of this would be Tripura. Now, O, Lord! grant me this boon that when the fort is completed it will be quite safe from the attacks of those residing on land and in water as well as from the curses of the sages and Munis and from attacks of the Devas." Hearing those words of Maya, capable to build another universe by his Mâyâ, Lord Brahmâ said smilingly:—"O, Maya, leader of the demons! It is impossible to become immortal, where everything is not everlasting; knowing this, you can build your fort with mud." Maya again addressed Brahmâ with folded hands:—"If this fort be not quite impregnable, then let it be that it would be destroyed by one arrow only, shot once by Śiva, in the course of warfare." Brahmâ said, "Be it so" and then went away.—11-25.

The Lord disappeared from the spot as vanishes the wealth obtained in dreams. Having obtained the boon, those powerful Daityas, then healthy and shining like Sun, began to look more brilliant with their power of asceticism.—26-27.

The highly intelligent and powerful Maya then began to prepare plans for building the Tripura fort.—28.

He said to himself:—"I, alone, should live in that Tripura fort. It ought to be built in such a way as no one amongst the Devas might be able to destroy it with a single arrow." He thought also "I should make each of the three fortresses, 100 yojanas in length and breadth. The building would be commenced and completed under the Yoga of the asterism Puṣyâ, when the above three cities would rise and meet the celestial firmament and whoever would get hold of and attack the above cities under this Puṣyâyoga would be able to destroy them by means of only one arrow shot by him. The lowest fort, that on earth, is to be made of iron; the one in the celestial firmament is to be made of silver; and the topmost one is to be built of gold. These three combined would be known as the 'Tripura' fort. The length and breadth of this is to be one hundred yojanas each; and it will be impregnable to all. It will be decorated with many palatial buildings, various instruments, various weapons, sataghnis, chakras, spears, upalas, kampanas and various other arms. Hundreds of towers and turrets would

be built to make the cities look like the great Mandara and Meru. Who can destroy, save the three-eyed Bhagavân (Śiva), these three cities, touching the Heavens, and so well-guarded by myself, Târaka and Vidyunmâlî ?"—29-36.

N.B.—Puşyâyoga=when the Moon, the star Puşyâ, and the forts come in one line in conjunction.

Here ends the one hundred and twenty-ninth chapter on the anecdote of Tripurâsura.

CHAPTER CXXX.

Sûta said :—Thus thinking in his mind, Maya built the Tripura fort according to his designs with materials brought out by divine means. He located the fort where he had conceived and the principal entrance gates, the other ornamental gateways, the upper-storey with their doors, court-room, sitting-room, seraglios, broad pathways, high roads, lanes, bye-lanes, quadrangular-marts, temple of Śiva, the tank with banyan trees round it, another tank with steps, wells, fruit and flower gardens, assembly-rooms, pleasure gardens, resting-places, delightful pathways for Dànavas, etc., were all laid and built according to the pre-conceived plans. This is how the town of Tripura was built by Maya versed in all the sciences about building and town-planning, as I am told. The town, so built by Maya, is known by the name Tripura; so we have heard. The fortress of iron, built by Maya, was fixed as the abode of Tàrkâsura and Vidyunmàlî settled down in the beautiful fortress of silver shining like Moon. Maya resided in the fortress of gold built by himself. The width of both the cities of Tàrkâsura and Vidyunmâlî was 100 yojanas. The great city of Maya shone like the Mount Sumeru.—1-11.

It was built during the interval occupied by Puşyâyoga (when the Moon, Puşyâ and the forts were in one line in combination). Maya built his Tripura, as Siva had built his Puşpaka-Vimâna (celestial car). The paths of Maya leading from one fortress to the other were lined with beautiful vases full of wine. The iron, gold and silver-plaited houses of the Daityas were also built in hundreds and thousands on either sides of the pathways. The three cities, then, of the Asuras, with hundreds of palatial buildings and decked with various gems rose high according to their will and transcending all the worlds, looked very beautiful, as apartments on the top of a house. The fort could be made to go anywhere where Maya would wish. It contained pleasure gardens, wells and tanks full of lotuses. It abounded with the groves of Aśoka trees with cuckoos and nightingales singing in them. There were many painters' studios, quadrangular spaces enclosed by buildings, rows of seventeen or eighteen storeyed houses, with various flags, banners, and garlands, all built by Maya.—12-17.

The palatial buildings resounded with the sounds of hundreds of small tinkling bells; they were filled with the perfumes of various sweet-scented flowers. The houses were neatly plastered and looked beautiful with various flowers and offerings to the Deity. The white

houses of the fort Tripura were all covered with smoke arising from sacrificial offerings; jars full of water were arranged there in rows thus making them look like rows of swans. The rows of pendant garlands, pearls and jewels on the several buildings made them defy the splendour of the Moon.—18-20.

The houses decorated with flowers, Mallikâ and Jâti, etc., and scented with nice perfumes and dhûpas made them look like good persons, endowed with five senses, and looking on all with equal sight. Round the three fortresses, were built three enclosure walls that looked like mountainous structures. These walls were built respectively of gold, silver and iron and ornamented with gems, jewels and collyrium. Hundreds of Gopuras (entrance gates) existed there in every fortress, decked with flags and banners and looking like mountain tops. The inner compartments for women resounded with the sounds of tinkling bells on theis anklets; and these were more beautiful than the Heavens. In these compartments, there were many resting-places, Vihâras (places of enjoyments), tanks, banyan trees, quadrangular-marts, pools, lakes, gardens and forests. All sorts of excellent divine objects of enjoyment were there; and they were decorated with various gems and jewels. The outlets of the three fortresses were rendered beautiful with various flowers and they were surrounded by hundreds of deep ditches and moats. These moats were equipped with various weapons to defeat enemies' designs.—21-26.

When the sons of Diti, of unrivalled valour, and the great enemies of Indra heard that the Dânava Maya, of wonderful valour and deeds, had built such a fortress, they came in hundreds and thousands and took refuge there. That Tripura fort, then became quite full of the Asuras, the tormentors of people and the destroyers of their enemies; and it looked gigantic like elephants and mountains as if the sky had been overcast with dark clouds about to shower rains.—27-28.

Here ends the one hundred and thirtieth chapter on the laying of the fort Tripura.

CHAPTER CXXXI.

Sûta said :—Maya the great Asura architect designed the Tripura fortress so ingeniously that it was impervious to his enemies, both the Suras and the Asuras. Then, by the order of Maya, the Asuras who looked like Yama, the God of Death, gladly entered the houses within the fortress, with their wives and children, arms and weapons. It looked then, like lots of lions entering a forest; or a host of sharks and crocodiles entering the ocean and when the powerful enemies of the gods began to dwell there, it seemed that a body was occupied all over with intense rage. That Tripura fortress became quite full of those enemies of the Devas. Millions and millions of Asuras came to dwell there. They all flocked there in great multitudes, from the lower regions and mountains, like the banks of clouds gleaming with flashes of lightning.—1-5.

The residents of that fortress got whatever they desired, for their

Sovereign Maya ministered to their wants by his Mâyâik (supernatural) powers and produced then and there all these things. They, with their bodies covered with sandal-paste, perfumes and wearing beautiful garments, moved about freely like infuriated elephants to amuse themselves in the beautiful mango groves and on the banks of the lakes shining white with moonbeams falling on them and full of beautiful lotus flowers. They enjoyed themselves in the company of their enchanting consorts, and found every happiness in abundance at the spots designed and laid out so skilfully by Maya. Their ornaments, garments, garlands and scented pastes began to look exceedingly beautiful. Living there in the beautiful and secure fortress built by Maya they directed their attention to Dharma, Artha and Kâma. They passed their days in Tripura as happily as the Devas do in Svarga. They looked after their parents, and the wives paid every attention to their husbands. They all passed their days in perfect peace and harmony. No signs of quarrels were visible amongst them. Irreligion could not become so strong as to affect the residents there; they all were the worshippers of Śiva. They loudly chanted the Vedic hymns and played on the Viṇâ and flute in unison with the tinkling of the anklets. They always enjoyed in company of their consorts and their hearts were always gladdened by the pleasing peals of laughter of the ladies. In this way they passed their days in the worship of the Devas and Brâhmaṇas and in the enjoyment of Artha, Dharma and Kâma. Thus a very long time passed away. Sometime after befriended by evening, poverty, jealousy, greed, disunion and the kali simultaneously entered the fortress of Tripura and settled down in the bodies of the Dânavas like so many diseases. Maya saw all these very dreadful things in a dream.—6-19.

In the morning when the sun arose with all his glory, Maya came to his audience hall and in company of the two other Dânavas looked beautiful like the cloud between two suns and took his seat on the beautiful throne, bedecked with gold and looking like the peak of the Mount Meru. Târaka and Vidyunmâlî took their seats on each of his sides as the two young elephants appear by the two sides of a big elephant.—20-22.

When the three Asuras took their respective seats, it seemed that the clouds rested on the top of the summit of the golden mountain. Then, one by one, all the Asuras, with their strong armours and military dress, very violent, came there to Maya's assembly. And when everyone sat down on his seat, Maya the maker of Mâyâ addressed them as follows:—23-24.

"Hear, O, sons of Dâkṣâyani! wanderers in the air! you, that roar in the celestial regions! the dreadful dream that I dreamt last night. I saw in my dream four women, three of them very terrible and belonging to this earth, raging like fire, enter the Tripura fortress. On entering this city, they began to torment the people thereof. Their valour is indomitable; they entered with rage into the city and divided themselves into many forms and entered into the bodies of the demons. This whole city, it seemed, was covered over with darkness. You all, with your houses and everything were drowned in the ocean. I saw one owl and a fair naked woman on a donkey; I saw also a man

with a mark of redpowder on his forehead; he was four-footed and three-eyed. The woman, seen before, was chased by this man. I awoke then. O, sons of Diti! Thus this dreadful woman appeared. Thus the dream was dreamt by me. I do not know whether this dream portends future disasters to the Asuras? Whatever this may be, if I be fit to be your Emperor and if you consider my words beneficial to you, then, I advise you not to be jealous of each other. Avoid lust, anger, jealousy, envy and hold fast to truth, self-restraint, Dharma and behave yourselves like Munis. Spread peace everywhere and worship Śiva. Who knows, that by observing these, all the forebodings of evils would be averted! From the dream, it appears that the three-eyed Rudra, the Deva of the Devas, is angry with us; for, O Asuras, I see clearly what will befall this Tripura castle. So you all should avoid quarrels, acquire sincerety, and see how this dream fares with us.—29-36.

Hearing these words of Maya, they looked agitated with anger and hatred which predicted their downfall. Overcome by misfortune, they looked on one another with eyes reddened with anger, though they were thoroughly convinced of their impending ruin and destruction. Those demons, thus overcome by destiny, abandoned the path of truth and their course of virtue and started on the path of vice.—37-39.

First, they began to hate the holy Brâhmaṇas; they gave up their daily course of worship; they ceased to pay their respects to their preceptors and began to be angry with one another. They became addicted to habits of quarrelling with one another; they mocked their religion; they abused one another; and every one of them played the master. They began to insult their elders, and despise the objects of their everyday adoration. They ceased to perform good deeds and were vexed at mere trifles and their eyes overflowed with tears. They ate at night curds, barley porridge, milk and woodapple; slept with their unclean bodies; they left off washing their feet and hands after answering calls of nature; they retired to bed without cleaning themselves. They began to fear cats like mice and never cleaned their persons after enjoying themselves in company of their consorts and never observed the rules of decency in dallying with their women folk. Thus, they became a corrupt lot, though they had led virtuous lives before; and they now began to trouble the Devas, sages and hermits.—40-46.

Though prohibited by Maya, they began to commit acts incurring the displeasure of the Brâhmaṇas and thus went on in their path of destruction. In their anger, they devastated, Vaibhrâja Nandanavana, Chitrarathavana, Aśokavana, Varâśokavana, which gave fruits and flowers in all the seasons, and they destroyed groves of hermits though they were masters of these places. They destroyed the abodes of the Devas, hermits and devotees. The whole universe looked devastated like a field infested with locusts.—47-50.

Here ends the one hundred and thirty-first chapter on Maya's dreaming bad dreams in the anecdote of three castles.

CHAPTER CXXXII.

Sûta said :—When the vicious Dânavas began to destroy places full of habitation, and also the hermitages, the whole world was dismayed with horror. The Dânavas traversing the skies and roaring like lions, thus frightened living creatures, plunged the world into darkness and despair.—1-2.

Seeing the chaos thus created by them, the Âdityas, Vasus, Sâdhyas, Devas, Pitṛis, Maruts, shuddered with terror and went to Brahmâ for protection They all saluted the Deity with four heads seated on His golden lotus throne and said :—" O Lord of Lords! O Sinless One! the Dânavas residing in Tripura castles protected by your blessings, are causing us great pain; pray, therefore, be pleased to give them good counsels. O Pitâmaha! we are flying from them like the geese at the approach of clouds and the deer at the approach of a lion. O, Pious One! we are so much confused by our troubles that we have forgotten even the names of our better halves and sons, etc. The Dânavas blinded by greed and delusion have broken the dwellings of the Devas and the hermitages of the anchorites and are travelling all over the world. If you do not come readily to the rescue of the distressed, all this universe will become devoid of habitation, as well as of men, Devas and Risis."—3-9.

Hearing the above words of the Devas, Brahmâ addressed Indra and others as follows, while his face beamed with radiance of joy like the Moon. The boon granted to Maya by me, has now come to its end and now his destruction is not far distant. This famous Tripura fortress ought to be destroyed by only a single arrow. It cannot be annihilated by showers of arrows. O Devas! I do not find a single one amongst you who can destroy Tripura along with Maya and the Dânavas by a single arrow. That fortress of Tripura cannot be destroyed by one of weak calibre. Śiva alone, the Lord of all beings can do so. If you all go and pray to Him who upset the sacrifice of Dakṣa, He will undoubtedly destroy Maya and his castle Tripura. Because, each of the three castles of Tripura are 100 yojanas in diameter and all three of them were constructed during the conjunction of the asterism Puṣyâ with the Moon, you should, therefore, devise that plan which may lead Śiva to destroy them in one arrow.—10-16.

Then the Devas all proclaimed at once with sorrowful minds :—" We will all go to Him." Brahmâ also accompanied them to get their object fulfilled and they all went to the abode of Śiva. They beheld that supreme and glorious Śiva, the lord of the past, present and future in company of His noble consort, Pârvatî, and the high-souled Nandikeśvara. In other words, the Devas were bedazzled with the sublime glory of the mighty Śiva. He was of a fiery colour, unborn, of three eyes resembling the three pits of fires, with the splendour of one thousand suns, decked with five-coloured ornaments, having the crescent Moon on His forehead, and his face looking sweet like the Moon. The Devas considered themselves blessed by seeing the Lord, the Unborn One, the Nîlalohita (of blue and red colour), ready to grant boons, the Lord of Pârvatî, the Lord

of gods, the Deva Swayambhu Whom they now began to adore with their devotional hymns.—17-20.

They then said :—" O, Master of all ! O Bhava ! O Śarva ! O Rudra ! the Giver of all boons, O Lord of all creatures ! O Eternal One ! O Thou terrible ! O Thou, wearing braided and matted hair ! we bow down to Thee again and again. O, Great Deva ! Bhima Triamvaka, the Image of Peace, Iśâna, the Destroyer of all ills, the Annihilator of Andhaka ! we salute Thee. O, blue-necked, O Penetrating One ! O Destroyer of the enemies of Kumâr Kârtikeya ! O Begetter of Kumâra ! O Red One ! O Dhumra ! O Vara ! O Krathana ! O Eternal One ! O Nîlaśikhaṇḍa ! O Trident-holder ! O Divyaśâyî ! we bow down to Thee. We salute Thee ! O Uraga, Three-eyed, O Hiraṇya ! O Vasuretâ ! O Unthinkable ! The Lord of the Mother of the Universe, adored by all the Devas. O, Vriṣadhvaja ! O Muṇḍa ! Having long hair, O Brahmachârî ! O Ascetic ! O Brahmaṇya ! we all salute Thee. Our salutations to Thee, O Unconquered One ! O Thou, the Soul of the Universe ! the Creator of the Universe ! the Pervader of the Universe ! Who assumes Divine forms, the Supreme Lord ! the Divine Swayambhu, O Thou who art the worthy object to be approached ! the worthy object to be desired ! to be adored and worshipped. O Thou, who showest mercy to the devotees ! O Thou Eternal One, the Giver of one's desired objects ! we bow down to Thee again and again." —28-29.

Here ends the one hundred and thirty-second chapter on adoring the Great Śiva.

CHAPTER CXXXIII.

Sûta said :—Śiva, thus entreated by Brahmâ and other Devas said :— " Where lies the cause of your great danger ? Welcome to you all ; tell me your object plainly and I will give you all that you desire ; I feel there is nothing that I cannot grant you. I always cherish in my mind the greatest good of you all ; the great asceticism that I practise is always for your welfare. I shall always protect you and my devotees. I shall destroy those who may be your and, therefore, my enemies and thus bring about your happiness. Who is so very powerful that has become your great enemy ?"—1-4.

Hearing the above words of Śiva, the Devas said, " Lord ! Your power is great, a few very strong and ferocious Asuras have practised severe austerities and are now causing us pain. We have, therefore, come to You for rescue. O, Three-eyed One ! Maya, the son of Diti, is always quarrelsome and is our great enemy. He has built the castle named Tripura with yellowish white ornamental entrance gates ; and other Dânavas being sheltered there and being fearless on account of boons granted to them, have become a source of great trouble to us. They treat us like menials as if we have no supporter. They have destroyed Nandanavana, etc., and other famous gardens in the Heavens ; and have forcibly carried away the Apsarâs, Rambhâ, etc., as well as the elephants Kumuda, Añjana, Vâmana, and Airâvata belonging to Indra. The chief

horses of Indra are stolen away and now yoked by the Asuras to their chariots. Our chariots, elephants, horses, women and riches have all been carried away by them and we do not know how we can win them back. Our lives are now in danger."—5-12.

The three-eyed Lord Śiva whose carrier is buffalo, thus appealed by the Devas said :—"O Devas! Cast aside your great fears caused by the Dânavas; I shall reduce the castle Tripura to ashes, but you should do now what I wish you to do. If you want *me* to destroy that fortified town along with the demons, you should fit out my war chariot."—13 15.

Accordingly, Brahmâ and others in obedience to His orders equipped at once an excellent chariot. They fixed the earth as its basis, the two attendants of Śiva as the two poles of the chariot (to which the yoke is fixed), the Mount Meru the seat in the chariot; the Mandara, the axle; the Sun and the Moon as the two silvery and golden wheels, the dark and the lunar fortnights as the two fellies of the wheels, all the Devas for the machinery of the chariot, the serpents Kamvala and Aśvatara as the tying rope of the chariot, Śukra, Vṛihaspati, Budha, Mangala, and Saturn as the conveyors of the chariot and the firmament as the fender (with which a chariot is provided as a defence against collision). The eyes of serpents became the golden piping instruments (made of bamboos) of the chariot; the cheerful Devas bedecked the chariot with gems, pearls and sapphires.—16-22.

The sacred rivers, the Ganges, the Indus, the Śatadru, the Chandrabhâgâ, the Irâvatî, the Vitastâ, the Vipâsâ, the Yamunâ, the Gaṇḍakî, the Sarasvatî, the Devikâ, and the Sarayû, were utilized in place of the bamboos in the chariot. The Nâgas (women) of the Dhritarâṣṭra family became the prostitutes in the chariot; and the descendants of Vâsuki, the various haughty serpents became the arrows of the bows and lodged themselves in the quivers. Surasâ, Sarmâ, Kadrû, Vinatâ, Śuchi, Triṣâ, Vubhîkṣâ, Sarvogrâ, Mrityu, Sarvaśama, Brahmavadhyâ, Gobadhyâ, Vâlabadhyâ, Prajâbhiti, etc., went to the chariot of Siva in the form of darts and javelins. The four Yugas took the place of the yoke, the four Hotras and four Varṇas became the golden ear-rings, capable to do great works. That yoke illustrious like the ages rested on the fore of the chariot and was tied to it by means of the serpent Dhritarâṣṭra that served the purpose of a rope.—23-30.

The four Vedas, *viz.*, Rik, Sâma, Yajuḥ, Atharva became the four horses of the chariot. The various forms of charities were the ornaments of those horses and the serpents Padma, Mahâpadma, Takṣaka, Karkoṭaka, and Dhanañjaya were utilized in tying the hair of the horses.--31-33.

The sacred mantras originating from Oṃ and the various sacrifices, *viz.*, the remedying of evils, the tying of beasts, etc., became the jewels, pearls and corals, of the chariot. The most holy Om was the whip and Vaṣaṭa formed its tip-knot. Sinîvâlî, Kuhû, Amâvâsya, Râkâ and Anumatî were employed as the reins of the horses; there were also the black, yellow, white, red, brown banners of the chariot. The year made up of six seasons became the bow and the deathless Ambikâ formed its fast string.—34-39.

Note.—वषट्=An exclamation used on making an oblation to a Deity.

सिनीवाली=The day preceding that of the new moon, or on which the moon rises with scarcely visible cresent.

कुहू=The last day of the lunar month when the moon is invisible.

राका=The full moon day.

अनुमती=The 15th day of the moon's age on which she rises one digit less than full when the gods and the manes receive oblations with favour.

Lord Rudra became the great Kâla (time) and this Kâla is the year; and His consort Umâ, the Kâlarâtri became the deathless bowstring.—40.

Note.—उमा is same as Pârvatî.

कालरात्रि=A dark night. Yama's sister. The night of destruction.

अजर=Imperishable.

The arrow with which Śiva consumed the castle Tripura was forged with the potency of the three Devas:—(1) Mahâ Viṣṇu, (2) Soma, and (3) Agni. Agni was the mouth of the arrow, and the Moon the dispeller of darkness, located Himself in the main portion of the shaft and Viṣṇu presented Himself in the form of its violence and strength. The snake Vâsuki discharged his terrible venom into that arrow to make it more mortal.—41-43.

The Devas, having thus prepared the chariot, went to Śiva and said:

"O, Conqueror of the demons and the enemies! we have got this chariot ready for Thee which will help to drive away the troubles of Indra and other Devas and thus preserve them."—44-45.

The Lord Śiva then said:—Well done! and then began to examine that huge divine chariot looking like Mount Sûmeru and was highly pleased with it. He praised the skill of the Devas and said to them:

"O Devas! You should soon provide this chariot with a skilful driver as well."—46-48.

The Devas were very much confused to hear those words of the Lord and looked as if they had been pierced by arrows. They began to think deeply on this point. They said to themselves:—"Who can be the worthy charioteer of Mahâdeva save Viṣṇu? So let us go and take His refuge."—49-50.

Thinking thus, they looked like buffaloes with yokes on their necks and obstructed by mountains on their way, and they heaved a deep sigh, saying: "Alas! how can we accomplish this?"—51.

Brahmâ seeing the Devas overpowered with anxiety and ready to go and stand on the pole of the chariot said, "I shall be the charioteer," and with these words He took the reins of the horses, when all the Devas, assembled there, expressed their unbounded delight in a loud chorus of exclamation. Brahmâ started the chariot and Lord Śiva jumped into it saying: "Yes, He is the worthy charioteer of Mine." When Śiva seated Himself in the chariot, the horses through His weight knelt down to the ground until their faces were covered with dust. At that time, Lord Śiva, finding those horses—the manifestations of the Vedas—falling down to the ground, lifted them up, as a dutiful son up-lifts his distressed manes.—52-56.

Again a loud exclamation arose and all the Devas shouted frequently, "Victory, victory to Hara," which seemed like the roaring sound of the billows of the ocean. Then Brahmâ, the giver of boons, made the steeds go faster by smacking the whip of Oṃ. The horses with their heads lifted up into the air and their mouths open, galloped away, hissing like ferocious serpents as if they would devour the Heavens. The horses, goaded by Brahmâ and directed by Śiva, flew like the wind blowing at the time of the destruction of the world.—57-60.

By the injunctions of the Lord Śiva, Nandikeśvara sat on the bull holding the stem of His illustrious banner. Śukra and Vṛihaspati, of the lustre of the sun, anxious to win the pleasure of Śiva, began to look after the chariot wheels. The serpent, Śeṣa, the destroyer of all evils, used to guard the chariot and Brahma's bed on the chariot, with arrows in hand. Dharmarâja appeared on His fiery buffalo, Kuvera came on His serpents, and Indra came on His elephant Airâvata ; and they all guarded the chariot. Swâmikârtikeya, the grantor of boons, came to guard His father's chariot, riding on His Kinnara-like-resounding peacock, whose beauty defied that of hundred Moons.—61-65.

Nandiśvara held the bright trident and looked like Yama, the destroyer of all Lokas. He protected the back and the two sides of the chariot. Pramathas, the attendants of Śiva, like volcanic mountains, ablaze like fire and robust like the snow-clad peaks of the mountain, followed the chariot of the Lord. They all looked like formidable sharks in the deep. Bhṛigu, Bharadvâja, Vaśiṣṭha, Gautama, Pulastya, Pulaha, Kratu, Marichi, Atṛi, Aṅgirâ, Parâśara, Agastya, etc., pleased the Unborn and Indomitable Lord Śiva with their nicely composed devotional hymns. At that time the chariot of the unconquerable Lord began to march towards the castle Tripura, as the mountain with wings flies in the Heavens.—66-69.

The attendants of Śiva, the Pramathas, gallantly escorted the chariot protected by the Devas. They roared like lions and looked then like elephants, or like mountains or like Sun or like clouds. Like the ferocious ocean at the time of the destruction of the universe, full of crocodiles, Timis and Timingalas, the extremely brilliant chariot of the Lord glided onwards full of radiance, rumbling deep, like the sound of thunder-clouds and lightnings.—70-71.

Here ends the one hundred and thirty-third chapter on the marching of the chariot towards the Tripura castle.

CHAPTER CXXXIV.

Sûta said :—When Lord Śiva took His seat in the universally venerated divine chariot, His attendants, the Pramathas, began to shout loudly and exclaimed, "Sâdhu," "sâdhu." The bull, the carrier of the Lord, also began to bellow on hearing the voice of his Master. The sages resounded all quarters with their shouts of "victory." The horses began to neigh loudly. At the same time the sage Nârada, illustrious like the Moon, hurriedly ushered himself into the presence of the Daityas at Tripura.

Here, on the other hand, various ominous signs and misfortunes began to be visible in the castle of Tripura. Just then Nârada came there. Seeing the Devarṣi Nârada, who looked like cloud, all the Dânavas stood up to salute him.—1-5.

They washed his feet and offered him green Durba grass, rice, honey, milk, etc., and worshipped him as Brahmâ worshipped Indra of yore. After being thus adored, the Sage Nârada took his seat on a golden throne. When all the demons, along with their sovereign Maya, took their respective seats, then Maya, with a pleasant face, asked Nârada :—

" O Sage, the knower of the present! Many terrible, ominous signs are now being manifested in our castle; we never experienced such before. What is the cause of all these evils? O, Seer! what to say, I dream many terrible dreams in the night. I dream of the flag posts breaking and the banners falling down without any gust of wind and the courtyards, doorways, and buntings shaking, as if there was an earthquake. I also hear the grim and hoarse exclamations of 'kill, kill' 'cut, cut' pervading all over the town. O Nârada! I am not afraid of the Devas, Indra and others; if I am afraid of anyone, He is Lord Siva, the Merciful to His devotees who removes all their fears. Nothing is concealed from you. Your vision can see past and future occurrences in all the three worlds; therefore, O, Seer! explain to me the reasons of such ill-forebodings. I am under your protection."—6-15.

Hearing such words of Maya, Nârada said :—

" Hear the cause of such ill-bodings. The word 'Dharma' is derived from a root meaning to " hold up " and " to express the glories of the Creator;" therefore, Dharma is the practice of virtue and the propriety of being magnanimous. The good and the great have described 'Dharma' to be the cause of attaining one's desired object and happiness, and, therefore, they have advised Dharma to be practised. Adharma, which is contradictory to 'Dharma,' is said to be the cause of all misfortunes and, therefore, ought to be avoided. The knowers of the Vedas have said that those coming to the path of virtue from the life of vice and again launching on the track of evil, perish. Therefore, you, in spite of being firm on your Dharma, are helping the Devas, who are your evil wishers; and you will be despised on account of these haughty Dânavas that form your following. They will be of no help to you, and the misfortunes passing before you in course of your dreams are all indications of your coming evils. In other words, they indicate your annihilation along with your paraphernalia. The Lord Śiva is advancing towards your town on his great chariot embodying all the Lokas, and He will destroy you all. If you wish well, you should throw yourself, along with your followers and the members of your family, on His mercy, Who is eternal and of great strength. Thus you, with your sons and relatives, will go to His abode."—16-23.

In this way, the sage Nârada, after warning them of their coming misfortunes, returned to Mahâdeva, the Deva of the Devas.—24.

After the departure of the sage, Maya, the leader of the Dânavas, advised his followers not to fear and said, " O, Brave Dânavas! we are

born heroes ; sons and grandsons are born to us ; we have now done what ought to be done by us. Now quit all fears in this hour of crisis and fight with the Devas. We will all attain heaven after conquering the Devas and will enjoy all the realms after killing Indra and other Devas. Go up to the terraces of your houses with all your arms and await the hour of battle after putting on your armours. Dânavas! go up to your respective spots in all the three fortresses ; for the places should not be left vacant. This will soon be attacked by the Devas. You will know the advance of the indomitable Devas in the aerial regions, and I am confident of your being able to keep them at bay with your arrows."—25-30.

Maya, after thus haranguing his followers, entered suddenly into his castle, full of the women folk, with a very heavy mind. After purifying himself, he performed the worship of the Lord Śiva, the Digamvara, who is white like silver, and praised Him with well-chosen words, and placed himself under the refuge of the Deva of the Devas, who is the enemy of passion, and the killer of Andhaka and the destroyer of Dakṣa's sacrifice. The three-eyed Śiva, holding Moon on His forehead and His third eye effulgent, did not take notice of the evil intentions of Maya, who took His protection and wanted freedom from fear. Śiva granted to Maya his desired boon who then became quite free from any cares.—31-33.

Here ends the one hundred and thirty-fourth chapter on the coming of Nârada to the Tripura castle.

CHAPTER CXXXV.

Sûta said :—Thus the Muni Nârada went away from the Tripura castle and joined the Deva army. He took his seat in the assembly of the Devas. The place where Bali, the king of the Daityas, performed sacrifices is known as the wide Ilâvṛita Varṣa. This is famous as being the birth-place of all the Devas. All the ceremonies of the Devas, their yajñas, marriages, natal ceremonies are performed here. The Lord of Umâ enjoys Himself here daily in company with his Pârisads, and all the Lokapâlas (the Regents of the several quarters) live here like the Mount Meru. Stationed at such a place, Siva, whose eyes are beautiful and of tawny colour, addressed Indra and the other Devas, thus :—" O, Indra! the Tripura of the enemies is visible. It is decorated with Vimânas, banners and buntings. This castle shines like fire and greatly torments peoples ; see there are other Dânavas standing on terraces and gateways, wearing coronets and ear-rings, looking like mountains and banks of clouds. They look hideous and are holding arms in their hands and have angry faces. They seem to be very eager for victory and are trying to advance ; you should, therefore, drive them away by your weapons and take my retinue to help you. In the meanwhile, I shall take my seat on this excellent chariot and remain here like Mount Meru and reconnoitre the entrance of the fortified town, and then try to gain you victory. I shall reduce the fortresses to ashes by means of one single

arrow as soon as all three of them come under Puṣyâ asterism yoga." —1-12.

Hearing those words, Indra, followed by his army, marched to conquer Tripura. The Devas and the attendants of Siva consisting of that huge army began to roar like thunder clouds; they marched on in the firmament and appeared then like huge masses of clouds risen in the sky. Hearing which the demons, eager to fight, emerging from their strongholds, dashed against the Devas in the air. Most of them became infuriated and began to thunder and roar and by their noise drowned the martial music of the Devas, as the Moon is enveloped by the clouds. As the ocean swells under the influence of the Moon, the aspect of Tripura became awfully grim by the influx of the Asuras. Some of them were playing the music-of-war on the terraces of the palaces, on the tops of enclosure walls and on the gates. Some, wearing garlands of gold, roared like thunder-clouds and began to play the music-of-war. Some began to run about, waving their cloth in excitement, and some, remaining in their houses, began to enquire into the reason of that commotion. Others replied they did not know the cause of it, their sense of right understanding being muddled; in time, the whole thing would be revealed. Others said, "Śiva, seated like a lion in His chariot on the summit of Meru, has made His appearance to torment Tripura, as a disease cropping up in the body torments the system. Be whatever it may, why should we fear; what is the hitch, you come out with your arms, what do you wish to enquire from us? Our prestige in this war must be kept up." The Dânavas of Tripura thus hurriedly conversed among themselves; and, soon after, their compeers residing in the Târkâsura fortress emerged out of their stronghold, like infuriated serpents from their holes, under the generalship of the valiant Târakâsura.—13-26.

Those advancing Daityas were kept at bay by Pramathas, the followers of Śiva, as a herd of wild elephants is obstructed by multitudes of lions. At which the haughty Daityas in their excitement began to blaze like fire. And the archers of both the armies discharged their deadly arrows upon one other. The Dânavas, who took pride on their own beautiful faces, began to laugh at the faces of the attendants of Śiva. Some of whom looked like cats, some like deer, some were distorted and others looked terrible.—27-30.

The arrows discharged by the valiant arms penetrated into the warriors like the fishes getting into water and the birds in midst of the foliage. "Where will you fly and hide, wait; make room for us, we shall kill you; you will soon see us again!" with such harsh words the Dânavas addressed the attendants of Śiva. They pierced the attendants of Siva with their barbed arrows, as the sun disperses the masses of clouds with His rays; and the valiant Pramathas, with their lion eyes, also in their turn, paid the Dânavas back in their own coins by piling on them huge rocks and trees, etc. The inmates of Tripura became dispersed and it appeared, then, that the sky was overspread with clouds or with pack of geese.—31-34.

The Daityas drawing their bows shot multitudes of arrows. It looked ominous as clouds marked with rainbow indicate stormy days.

The leaders of the attendants pierced by the arrows lost good deal of blood and looked like secretions discharged from mountains. The Daityas in their turn, were crushed to death by the trees, rocks, thunderbolt, trident, battle-axe and other weapons thrown by the Devas, as the glass is powdered by the weight of stone.—35-37.

The Tripura swelled with the influx of the Asuras, as the ocean does at the sight of the Moon. The Daityas cried out "Victory to Târakâsura!" and the leaders of the Deva hosts cried out "Victory to Indra! Victory to Śiva!" The brave warriors of both the armies mortally wounded with the arrows were breathing like the clouds full of rain. The battle field looked fearful with the heap of chopped hands, heads, yellowish white banners, umbrellas and with flesh and blood.—38-41.

The aerial fight then went on; the soldiers of the Lord Śiva and the Daityas clapped their hands, jumped in the air and took out their choice weapons and when the combatants fell down like the Tâla fruit falling to the ground. At the sight of this, the Siddhas, Châraṇas and celestial nymphs became gladdened and danced in the heavens with glee and cried "Bravo, Bravo." The celestial drums sounded without being beat. That hour it looked as beautiful as does when the dogs bark at the thunder of clouds. The remaining Daityas retreated into the fortresses, like the rivers falling into the sea and the serpents retiring into their holes. The powerful Devas, then clad with their arms fell on the Târakâkṣa fortress as the mountains fall on their wings.—42-46.

The army of Śiva divided into three divisions, marched on Tripura and started warfare at three places when Maya and Vidyunmâlî also appeared on the scene. Vidyunmâli looking like an elephant inflicted a severe blow on Nandî (the bull of the Lord Śiva) with his huge Parigha weapon, which made him reel about like the demon Madhu by the blow of Nârâyaṇa. After Nandikeśvara's retreat, the valiant attendants of Śiva made a vigorous dash on Vidyunmâlî. They were Gaṇapatis, Ghaṇṭâkaraṇa, Śankukaraṇa and Mahâkâla and others. They were all pierced with the arrows of Vidyunmâlî, who, after harassing Gaṇapati, and others, began to roar like thunder clouds most hoarsely. Hearing the thundering growls of Vidyunmâli, Nandikaiśvara, shining like Sun, again, confronted him. He hurled the powerful fiery bolt, named Vajrâstra at the Dânava, given to him by the Lord Śiva, which hit him in the chest, by the force of which that stalwart giant fell to the ground like a mountain blasted by the thunderbolt of Indra.—47-56.

Seeing, Vidyunmâlî rendered senseless by Nandikeśvara, the Dânavas raised a hue and cry which made the other leaders fly. The Gaṇapatis, then, pursued the Dânavas. When the general Vidyunmâlî was thus rendered senseless, the demons seething with wrath showered on the army of Śiva, rocks and trees as the clouds send forth rain. This utterly confused the Gaṇapatis and rendered them helpless for the time being, as the irreligious cannot understand the essence of the Brâhmaṇas and the Devas.—57-59.

Then the general Târakâsura, most valiant and powerful, came to the scene, looking like a high mountain and huge tree. The soldiers of Śiva, with their heads, arms and legs separated from their bodies, looked like snakes brought under the influence of spells. The Gaṇapatis were seriously checked by the powerful Maya, the knower of Mâyâ. Some of them began to reel about by the delusion of Maya as the singing birds hover about in their cage. Târakâsura began to consume the army of Śiva as fire consumes dry wood. The soldiers in the Śiva's army became distressed, like the trees blown by a blast of wind, by the violence of arrows showered on them by Maya and Târakâsura.—57-65.

Maya afterwards produced fire by his power of Mâyâ and let that loose on the army of Śiva and also cast crocodiles, snakes, lions, tigers, mountains, trees, deer, locusts with burnt wings, the eighteen-footed Sarabha, water and air.—66-67.

The soldiers of Śiva, inspite of their keenness to fight with the Dânavas could not adequately do so owing to their being influenced by Maya's delusion, just as the objects of senses become useless to the Riṣis who practise self-restraint. They were exceedingly bewildered by the force of water, fire, elephants, serpents, lions, tigers, bears and the demons; as a drowning man in the ocean gets confused. The Dânavas raised a tumult of victory on finding their foes over-powered by them. Then, the following attendants of Śiva advanced to the van to protect the Devas.—68-70.

Dharmarâja armed with His club, Varuṇa, Sûrya, Swâmikârtika surrounded by his Koṭi Devas, Indra seated on Airâvata and armed with his thunderbolt came and joined the battle. Then the Sun, Moon, Saturn, Yama, and the highly brilliant Śiva, became excited and entered into the army of the Dânavas. Like mad elephants making their way into thick forests by uprooting trees, and like the brilliant Sun shedding His radiance in midst of the clouds charged with rains, like the lion making havoc on cows in a solitary place, the Devas began to pursue the Dânavas and harass them.—71-73.

Then the Dânavas became much distressed by the blows inflicted by the attendants of Śiva and they fled in great disorder. The Devas threw the Asuras away to a great distance like the Sun dispelling the darkness. As the rising Sun drives away the nocturnal darkness, as the Moon also takes away the darkness, similarly, the effect of the weapons of the Daityas was melted down by the grace of the Mighty Śiva, and the power of the divine weapons made manifest, when the Dikpâlas, the Lokapâlas and the attendants of Śiva raised a chorus of victory. Many of the Dânavas were lying deprived of their head, arms and legs. Their bodies were pierced through and through by arrows.—74-76.

The Dânavas wounded by the Devas suffered the agonies of an elephant entangled in a swamp. At the same time, Indra used His thunderbolt, Swâmikârtika His Śakti, Dharmarâja His terrific club, Varuṇa His formidable noose and Kuvera His deathlike trident Sukeśa, the attendant of Kuvera by his sheer strength, and the Devas, like Gaṇapatis, by

their wonderful fiery valour, like the fully blazing fire offered in Purnâhuti, began to crush the Daityas. It seemed, then, that the thunderbolt of Indra had fallen amongst the Dânavas, and were tearing them to pieces. Then Maya overpowering Swâmikârtika, the guardian of the Devas spoke to Târakâsura.—77-80.

"I shall now enter Tripura after inflicting my blows on our foes; and take some rest. After which we shall resume our fight with the Devas. I feel belaboured by the enemy's blows. My weapons, banners and conveyance are all injured. And the Gaṇapatis, having gained victory are moving triumphantly, and look brilliant by this defeat of ours. —81-82.

Hearing the above words of Maya, the red-eyed Târakâsura instantly retired from his position in the sky to his stronghold in company with his army. Seeing this the Devas, the sons of Aditi, became very glad. They pursued Maya and resounded the air with their shells and drums, etc., which looked like the thunder of roaring lions and elephants in the Himâlayas.—83-84.

Here ends the one hundred and thirty-fifth chapter on the first attack of the Tripura castle by the Devas.

CHAPTER CXXXVI.

Sûta said :—Maya the most skilful of all the demons, after inflicting his blows on the Devas entered his castle Tripura as a patch of blue cloud merges into the blue sky. And when he saw the demons there, he breathed heavy sighs and began to think; he looked then like a second Kâla, as if going to destroy all the worlds. He thought :—" Alas! Even the valiant Vidyunmâlî is slain before whom even Indra, desirous to fight, would have trembled with fear".—1-3.

He also thought in his mind " There is no fortress so impregnable as this Tripura fort. So this was thought of by all. But even this fort is now invaded. So no fort anywhere can be said to be a place of safety. All the forts are subject to the Great Time (Kâla). When the Kâla itself is our enemy and has become angry, how dare we expect that we would be saved; for, all the beings in the three realms are subject to Kâla. This is the law ordained by Brahmâ. So who can exert his influence over this immeasurable Kâla whose ways are inscrutable; save Mahâdeva who can evade the laws of Kâla? I do not fear Indra, Varuṇa, Yama, or Kuvera, etc. But I find it extremely difficult to conquer Śiva who is the Lord of these. I shall now demonstrate before my demon folks my greatness, splendour and valour and will show it well. I shall now make a well with steps leading into it, full of ambrosia and medicinal plants by tasting which all my dead Daityas will be alive again.—4-10.

Maya the valiant and most skilled in Mâyâ (extraordinary powers) with these conceptions, created such a well 16 miles long and 8 miles broad with beautiful steps leading into it, pure like the rays of the Moon, full of sweet and agreeably perfumed water like ambrosia and possessing

all the refreshing and sorrow-removing qualities of a dutiful and virtuous lady. He made it with as much skill as Brahmâ made Rambhâ.—11-13.

It abounded with lotuses of various kinds, like the Sun and the Moon; many flowers and rows of swans were there. It had a host of sweet singing birds of golden colours and seemed as if filled with beings eagerly wishing for their desired objects. Maya produced such a wonderful well as Lord Śiva brought the Ganges. Afterwards he washed the corpse of the general Vidyunmâlî in this tank.—14-16.

That greatly powerful enemy of the Devas was instantly re-called to life like a flame getting ablaze when clarified butter is poured over it. The demon Târakâsura came and saluted Maya with folded hands; and Vidyunmâli, getting up, said, "Where is Śiva? Where is Nandî surrounded by his jackal followers, the Pramathas? Where are the followers of Śiva? We shall fight, and crush our enemies; we will attain victory. Either we shall become the sovereign of the universe by fighting face to face with them; or, we will go to the realm of Dharmarâja (Death) after being killed by His followers."—17-20.

Hearing those heroic words, Maya delightfully embraced Vidyunmâlî and said: "O Vidyunmâlî! without you, I do not want kingdom, nor life even; what of other petty things? O, hero! this pool of nectar made by me is life-giving to all the demons. To my great good luck, I consider it a matter of utmost gratification to find you return from the city of Yama. All my treasures plundered in my hour of misfortune will now be recouped and we shall enjoy them."—21-24.

The chief Daityas then saw that well again and again, so well-designed by Maya, and rejoicingly said: "O Demon folks! Now fight with the enemies without the least fear for this well will restore the dead to life."—25-26.

Afterwards the demons sounded their terrific war-drums like the roaring billows of the ocean. Hearing which all their compeers came out of Tripura instantly to resume fight.—27-28.

They all were decorated with bracelets of iron, silver or gold studded with precious stones, the ear-rings, garlands, and fearful coronets; and armed with weapons glittering like flashes, they became greatly excited. Thus arrayed, they came out powerful like acrobats, thundering like clouds and sounding like elephants with their tusks raised; and fearless like lions.—29-31.

The demons steady like the deep reservoirs, and powerful like the scorching Sun, and stalwart like the huge trees, began to terrify and inflict pain on the Devas. The followers of Śiva, on the other hand, also jumped like the Garuḍa and appeared before their foes to fight.—32-33.

Repeated battles were fought between Nandikeśvara followed by the attendants of Śiva and Târakâsura accompanied by the demons. They hit one another with swords shining like Moon, the tridents glittering like flashes of fire and with the barbed arrows. The falling arrows and the flashes of the swords looked like falling meteors.—34-36.

The soldiers of both the armies falling on the ground under the blows of weapons, groaned with their last moans, which sounded like the cries of beings condemned to hell. The heads bedecked with coronets and the ears with ear-rings, falling on the ground looked like the mountain peaks rolling down on earth. The demons struck with the battle axes, swords, spears and hit with clubs, etc., fell on the ground like elephants. The soldiers of Śiva rejoiced and roared. The Siddhas also joined in the Gandharva fight.—37-40.

"O Pramathas! you are most valiant. O Demons! you are most haughty." Thus the Chāraṇas uttered on the battlefield.—41.

The soldiers of Śiva crushed by the clubs of the demons vomited blood and looked like mountains ejecting gold. Whereas, other followers of Śiva killed and wounded the demons with their arrows, trees, and rocks.—42-43.

The demons deputed by Maya took away those Daityas that were killed and threw them in the life-giving well constructed by their lord. The dead demons restored to life rose like the devas from the heavens with bright bodies adorned with beautiful ornaments on their handsome and radiant forms. Thus, innumerable dead demons were recalled to life and instantly repaired thundering to the great battlefield.—44-46.

Those demons shouted out, "O comrades! fight the enemy fearlessly. Do not tarry, the well will recall you all to life if you lie dead." Śaṅkukaraṇa, Śiva's attendant of formidable shape, hearing those energetic words of the demons hurried to the Lord and said:

"O Lord! The demons are being killed again and again by the Pramathas but they are revived again like the parched crops after being watered. There is, undoubtedly, a well of ambrosia in this fort where the dead demons are being thrown and regain their lives."—47-50.

After Śaṅkukaraṇa had narrated this to the Lord, there was a great commotion in the army of the demons. The demon Tārakāsura with terrific eyes, ran towards the chariot of Śiva with his mouth wide open like an irritated lion with his gaping mouth.—51-52.

The great drum was sounded and the conch shell was blown in Tripura; the demons emerged from Tripura and beheld the Devas in the chariot of Lord Śiva.—53.

At that time the earth quaked under the pressure of the armies, and the chariot of Śiva went down and got stuck in the earth. At this, Śiva and Brahmā became much distressed. The chariot containing those two Devas began to go down and down without finding any support, like a learned man without finding an adequate place of his liking.—54-55.

It became supportless and looked dull, like the body devoid of potency, the small quantity of water during the hot weather, and love shewn by a twice-born Brahmin. Then Brahmā descending from the chariot made an attempt to raise it and became successful by His great power; and Lord Janārdana, dressed in yellow garb, assumed the form of the bull and placed the yoke on his neck and lifted up the

chariot by his horns, as an illustrious scion elevates his family. The demon Târakâsura also jumped out like a winged mountain and dealt a heavy blow to Brahmâ.—56-60.

Brahmâ putting aside his whip on the yoke began to gasp, seeing which the demons sent forth a shrilling yell and thundered like clouds to please Târakâsura.—61-62.

Lord Viṣṇu, the holder of the disc and revered by Śiva, trampled over the demons and entered the Tripura, in the form of a bull and destroying the lotus beds, drank up all the nectar of the well to the bottom and emptied it as the Sun drives away the darkness. After drinking this, Lord Viṣṇu bellowed and came again before Śiva.—63-65.

The Asuras, then began to be killed by the deadly attendants of Śiva and rivers flowed tinged red with blood of the slain Daityas and all the demons took to their heels like the ignorant fool, getting illumined by the teachings of the learned.—66.

Afterwards, Târakâsura, Vidyunmâli and Maya being overpowered by the showers of the arrows of the Pramathas went inside the Tripura. When the principal attendants of Siva, *viz.*—Mahendra, Nandiśvara and Svâmikârtika, etc., laughed a hearty laugh and cried out "we shall conquer along with the Moon and the Dikpâlas."—67-68.

Here ends the one hundred and thirty-sixth chapter on Viṣṇu's drinking the life-giving well in the Tripura fort.

CHAPTER CXXXVII.

Sûta said:—All the demons of the fort Tripura became overpowered by the army of Śiva; their bodies were severely injured and with terror they entered into their castle. The Pramathas, then, broke down their entrance gates. By the pressure of the Devas, they looked powerless like serpents without fangs, the bull deprived of its horns, the bird bereft of her wings, the river devoid of its waters. They spoke disconsolately to themselves as to what they should do, seeing which their Lord Maya with his eyes looking like red lotus addressed them thus, so very unmindful.—1-4.

"O Demons! Have you retired here after encountering the enemy in a tough battle, or have you come here after paying your homage to the Devas on being bewildered by their army? Undoubtedly the Devas have committed outrage on us as far as they could. Though you are highly fortunate and exceedingly powerful, you are now prepared to retire into a mountainous forest. Alas! How great is the power of Kâla? Time is certainly unconquerable. See! this our fort, so very impregnable, has been beseiged today"—5-8.

The demons at the time of their being thus addressed by Maya in a deep voice like that of rumbling cloud, became still more pale like the stars becoming dull under the radiance of the Moon. At this time, the demons posted to guard the well of nectar approached their sovereign Maya and with folded hands said.—9-10.

"O Demon King! Some Deva in the form of a bull has quaffed the contents of the nectar well, constructed by your grace with lotus beds and the buzzing bees all round it and where fishes used to play at bottom in its mud. It now looks like a senseless ugly woman."—11-12.

Hearing the report of the guards, Maya exclaimed "what a dire misfortune! I constructed that well through my power of Mâyâ. If, it be true, that it has been emptied in this way, we are undoubtedly ruined and the Tripura fort will be in ruins. The Devas killed the Daityas again and again. But they were all restored to life by this well. If it be true, that the well has been drunk off, surely it is the work of the yellow-robed Hari. Who other than the unconquerable Hari can drink up the nectar well, built by my extraordinary powers? Whatever secrets exist with the Daityas, are not left unknown to Hari. The boon that I asked for and obtained, no far sighted man could ever ask like that. But all this is now of no avail. Hari knows all my counsels and my mind. This is a beautiful level country; no trees, or mountains exist here; all obstacles are removed. But the Pramathas and the Devas have come to this place and are harassing me. O, Demons! if you approve of my plans, I should go over the sea where we shall be able to bear the violent attacks of the force of Śiva and His army like that of the wind; I think that their progressive strength will be quite checked by the ocean and they will feel cut off from their ambitions. The track of their chariot will be blocked. There we shall fight and kill our enemies. And in case we are compelled to retire from fear, we need not be anxious, for, this ocean shining and expanding like the firmament will be our source of protection."—13-21.

Maya, after addressing those words immediately repaired to the ocean with his fort Tripura; which was fixed there with its gateways, etc. When the fort Tripura was thus removed, Śiva said to Brahmâ "Father of the Universe! the demons being afraid of *me* have moved on to the ocean; therefore, take my chariot there where they have shifted with Tripura."—22-26.

Then, the Devas roared with mirth and carried the chariot and all the arms and ammunitions to the western ocean. In other words, the Devas along with the attendants of Śiva followed their Lord to the ocean where the demons had shifted. And when they reached there, they saw the fort Tripura with nice banners streaming and with drums beating and with conch shells being blown, they gave out sounds of victory and roared like thunder clouds.—27-29

Later on, the demons also made a response from their fort by beating their tabors and uniting their chorus of thunder with the roars of the swelling ocean. Then, Lord Śiva, the protector of the Devas readily thought out what ought to be done and found out how to destroy the demons, and seeing them hovering about in Tripura, He spoke to Indra:—30-31.

"O Indra! the Dânavas have now entered within the Tripura fort, now go there and attack the ocean and destroy it with the cooperation of Yama, Varuṇa, Kuvera and Svâmikârtika, and other Gaṇâdhipas. Understanding that Bhagavân Bhava has come, in His supreme

chariot to destroy the fort Tripura, see! those sons of Diti are now resting on the salt ocean. O best of the Devas! I am also following you, seated in my chariot, to conquer and destroy the Tripura fort along with the whole host of demons with arrows, clubs and thunderbolts; I will make all arrangements for the comforts of our troops who are ready to kill the enemies."—32-35.

Thus addressed and encouraged by Śiva, Indra with his thousand eyes full of joy, marched on to conquer Tripura.—36.

Here ends the one hundred and thirty-seventh chapter on the attack on Tripura fort in the ocean.

CHAPTER CXXXVIII.

Sûta said :—Indra, then, the Lord of the Devas, went with the Lokapâlas and the attendants of Śiva to kill those demons. They, encouraged by Śiva, began to fly in the atmosphere like the winged mountains They started to destroy Tripura like a disease setting out to attack the human body. The demons saw them advancing towards them blowing their conches and beating their drums.—1-3

Then after exclaiming "Śiva has come," they all became much agitated like the ocean swelling and being disturbed at the time of the dissolution of the world. The fearful demons after hearing the music of the Devas, began to play their music, and shouted out roaring sounds.—4-5.

Keen fighting then ensued, with greater vigour between the Devas and the Dânavas; and each one tried to kill the other of the opposite party. Both sides exhibited the same dash and bravery; the same feelings of bitter enmity. They struck each other violently and their bodies were cut to pieces; severe fighting ensued. As they were fighting together steadily they looked like the falling Suns, like a blazing mass of fire, like the elephants heaving deep breaths, like the birds hovering about hither and thither, like the quaking mountains, like the thundering clouds, like the roaring lion, like the high wind blowing and the highly agitated tough seas, like the lightning penetrating into the rocks with thundering noise. In course of the conflict the bowstrings twanged and made the thundering noise.—7-11.

Both the Devas and the Dânavas cried out and said to each other, "Do not fear! where will you fly! wait; you will soon go to the doors of Death; we are standing here; if you have strength show your valour by fighting" Come in front, shew your strength, take up your arms, inflict cuts, break the foe, devour them, kill them;—uttering these words the heroes fought and fell dead.—12-13.

They succumbed to the blows of the sword, the battle axe, the club, the trident, the fist; and they with arrows looked like forest mountains and fell down into the ocean filled with big fishes, the terrible crocodiles, and Timingala fishes.—14-15.

When the dying strong-bodied demons fell into the ocean there was

a terrible noise like the thundering of clouds. Hearing which and attracted by the gush of blood the crocodiles and other huge monsters pervading the deep agitated deeply the ocean. And they fought among themselves for the flesh and the blood of the fallen heroes on which they lavishly feasted with satisfaction. Huge whales devoured the bodies of the demons with their chariots, horses, weapons, ornaments, etc., after driving away the smaller monsters who had also collected there to have their share. The sea monsters fought among themselves for the sole monopoly of the flesh and the blood as toughly as the Devas and the demons did between themselves. So there was fighting going on in the sea as there was between the Devas and the Asuras above. They ran about scouring the ocean to pick the dead heroes, as did the fighting foes on the battlefield above; and the monsters bit each other with the same excitement as did the warriors in course of the battle.—16-21.

The ocean turned red by the stream of blood flowing from the bodies of the dead and the wounded heroes of both the armies, the Devas and the Dânavas above, and the aquatic animals below. The ocean also swelled up, due to the blood falling in it from above.--22.

Indra, the lord of the Devas, and a very terrible one, with innumerable army resembling like high mountains and big masses of clouds, beseiged eastern gate, and remained there. The bright Skanda, the son of Hara, and resembling like the rising Sun and the Jâmbu river, beseiged the northern entrance gate which looked like the setting Sun on the Asta peak, with his big army. Yama and Kuvera with club and noose respectively in their hands held the western entrance gate with great force. The three-eyed Lord Śiva seated on his bright Deva chariot shining like ten thousand suns and the destroyer of Dakṣa's sacrifice, took charge of the southern exit.—23-26.

The attendants of Śiva held under their subjection the various other golden entrance gates and the high turrets of Tripura, the Kailâśa of the Daityas, shining like the Moon, as the hailstone showering clouds hide the stars and the firmament above.—27.

The Pramathas dismantled the abodes of the demons resembling like the rows of mountains and decorated with sacrificial altars, and threw them into the ocean, thundering ferociously like the dark thundering clouds. The attendants of Śiva also began to drown into the sea, the houses of the demons decorated with the trees and the foliage abounding with the chirping birds which made the women of the demons cry out " O, Son! O, Brother! O, Lord!" "O, Father! " O, Dear! O, Beloved!" and they began to curse the Pramathas.—28-29.

Thus a fierce battle ensued in that town of Tripura in course of which the boys and women folk began to perish, seeing which the demons angrily came out like the ocean to fight the foe and fought hand to hand with them. As soon as they made their appearance, the aspect of the war became more furious in which axes, rocks, tridents, spears and thunderbolts were freely used and the bodies of the warriors were crushed to pieces and fell down dead on the battlefield. The Devas and the Dânavas began to crush each other and pursued and attacked each other; it seemed

then, that tumultuous roars were heard liking the thundering noise of the ocean at the time of universal dissolution.—30-32.

The Devas and Asuras bled profusely and roared loudly with their reddened eyes. Thus fighting went on and loud uproars were heard. The thoroughfares of Tripura that were covered with golden and marble pavement became now in an instant covered with the stream of blood; and in the twinkling of the eye, those demons became still more hideous with their heads, arms and limbs separated from them; then, the infuriated Târakâsura came out uprooting the trees and was instantly checked at the entrance by the all-powerful Lord Śiva. That valiant and wonderfully powerful demon came out of the town after killing those that were on the rampart wall and began to roar most furiously.—33-36.

That demon shining like the mountains though resisted like an elephant, made an attempt to catch the chariot of Śiva and rushed out violently as an ocean floods the beach. Then the three-eyed Śiva with bow in hand, Bhagavân Ananta Deva, and Brahmâ came out to meet Târakâsura. They were infuriated as a sea gets infuriated by the force of wind.—37-38.

Seṣa, Giriṣka, and Brahmâ began to pierce the limbs of the enemies from the air and thundered loudly. Śiva, then with His eyes fixed on Tripura rested His one foot on the Rigveda personified as a horse and the other one on His Nandî; He drew His bow with arrows. By the weight of the feet of Śiva, both the horse and the bull became oppressed and respectively the breasts and the teeth of the horse and the Nandî bull fell to the ground. It is since then that the teeth and the breasts of the bull and the horse are not seen and fixed in a way as to make them invisible.—39-42.

The awful red-eyed Târakâsura made a dash towards Śiva but Nandî held him at bay. As a perfumer whets his sandalwood, so Nandî sharpened his battle axe and hit the demon Târaka with it. Thus struck by battle axe, the powerful Târakâsura, with sword unsheathed, dashed against Nandî like a Śarabha of a mountain (an eighteen foot animal stronger than a lion). Then Nandî attacked him and severed him from his body as one tears away one's sacred thread, and roared aloud. When Târakâsura was thus killed, the Devas blew the heavy conch shells and shouted out loud thundering noise.—43-46.

Hearing this tumultuous uproar of the Pramathas, and the sounding of the drums, Maya asked Vidyunmâlî who was close by:—"O Vidyunmâlî! What is this sound that we hear, uttered by so many mouths, like the roar of the ocean? What is the cause of this sudden uproar? The Devas are fighting and the Asuras are fleeing. What is the cause of this?"—47-48.

Vidyunmâlî who resembled Sun, hearing such words of Maya was oppressed in his heart and said: "O great hero! He who was powerful like Yama, Varuṇa, Mahendra and Rudra, who used to shine like a mountain in every battle, he who crushed his enemies, he who was the gem of your name and fame, that Târakâsura, the crusher of the enemy, after

fighting valiantly with the Pramathas and the Devas, has been killed by them at last. Hearing that Târakâsura, terrible like fire and the Sun with widely extended eyes, has been killed, the Pramathas have become very glad, their mind and heart filled with joy and are now roaring like thundering clouds."—49-51.

Maya hearing those words of Vidyunmâli, who used to behave himself like the white mountain in the battlefield, said: "O, Vidyunmâli! Now we ought not to carelessly while away our time. I will shew my valour and make this city safe."—52-53.

The enraged Vidyunmâli and Maya in company with the powerful demons went out and began to destroy the retainers of Śiva.—54.

Wherever Maya and Vidyunmâli went, the Pramathas were severely beaten and they fled in great disorder, making those passages free of Devas. Afterwards Yama, Varuṇa and the other Devas prayed to Śiva. They played on their tabors, Mridangas, Panavas, clapped their hands, roared and worshipped Śiva.—55-56.

Śiva thus adored by the high-souled Devas of immeasurable lustre like the Sun, the sons of Diti and praised by the truthful ascetics looked like the Sun in full splendour on the summit of Astâchala.—57.

Here ends the one hundred and thirty-eighth chapter on the killing of Târakâsura in the great Târakâsura war.

CHAPTER CXXXIX.

Sûta said:—When Târakâsura was killed in battle, Maya drove away the attendants of Śiva and repeatedly spoke to the terrified Dânavas.—1.

He said "O, Asuras! Hear what I say. Realize, O, brave! What you and I ought to do now. O Dânavas with beautiful moonlike faces! the moment the Moon and the asterism Puṣyâ unite, this fort Tripurâ will come for a moment in one line with them. I wanted and got this boon for such a moment when this fort can be destroyed by Śiva with only one arrow. You should all sing fearlessly. The destruction of Tripura can only be worked out in Puṣyâ. If any Deva comes at that time arrayed in battle and can destroy these three forts with only one powerful arrow, then and then only this will fall; otherwise, this fort is indestructible. O, heroes! Now shew your war-tactics, strength, enmity to the Devas and do your best to protect this Tripura with all your might and main till Puṣyâyoga occurs and gets over. If you can turn away the chariot of Siva in such a way as He may not be able to discharge His fatal arrow, then and then only we need not fear. If we are able to guard our Tripura in this way, the Devas will, in vain, await the advent of Puṣyâ."—2-8.

The Dânavas, residents of Tripura hearing such words of Maya roared and said: "We shall all do as you direct us and shall resort to that stratagem that would not give a chance to Siva to discharge his deadly arrow. Now we shall go to kill Śiva."—9-11.

They all became elated with joy; their hairs over their bodies stood on their end with their ecstacy; and they said :—

" Either this Tripura fort will remain as it is, quite independent, till Kalpa lasts on these three worlds—Heaven, Earth and Pâtala (lower regions) —covered by the three feet of Nârâyaṇa, or, we will become free of the Dânavas; but we shall never deviate from the path of virtue that you direct us to do. Men shall see the three Lokas either free from the Devas or free from the Dânavaṣ. The demons after thus rejoicingly conversing together went to their abodes and passed the night gladly in the indulgence of amorous pastimes.—12-14.

They said " The moon has made His appearance in the firmament dispelling all darkness, as if a great jewel is travelling in the sky. Lo! the moon illumining the landscape with His splendour looks like the goose in a beautiful big reservoir adorned with lotuses, or the lion sitting on a rock of *lapislazuli*, or the garland of glittering jewels adorning the breast of Lord Viṣṇu." Thus risen in the blue firmanent, the Moon, born of the eyes of Atri, began to shed powerfully the nectar of beautiful moonlight and bestow nourishment and beauty to all the worlds. The demons began to beautify their houses and bodies when the Moon emitting His cool rays began to smile on them.—15-18.

The dim oil lamps in the thoroughfares, palaces, squares looked like the budded Champaka flowers. But the lamps within the Maṭhas began to burn more vigorously. The palatial buildings of the Dânavas were full of jewels and valuables and, therefore, did not shine so well under the moonlight as the stars dwindle away in the firmament. The darkness of that town was driven away by the lustre of the Moon above and the lights burning in the rooms below as feuds and chaos destroy a good family.—19-21.

In the first part of the night when the Moon began to laugh, as it were, very loudly (*i.e.*, shine on that town in full splendour), the demons started their amorous pastimes with their ladies. At that moment the five arrows of Cupid, threwn before on Lord Śiva, now themselves became afraid when they saw the amorous dalliances of the Dânavas. Both the sexes perspiring and getting tired.—22-23.

They under their influence began to sing and melodiously play Murchchanâs in their lutes; the cuckoo began to coo ravishingly his notes and it seemed, then, that the God of love armed with His bow and arrow began to be much agitated and distressed. The Moon instantly driving away the noctural darkness and diffusing His rays all over the landscape, reigned in heaven in company of His beloved Rohiṇī.—24-25.

Some of the women sitting at the feet of their lords and placing their palm of hand on the cheeks began to shed tears of love which made their faces look more beautiful. Some one looking her face in the mirror exclaimed "how lovely is my face" became quite pleased at the prospect of getting fit reply from her husband. Some being enamoured by the love of their husbands hurried straight to them as the darkness makes its appearance at the close of the day. The lords of some made their better-halves drink and some of the women folk

rejoiced by the conversation of their lords. The breasts of those women painted with sandal, incense and other perfumes looked handsome like the golden pitchers full of ambrosia. That night the Daityas played in the hands of their beloved and felt quite intoxicated by the sweet notes of Viṇâ played by their consorts. Some women threw the arrow of Cupid by their enchanting notes and sang highly captivating songs from some sequestered nooks. Some of the demons pleased their helpmates and then enjoyed with them after singing to them the songs sung by other ladies. The sweet aroma of mango flowers pervaded all over Tripura when the tinkling of the anklets and the jingling of the girdle of bells worn by the women, put to blush the sweet notes of the nightingale. Some women tightly embraced by their lords looked exquisitely beautiful with their hairs standing on their ends like the earth smiling with fresh verdure sprouted by the showers of rain.—26-35.

The women folk reposing at beautiful places looked highly charming under the influence of the moon. They, with their sweet and gentle voice, repeatedly said to their lords "Do you not see my cheeks, come and throw yourself on my beautiful and highwaist adorned with the girdle of small bells." The group of the Daitya ladies looked exceedingly beautiful like the stars when the thoroughfares of the town were lit up by the radiance of the moon. They looked like so many stars twinkling before the brilliance of the rays of the moon.—36-37.

Some of the women laughing and burning with passion infused by the chiming of bells on the girdle of their waists began to tinkle their anklets in course of their amorous gambols and give suitable replies. The speech of the charming women wearing unfading beautiful garlands was as attractive as the notes of the geese in a reservoir. Their surpassing beauty, the sweet jingling of their girdle bells, and their attractiveness were the sources of their relief from the tortures of Cupid. They with their beautiful garments, decorated hair, the beautifully ornamented form, looked handsome like the moonbeams beautified by the stars.—38-41.

Many of them enjoyed themselves in the see-saw when the strings of their ornaments broke and made their girdle of little bells fall down and the jewels to scatter on the ground which began to emit lustre on account of the scattered gems, thus it looked like the Moon surrounded by stars. The nightingale began to sing seated in its cosy foliage on the night lit up by the moon. The God of love exhausting His store of arrows, began to walk about in the town of the demons. The moonbeams turned to the west and the night of enjoyment was brought to a close; as if the demons would meet shortly with their discomfiture. The moon first turned red like the Kunda flowers; then looked like the garland of gems; then lost his light; then looked like clouds till at last he became invisible, just when the good luck fades away, a sick man looks pale. At last Aruṇa, the charioteer of the Sun defeated the Moon. The golden Sun, like a disc began to shine fully on the Udayâchala, as if He is going to overcome the army that was then in the ocean.—42-46.

Here ends the one hundred and thirty-ninth chapter on the moonlight night in Tripura.

CHAPTER CXL.

Sûta said:—The Deva armies collected and thundered as does the ocean at the end of the Yuga, when they saw the Sun dawning on the summit of Sumeru. Afterwards, Lord Śiva accompanied by Varuṇa, Kuvera and the thousand-eyed Indra marched towards the town of Tripura. The attendants of the Lord, the Pramathas and the Ati Pramathas, with their various forms also roared and followed Him, playing on their music-of-war. The army of the Devas, marching with umbrellas raised and with music played, looked beautiful like the big trees and the murmur thereof of a forest.—1-4.

Seeing the vast army of Śiva advancing towards them as if a forest was moving, the Dânavas became agitated and swelled together like the ocean. And like the clouds pouring forth rain, they with their eyes red with anger began to inflict their blows on Indra with their swords, spears, bows and arrows, javelins, tridents, clubs, battle axes, bolts and various other weapons. The demons looked like mountains clad with wings.—5-7.

The Sons of Diti headed by Vidyunmâlî and Maya advanced towards the Devas with jovial minds. The army of the demons looked as if, they were prepared to face death and very doubtful of victory moved like bodies void of strength. They, all expert in war, thundered and exchanged words with their enemies, looked like the roaring clouds and showed marvellous prowess in their encounter with the Devas. The two parties, emitting smoke, as it were, powdered many of their enemies by their weapons, blazing like fire and moon. Some of the demons fell down by the blows of clubs and others clean cut into two by the quoits and the arrows fell into the ocean.—8-12.

The garlands, dress and ornaments of the Deva armies and the Pramathas were torn asunder and scattered. Many of the soldiers fell into the ocean infested with sharks, crocodiles and Timingalas.—13.

At that hour, there was a tremendous noise made by the blows of the clubs, the battle axes, the bolts, the tridents, the javelins, bright as sun and emitting smoke, the big rocks hurled by the angry demons as missiles and the falling of the weapons and the dead soldiers into the ocean. The violent and powerful weapons projected by the Devas and Dânavas looked beautiful like stars in the firmament, and began to make havoc on both the parties. The alligators and the fishes were crushed to death by the great war between the demons and the Devas as small beings suffer owing to the conflict between two elephants.—14-17.

Vidyunmâlî dashed towards Nandikeśvara like a flash of lightning from the clouds. The eloquent Asura, shining like lightning and roaring like the ocean said to Nandikeśvara whose face looked pleasant like Moon.—18-19.

"Nandikeśvara! Vidyunmâlî anxious to fight has now appeared before you. You will never be able to get back with your life. Vidyunmâlî cannot be killed merely by a mere array of words in a battlefield." The eloquent Nandikeśvara dealt a blow to him and said:— "Demon!

This is not the place for displaying virtue, can you escape me on account of your sins? When you can be destroyed by me like a lower animal, should I not kill you, O, destroyer of sacrifices! I shall kill you. One may swim across the deep and bring down the Sun from the zenith to the nadir, but none can raise his eyes to see me fully (*i.e*., one is so terrified by my name)."—20-24.

The Daitya shot a powerful arrow at Nandikeśvara which sucked the blood of his breast as the Sun by His rays evaporates, water of rivers.—25-26.

Nandikeśvara surcharged with wrath uprooted a gigantic tree and hurled it at his formidable adversary; which went on in the air, showering flowers on its way; but Vidyunmâli cut it into pieces by many arrows; the tree then fell on the ground like a big bird.—27-28.

Nandikeśvara became still more enraged to see his huge missile thus cut by the powerful arrows of Vidyunmâlî. He then got enraged, shouted out gravely and raising both his hands that looked like the Sun and the Moon dashed against that fierce and cruel demon as an elephant falls upon a buffalo.—29-30.

On seeing Nandi come towards him with great force, the powerful Vidyunmâlî hurled quickly on him hundreds of arrows and covered him with them. Nandikeśvara thus pierced with the arrows, valorously approached the chariot of Vidyunmâlî, and began to push it back with great force, which in course of its revolutions tumbled to the ground and the heads of the horses lowered down into the ground, as if the Sun's chariot had fallen down with its occupant by the curse of some sage. The demon then came out of his chariot by virtue of his Mâyâ and hit Nandikeśvara with a javelin.—31-34.

Thus struck, Nandi took that javelin out of his breast and struck it besmeared with blood, with great force against his opponent. Vidyunmâlî, hit by it in the armoured chest, fell down to the ground like a mountain rolling down by the blow of the thunderbolt. On the death of Vidyunmâli, the Siddhas, and the Kinnaras adored Śiva and cried out "Victory! Victory!"—35-37

On Vidyunmâlî being killed by Nandikeśvara, Maya consumed the army of Śiva by his strategem as the fire consumes the forest. They fell into the ocean with their limbs dismembered by the trident, their heads pounded with the clubs and perforated with the showers of arrows. Afterwards, Indra, Dharmarâja, Kuvera, Nandikeśvara, and Svâmikârtika attacked Maya, the great warrior, with various kinds of weapons. Maya roared like the clouds and quickly shot arrows after arrows and pierced Airâvata—Indra's elephant—and also Kuvera and Yama.—38-41.

At that time, the Dânavas, though strong and vigorous, suffered greatly from the weapons of the Devas and at last fled to take shelter in the fort Tripura, as Śiva once had to retire on being shot by the arrows of Viṣṇu. When the news spread, that the Sons of Danu had retired, then, the Devas sounded their conches, tabors and cymbals and the sound thus echoed was like that of the thunderbolt.—42-43.

In the meantime, the asterism Puṣyâ came in course of conjunction

with the Moon over the Tripura fort when it was doomed to destruction. Then the three-eyed Śiva quickly shot the destructive arrow, of the potency of the three Devas and the three fires (tejas), on the fort Tripura. The sky turned red like the burnt gold and of the colour of the red cochineal with the radiance of the arrow mixed with the rays of the Sun. —44-46.

Lord Śiva, after discharging that invincible arrow from His bow, cried out in agony "What a pain! Fie to me!" and began to weep. Nandikeśvara, seeing the Lord repenting like that asked Him the reason of it.—47-48.

Śiva, overburdened with grief, said "Alas! my devotee, Maya, will today perish." Hearing this, Nandikeśvara darted like a gust of wind and entered the Tripura fort before the destructive arrow reached it. And seeing Maya the lord of demons, he said:—"O Maya! the time of Tripura's destruction has come; so you should now quit it with your quarters." Hearing those words of Nandikeśvara, that earnest devotee of Śiva went out together with his abode.—49-52.

The arrow burnt the three cities as fire burns heaps of straw. The fire within that arrow divided into three parts, *viz.*, Hutâśa, Sôma, and Nârâyaṇa and began to burn. The Tripura fort looked then like a good family brought to ruin by a wicked son.—53-54.

Afterwards, the houses of Tripura looking like the peaks of Sumeru, Mandarâchala and Kailâsa, the beautiful places with gateways and perforated works and balconies, the pleasure rendezvous full of lovely ponds, the abodes of the demons decorated with banners, buntings and wreaths of gold were eaten up by the thousand-tongued fire.—55-57.

The women folk in the amorous embraces of their lords in their residences and pleasure groves, were also reduced to ashes. No women could go away elsewhere. They were also consumed by fire in the company of their lords. Some of them cried out with folded hands and with tears in their eyes "O Agni! I am the wife of another; O Thou, the holy witness of all the things in the three worlds! You ought not to touch me. O Deva! my husband and myself are asleep; I have not done any thing vicious and sinful; therefore, go away by another path leaving my home with my beloved."—59-62.

One woman holding her infant stood, facing the fire and said "Agni! I have obtained this infant after great privations and it does not behove thee to burn this darling of mine."—63-64.

Some of the women folk threw themselves into the waters of the ocean after forsaking their husbands. Many of the women shivered under the destructive influence of fire and exclaimed with bewildering excitement, "O, father! O, husband! O, mother! O, maternal uncle! etc." As the heat emanating from the houses withers the lotuses springing in the ponds thereof, so consumed the fire at Tripura the lotus-like faces of those women along with their bodies. As the snow during winter eats up the lotus flowers, so did the fire burn the lotus eyes and faces of the beauties in Tripura. There was a great uproar when the women flew with their jingling ornaments and cried out in great consternation, on account of the fire produced from the destructive arrow of Siva.—65-69.

The beautiful abodes of the demons picturesque like half moons, with altars and gateways, broke down and fell into the sea.—70.

The waters of the ocean became heated by the burning fragments of the houses, etc., falling there, as a wealthy and good family becomes fused owing to the ignominy of a wicked and vicious son. The ocean got over-heated and swollen; its inmates, the fishes, the crocodiles, etc., became awfully distressed. Then, the whole fort Tripura that looked like the Mountain Mandar fell down into the ocean.—71-72.

There was a tremendous noise when the gates, the compound wall and the various buildings inside Tripura, tumbled into the ocean with great violence. That Tripura was majestic like the mountain with thousands of peaks. The very same Tripura with all its habitations became the morsel of fire and remained only in name.—73-74.

The whole universe together with the Pâtâlas became heated by the burning of Tripura but the quarters of Maya were rescued with great difficulty and found place within the sea. Afterwards, Indra hearing of the escape of Maya and his great palace saved under the sea, by the grace of the Lord Śiva pronounced the following curse on his house:

"The abode of Maya along with him will not be safe. It will always be subject to perils and it will not be fit to be resorted to like fire." —75-77.

Whichever countries will be defeated, the people of those perishing countries will there see this remnant of Tripura and even today that abode of Maya exists free from disease and sickness.—78.

The Riṣis said:—"O Sage! pray tell us the fate of the house through which Maya made good his escape."—79.

Sûta said:—The abode of Maya was visible at the place where Dhruva is seen, but the Deva-hating Maya shifted to another Loka for his safety where he could remain without any hindrance.—80.

There also the Aryamâ Devas reside; so Maya could not go there. Maya then prayed to Śiva for a quarter where he could reside; and the Lord Śiva created another quarter for Maya. Seeing this, Indra became pacified and praised Śiva and went to his realm peacefully. And the Lord Śiva was worshipped by all the Devas. The Devas and the attendants of Śiva all then caught hold of each other's hands and began to dance with joy. Afterwards when the fort Tripura, burnt by Śiva's arrow, fell down into the ocean, the Devas alighting from their chariots saluted Brahmâ and the Lord Śiva, took up the bow of Śiva and went to Heavens with all their attendants.—81-84.

One who reads an account of this victory of the conquering Lord Śiva gets victory and success in all actions by the grace of Śiva. One who will repeat this at the time of the offerings made to the manes (Srâddha) before the Brâhmaṇas, will reap the benefits of all the sacrifices and endless merits. The narration of this sacred account is the best

Svastâyana (the way to safety) and causes the birth of a male-child, one who will read or hear it will go to the realm of Śiva where he will have everlasting happiness.—85-87.

Here ends the one hundred and fortieth chapter on the destruction of the Tripura fort and on Maya's retreat.

CHAPTER CXLI.

The Riṣis said :—" O Sûta! we wish to know why the king Ailâ of the Purûravâ-dynasty goes to Heaven on the Amâvâsyâ day every month and how the peace-offerings to the Pitṛis ought to be performed."—1.

* Sûta said :—O Munis! I shall relate to you in detail the glory of the king Ailâ as well as his union with the Moon in heaven, also, about the getting of the nectar from the Moon and performing *tarpana* to the Pitṛis. The following Pitṛis, *viz.*, Saumya, Vahirṣada, Kâvyâ and Agniṣvâtâ are satisfied by the ambrosia produced from the Moon. When the Moon and the Sun are in conjunction with one asterism, the Amâvâsyâ, *i.e.*, when it is new-moon, the king Ailâ goes to see his grandfather and grandmother, the Sun and the Moon in the Heaven (on every Amâvâsyâ day). There, after saluting both (the Sun and the Moon), he takes rest for sometime and then proceeds on his journey after worshipping the Moon in the proper time. The learned king, Ailâ of the Purûravâ dynasty, thus spends his time every month in worshipping the Sun, for the brief period of Sinîvâlî with the object of performing Śrâddha ceremony. He then worships the Pitṛis for the brief period of two *lavas*, † the period of Kuhû (the new moon). That the worship of the Pitṛis ought to be done in Kuhû period was known to him. For this reason, waiting for a short period before the Sun and the Moon, he used to come to Soma when the Kuhû time approached. There, he satisfied the Pitṛis with the fifteenth ray of the Moon, that used to pour out Svadhâ nectar. The Pitṛis, who eat in the dark fortnight, get pleased with this Svadhâ nectar. Thus, with oblations of beautiful honey, til (seed of Sesamum) and Nivâpa he gratified with Svadhâ nectar the Pitṛis Saumya, Vahirṣada, Kâvyâs and Agniṣvâtâs.—2-12.

The Brâhmaṇas say that Ṛitu (season) is considered as the fire, Ṛitu is known as Samvatsara, and that Ṛitus are produced from the Samvatsara (year). Ârtavas (fortnightly seasons) are begotten from Ṛitus.—13.

Note.—ऋतु.—Season, light, splendour. संवत्सर.—A year's course. The first year in a cycle of 5 years. वर्ष.—Year, rain. आर्तव.—Seasonal, Vernal, a section of the year, combination of several seasons.

Pitaras, Ârtavas and Ardhamâsas (fortnights) are the offsprings of the Ṛitus. The grandfathers, Amâvasyâs and Seasons are all of the nature of Ṛitu (seasons). The great-grandfathers and the five years,

* The Anandâśram edition of the Matsya Purâṇam adds the following :—" Manu asked Madhu Sûdana this question. The reply he gave to him I shall narrate." Then, instead of Sûta, Matsya is made to relate the story.

† A minute division of time the 60th of a twinkling, half a second, a moment.

the sons of Brahmâ are the Devas. Saumya, Vahirṣada and Agnisvâtâ pitṛis have been thus defined. Those that are Ârtavas lead householder's life and perform sacrifices and accept the sacrificial offerings and are known as Vahirṣada. Agniṣvâtâ pitṛis also lead householder's life and perform sacrifices. They are also known as Ârtavas. The Kâvyâ pitṛis are known as the husband of Aṣṭakâs.—14-16.

Now hear about the 5 years. Agni is the Samvatsara, the Sun is the Parivatsara, the Moon is Idvatsara, the Wind is the Anuvatsara, the Rudra is the Vatsara. These are the cycle of 5 years. The Moon presiding over them, in due time, sheds ambrosia.—17-18.

Note.—परिवत्सर = A full year. इद्वत्सर = The rainy season. अनुवत्सर = 4th year in a 5 years' cycle; the 5th of 5 cycles of 12 years, in Brihaspati cycle. वत्सर = A year. The month of Mârgṣirṣa. युगवत्सर = A brace of years.

Wherever, Purûravâ stays and for whatever period, Soma satisfies for that period by his rays, Somapâs, Uṣṇapâs and all the other Devas. The Moon sheds ambrosia every month and the Pitṛis get satisfied by drinking it. Thus is described about the nectar and honey.—19-20.

The Sun acts daily (in the bright fortnight) as a feeder through His Suṣumṇâ ray when the store of lunar ambrosia is all drunk out by the Devas and the Pitṛis. The Moon waxes in his phases day by day by thus being fed through Suṣumṇâ ray in the bright fortnight. The Moon wanes in the dark fortnight and waxes in the bright fortnight. The moon is nourished thus by the Sun. The Moon looks full and white on the full moon night (Pûrṇamâsi). In this way, the Sun by means of his single ray increases the Moon and makes it full of nectar. The Devas first drink the nectar of the Moon; then the Sun drinks. The Sun drinks every day one digit and does so for fifteen days; He, again in the bright fortnight, fills it up by His Suṣumṇâ ray.—21-25.

The phases of the Moon that wax in course of the bright fortnight fed by Suṣumṇâ, wane during the dark fortnight. In this way the Moon continues to wax and wane, consequently, the full-moon is called the receptacle of nectar. He is luminous with the fifteen nectar-giving phases. He is, therefore, called Pitṛimân.—26-28.

Now the periodical junctions, Parva Sandhis will be described. These are like the knots of a bamboo or a sugarcane joined to one another in a circle. The year, the months, the dark and the bright fortnights and the full-moon night are the knots and junctions and the Tithis, the second, third, and so on, form the parvas of the fortnight. The Agnyâdhân or the maintenance of the sacred Fire ought to be done in this Parva Sandhi. The periodical junction of the Anumati or Râkâ with Pratipadâ lasts for only two *lavas* (in the afternoon). The Pratipadâ of the dark fortnight occurs in the afternoon and if it occurs in the evening it is called the period of Pûrṇamâsî.—29-33.

When the Sun is on Vyatîpâta, the Moon is above the line of equator and is situated in the Yugântara position. The Pûrṇamâsa and Vyatîpâta then see each other. The Sun, Moon and the Pratipadâ tithis remain, then, in this state. Endless merits result if salutation be done to the Sun

at this time. This period is known as the sixth Satkriyâ-kâla. (It is known as the 6th period.)—34-37.

On the completion of the phases, Pûrṇimâ occurs during the periodical junction of the Moon in the night when the Moon is full; hence, that night is called the full-moon night when the Moon is greatly pleased. When, by the mutual opposition of the Sun and the Moon, the Pûrnimâ takes place in the afternoon, then, the evening is said to be the Pûrṇimâ when the Moon shines with all His phases completed by the Sun. The Devas and the Pitṛis adore Him (the Moon); therefore, He is called Anumati, and, on account of the full-moon it is called Pûrṇimâ. The Moon is highly luminous on the night of Pûrṇimâ and therefore, He is called Râkâ.—38-41.

The Sun and the Moon live together on the same asterism on the 15th tithi (lunar day), therefore, it is known as Amâvâsyâ during the dark fortnight. The Sun and the Moon during Amâvâsyâ face each other, therefore, it is also known as Darśa.—42-43.

After the Amâvâsyâ day the junction with the Pratipada (first day) lasts for two lavas and this period is known as Kuhû for two letters in the word Kuhu correspond with the two lavas (the duration of Kuhû.) When the Moon is visible on any Amâvâsyâ, He unites with the Sun in the afternoon and on the following morning in the Pratipada of the bright fortnight He rises along with the Sun. A difference of a period of two lavas is seen at the noon time between the Sun and the Moon.—44-45.

When the Sun and Moon separate, that period is termed Anvâhuti and is known as the time for Vasaṭkriyâ when the performance of Vasaṭ has been ordained. This period in the Amâvâsyâ is known as Ṛitumukha or the face of the season when Śrâddha should be performed. When the crescent Moon unites with the Sun during the day, that is the time for the abovementioned Parva. The time when the voice of the cuckoo "Coo" ceases, is called "Kuhû." When the waning Moon of the Amâvâsyâ enters into the Sun, that period is known as Sinivâli. The periods Anumati, Râkâ, Sinivâli and Kuhû last for only two lavas. Kuhû lasts as long as "Kuhû" is uttered. The union of all the Parvas lasts for two lavas and both the unions, before and after, are equal. The sacrifices and Vaṣaṭ rites should be performed as prescribed during those periods. The Vyatipâta yoga of the Sun and the Moon (*i.e.*, their conjunction) and the Pûrṇimâ (their opposition) are productive of the same fruits. The union in the Pratipada tithi lasts for a period of two lavas. Kuhû and Sinîvâli last for two lavas.—46-53.

When the Moon separates from the Sun, one kalâ is known as the Parva period. Every day the Moon waxes by one digit when on the fifteenth day He becomes full. Hence, that day is termed Pûrṇimâ. Then the fifteen digits of the Moon are visible. For this reason, it was stated that after the fifteenth tithi, the Moon wanes; there is no sixteenth digit of the Moon. These Devas and Pitṛis are the drinkers of Soma (Moon) and the nourishers of Soma (Moon). Ârtavas, Ṛitus and Abda, Pitṛis are the nourishers.—54-56.

Now I shall narrate about the Pitṛis who eat the libations offered to

them during the Srâddha ceremony; how the libations reach them; what are their ways and future existences? and how great are their powers? Where the departed souls go and where they do not go cannot be ascertained even by rigid tapasyâ (austerities). What to speak about those things being seen by these mortal eyes? The Laukika Pitṛis, by their severe penances in this world have been able to go above and join the Deva Pitṛis, other Pitṛis get satisfied when the people in this life, perform their Âśramadharma and are wise and perform with faith their Srâddha ceremonies. Celibacy, asceticism, sacrifice, begetting progeny, performing ceremonies with good faith, learning, and the giving away of food are the seven kinds of Âśramadharmas. Those who practise these things for the whole of their lives, go to heaven where they live in the company of Uṣṇapâ, Somapâ, Pitṛis and the Devas, and they enjoy bliss there. This is current amongst men that he who has got a son and who performs Śrâddha with honey, til and water, reap the above results. The Pitṛis of the family get satisfied. These human Pitṛis reside in the region of the Moon and eat the flesh offered in Śrâddha.—57-64.

But, those, who on account of their narrow minds have fallen in their orders in course of their life of action, and have not uttered Svâhâ and Svadhâ, go to the realm of Dharmarâja in various forms and repent for their past deeds. These beings, with their long and thin bodies, having beards and void of gartments, prowl about hither and thither oppressed by hunger and thirst. Being thirsty, they go about in search of rivers, lakes, tanks, wells, canals, etc., and being hungry, they go to various places in search of food. But they fail to get their desired objects. They are driven away from every place and the messengers of Yama throw them in various tormenting places, such as,:—Śâlamalî, Vaitaraṇî, Kumbhipâka, Ardhavâluka and Asipatravana. Thus they suffer all sorts of pain as results of their karmas—.65-70.

The oblations of three balls of rice offered in the name of the friends that are suffering in hells reach them and are taken by them which give them relief and satisfaction. The kinsmen and sons, while offering oblations should offer them on the Kuśa grass strewn on the earth; they are to recite their names and gotras and have their sacred thread on their right shoulders.—71.

Oblations should also be offered, for those who are not suffering in the hell, but who are born as animals and birds, etc., (five lower animals and trees, etc.). The Srâddha oblations reach the Pitṛis corresponding to those births, as their foods and give them satisfaction, wherever and whatever they may be. The gift of grain and food, earned honestly, given to a deserving person at a good hour is attained by the manes in the form of their food wherever and whatever they may happen to be. As a calf recognises her mother cow in a herd, in the same way, the charity given after reciting the proper mantras in the prescribed way unmistakenly reaches the manes. It is the power of the mantra that carries the oblations to the manes.—72-75.

The giving of food with good faith is equivalent to the performance of Srâddha. So Manu says: The Srâddha thus performed with devotion

reaches the manes in every domain; this is what Manu has said and Sanatakumâra corroborates it after realizing the passages of the departed souls with His supernatural vision. The dark fortnight forms the day of the Pitṛis and the bright one their night. In this way, the Pitṛi-Devas and the Deva Pitṛis are mutually their begetters. These and the human Pitṛis live in the firmament and drink Soma.—76-78.

The fathers, grandfathers, great-grandfathers are the human Pitṛis. Thus, I have described to you their greatness and about the Śrâddha. I have now described to you how the king Ailâ conjoins with the Sun and the Moon; how he attains his Pitṛis and performs Śrâddha with devotion; the Pitṛi tarpaṇas, how the oblations offered in Śrâddha reach the manes. I have thus explained to you about the Parvas and the hells that form the part of the creation. Eveything has, thus, been summarily described. It is very difficult to enumerate them adequately. The person desirous of his well-being should devote himself to all these things with good faith. I have thus briefly stated this chapter of creation by Svâyambhuva Deva, now tell me, O, Riṣis! what more do you wish to hear?—79-84.

Here ends the one hundred and forty-first chapter on Srâddha ceremonies.

CHAPTER CXLII.

The Riṣis said:—O Sûta! we are now desirous of hearing in detail the nature and the measurements of four yugas during the time of Svayambhuva Manu.—1.

Sûta said:—Although I narrated about them in course of my description of the earth and celestial firmament, I shall still tell you something more in detail about them. I shall first state about measurements. Human years are determined by ordinary experience of men. And this is the unit. The measurements of the four yugas will be expressed on this unit. Fifteen twinklings of the eye form one kâṣṭhâ; thirty kâṣṭhâs make one kalâ A muhûrta is made up of thirty kalâs and one day and night consists of thirty muhûrtas. The Sun divides the day and night; the night is for sleep and the day is for work.—2-5.

One month of the human beings is equal to a day and night of the Pitṛis. Its division is like this:—the dark fortnight is the day of the Pitṛis and the bright one is the night. Thirty human months make one month of the Pitṛis. The year of the Pitṛis consists of three hundred and sixty human months. One hundred human years is equivalent to ($3\frac{1}{3}$) three and one-third years of the Pitṛis. (Three Pitṛi years and 120 *i.e.*, ($100+10\times2$) human months.) One human year is equal to one day and night of the Devas and its division is like this:—Uttarâyaṇa (six months when the Sun moves towards the north) forms Their day and Dakṣiṇâyana (six months when the Sun moves towards the south) Their night.—6-10.

Thirty years of men is one month of the Devas. A century of men is 3 months and some days of the Devas. 360 human years make one year of the Devas. 3,030 human years make one year of the Sapt-Riṣis.

9,090 human years make one year of Dhruva, called, Dhruva Samvatsara. 36,000 human years make one thousand Divine years.—11-17.

The duration of the ages have been laid down on the Divine units. The Bhâratakhaṇḍa notices four yugas or ages, *viz.*, Kritayuga, Tretâ, Dvâpara, and Kaliyuga. Of these Krita or Satyayuga is the first, Tretâ is the second after which come Dvâpara and Kaliyuga. Satyayuga consists of 4,000 Divine years. Its Sandhyâ consists of 400 Divine years and the Sandhyâṃśa of the same number of years. Tretâ consists of 3,000 Divine years. This is what has been said about it by those well-up in calculations. Its Sandhyâ is made up of 300 Divine years and the Sandhyâṃśa is also of similar duration. Dvâpara consists of 2,000 Divine years and its Sandhyâ and Sandhyâṃśa of 200 years each. Kaliyuga is of 1,000 Divine years and its morning and twilight are each of 100 years.—18-24.

Note.—संध्या = Union, morning, evening, twilight, the period preceding a yuga.

संध्यांश = Twilight, the period at the end of each yuga.

Satyayuga, Tretâ, Dvâpara and Kaliyuga taken collectively last for a period of 12,000 years of the Devas. Now I shall tell you their age in the years of men. The age of Satyayuga in the years of men is 1,728,000 years; of Tretâ 1,296,000 years; of Dvâpara 864,000 years and of Kaliyuga 432,000 years. The period of the four yugas along with the duration of their Sandhyâs and Sandhyâṃśas have thus been described in the years of men. The four ages passing for 71 times make one Manvantara.—25-29.

I shall now explain to you the period of a Manvantara in the years of men. One Manu takes the place of another in 311,032,980½(?) years (it should be 3(6,720,000 years.)—30-31.

Now I shall give you the duration of a Manvantara in the Divine years. It is 140,000(?) years in course of which the four ages come and go 71 times when one Manu takes the place of another. At the completion of the Kalpa which is 14 times one Manvantara, the great dissolution of the world takes place which lasts for a period twice as much as one Kalpa. The age of the four yugas has been thus described.—32-37.

Now I shall tell you the creation of Tretâ, Dvâpara and Kaliyuga. I told you before about Satyayuga and part of Tretâyuga. I did not tell you anything about the remaining portion of Tretâyuga, Dvâpara and Kaliyuga, on account of my having been engaged in the narration of the generations of the Riṣis. I, therefore, tell you, now, about the Tretâyuga that was left unsaid. There was Manu in the beginning of the Tretâ age and the then Riṣis dictated Śrauta and Smârta dharma by the light thrown on them by Brahmâ. They wrote on marriage, Agnihotra, and other Śrauta dharmas according to the Rik, Yajuḥ, and Sâma Vedas. They also gave out the injunctions of the Smritis, truthfulness, Brahmacharya (celibacy), Varṇâśrama and other Âchâra dharmas.—38-43.

In the beginning of the Tretâyuga, the Seven Riṣis and Manu by their hard tapas got the knowledge of the motions and places of the planets and stars. Also all the mantras were seen by them

and perceived in their hearts, by thinking about them once only. In the beginning of the first Kalpa, those mantras (or laws of the Universe) arose of themselves in the minds of the Devas, in testimony whereof, those who are Siddhas (perfect) and others also can have the knowledge of the Mantras. In the past Kalpa there were one hundred thousand mantra yogas; by the power of the sages, even those who follow them, can realise them; and those mantras now lie hidden in the Pratimâs or images of the Devas.—44-46.

The Sapta-riṣis enunciated the Ṛig, Yajuḥ, Sâma and Atharvaṇa mantras very accurately, and the sage Manu similarly dealt with his Smriti. In the Tretâyuga, the four Vedas, the bridge of dharma, were all embodied in one. In the Dvâparayuga, owing to the short life and intellect of men, the Vedas were divided into four separate treatises. In days of yore, the Riṣis, by virtue of their tapas, could study the entire Vedas in one day and night. The Vedas taught the duties of the people in each yuga. In ancient days, Svâyambhu Brahmâ gave out the divine immortal Vedas with various Aṅgas and containing the Svadharmas pertaining to every yuga. Under the influence of Time, by and by, the dharmas deviated from the Vedas and became perverted.—47-49.

The duty of Kṣatriyas is to perform sacrifices, that of the Vaiśyas is to perform haviryâjña, the Śûdras to perform the sacrifice of service and the Brâhmaṇas to perform the sacrifice of Japam (repeating the mantra) and understanding their meanings. The people and the Varṇas in the Tretâ age thus performed their duties and prospered with children and wealth and were happy.—50-51.

The Brâhmaṇas by their kind behaviour should enlighten the Kṣatriyas and the latter should educate the Vaiśyas and they should, in their turn, lovingly mould up the Śûdras in their duties. Their hearts were directed to Varṇâśrama Dharma. Their dharma was not fruitless and, therefore, all their actions were attended with success, merely by their Saṅkalaps or intentions. The people in their ordinary course were longlived, healthy, hand-some, sturdy, religious and modest. Brahmâ laid down the orders of varṇa and âśrama, etc., with great accuracy. The sons of Brahmâ framed the Samhitâs (or books) on medicine (how their health should be kept up), and practices of dharma, and other mantras.—52-55.

The Devas set on foot the performance of sacrifices from the very day when the Riṣis, the sons of Brahmâ enunciated the Samhitâ, Mantras, etc. At the end of Svâyambhuva Manu, Indra was the first to propagate the performance of sacrifices with various offerings in co-operation with the Devas, Yâma, Śukla, Jaya and Viśvasrika.—56-57.

Truthfulness, meditation, asceticism and charity are the extant dharmas. When they decline, adharma becomes dominant. When to drive it away and make dharma revive, most valiant and longlived heroes take their births. They award just punishments, are great yogis, performers of sacrifices, Brahmavâdis, have their eyes like lotuses, broad forehead and big faces, well-formed limbs, lion-like chests, strutting like elephants and highly powerful and virtuous. Thus in the Tretâyuga, the chakravarti kings were great archers and endowed with all auspicious

signs. Their regal splendour and prowess extends far and wide like the branches of the banyan tree. By Nyagrodha is meant arms; Vyâsa means the extent of the arms outstretched. That is their growth and height measured as above. Chakra (discus), chariots, Queen, jewels, horses, elephants and gold formed their treasure and were counted as Ratnas (jewels). These gems were first attained at the end of Svâyambhuva Manu. Emperors in the world in all the Manvantaras (past, present and future) are born with the parts of viṣṇu inherent in them. They are extraordinarily endowed with power, dharma, comfort and riches. Emperors had a vast store of Artha, Dharma, Kâma, fame, and Victory without any of these going against another. Thus the kings, endowed with power, defeated even the Riṣis in their eight Siddhis, such as, Animâ, Laghimâ, etc., in their knowledge of the Sâstras and in their asceticism. They were endowed with divine marks and signs and they defeated the demons and human beings by their extraordinary strength. They seemed to be very fortunate. They were born with handsome forms bearing all the lucky signs according to palmistry, *viz.*, fine lines on the forehead and fine tongue, sombre radiance of the teeth, long ears, hands touching the knees, shoulders like that of a bull and a lion, with their feet marked with quoits and fish and the hands with conches, etc. They lived up to 85,000 years and did not know the troubles of the old age, and had accesses to the heaven, oceans, lower regions, and mountains. Sacrifices, asceticism, charity and truthfulness were the four-limbed dharmas of the Tretâ age and were, unscrupulously, observed by them.—58-73.

Though in that age dharma reigned according to Varṇâśrama, yet there was also a criminal procedure code to justify and maintain the order of Varṇâśrama. All the people were healthy, wealthy, happy and contented. In this Tretâyuga one Veda was divided into four. The people lived up to 3,000 years and they were all blessed with sons and grandsons and then they departed. Now, hear of its characteristics. The characteristic of the Tretâyuga in Sandhyâ is one foot; and in the Sandhyâṃśa one-fourth of that of Sandhyâ.—74-77.

Here ends the one hundred and forty-second chapter on Manvantra.

CHAPTER CXLIII.

The Riṣis said :—O Sûta! Pray, explain to us how the performance of sacrifices was propagated at the beginning of the Tretâ age during the sway of Svâyambhuva Manu? When the Satyayuga with its Sandhyâ ends, the Tretâ age begins. Owing to good rainfall, many kinds of plants and medicinal herbs grow. Cities and villages flourish; the inhabitants, thereof, begin to perform good deeds. Communications are established. Varnâśrama dharmas are laid down. The people of all class collect together and pour sacrificial oblations into the Fire after reciting Vedic mantras and secure sacrificial materials and proper food and know proper methods of living. How did they do all these things?—1-4.

Sûta said :—O Riṣis! the Lord Indra, the partaker of the sacrificial

offerings, collected all the mantras leading to the happiness in this world as in the next and started the performance of sacrifices; then He, along with the other Devas performed Aśvamedha Yajña, after collecting all the sacrificial materials. Many clever sacrificial priests (Ritviks) came and took charge of their respective duties. Various oblations of ghee were offered in Fire in honour of the Devas.—5-7.

The Devas were exceedingly pleased; the Brâhmaṇas versed in the Sâmaveda chanted hymns loudly, Adhvaryus and other Brâhmaṇas were busy and went hither and thither and performed their alloted rituals. The animals for sacrifice were sprinkled with sacrificial mantras and the Devas, invoked, came there and partook of their share of sacrificial offerings. The Devas are those that preside over the senses and it is they that are partakers of sacrifice. They are born at the beginning of a Kalpa. The Devas are worshipped in sacrificial ceremonies.—8-10.

When the Adhvaryus became ready to immolate the animals for sacrificial purposes, the great Riṣis were attacked with pity on seeing those helpless animals and addressed thus to Indra, the chief partaker:—"What are all these in your sacrifices? To destroy life and cause pain are great sins, and O Indra! this is not a good thing in the rituals of your sacrifice. You have started this sin to kill animals. There is no benefit in such a sinful sacrifice. On the other hand, they beget sin. This is not dharma; rather this is adharma. Killing animals cannot be dharma. If you wish to perform virtuous deeds, act according to the Śâstras and make the sacrifices free of any sin in Vijas (seed materials). Indra! You have started the vilest form of sacrifice by introducing such a sinful element as killing and injuring, into its rituals which will destroy Trivarga (Dharma, Artha, Kâma). O Indra! This great Yajña was established in ancient times by Svâyambhuva Brahmâ. The haughty Indra inspite of being thus advised by the learned sages did not heed their counsel.—11-15.

At that time, a great discussion ensued between the sages and Indra as to whether the sacrifices should be performed by offering the libations of the movable or the immovable things, *i.e.*, animals or vegetables, roots and fruits. Those all powerful sages were much pained by the discussion and asked the king Vasu who lived in the sky to give his opinion on this point.—16-17.

The Riṣis said:—O King! O great wise one! How has the method of performance of sacrifice (yajñavidi) been witnessed by you? O son of Uttânapâda! O Lord! Remove our doubts, O, learned one!—18.

Sûta said:—King Vasu, without taking into consideration the relative significance and the strength of the two parties began to explain the truth of the sacrifice, in accordance with the injunctions of the Vedas.—19.

He said:—The Śâstras say that the sacrifices should be performed according to the prescribed rites and with the offerings of good animals or roots, fruits, etc. It is my experience, that the slaughter of animals is the nature of sacrifices. Rather the sacrificial mantras all advocate killing of animals. And what those great Riṣis have laid down as the result of their long tapasyâ and experience of the bright bodies in the Heaven, ought to be taken as Prâmâṇas or proofs, and I give out my opinion on those

authorities. If you take those mantras as proofs, then, accordingly, perform the sacrifices; else what is the use of vain argumentation.--20-23.

On hearing the reply of Vasu the sages foreseeing his future destiny cursed him to fall down. King Vasu, of higher regions, by the curse, went to Rasâtala—the lower region. That virtuous king inspite of his being very wise, in removing the doubtful points of Sâstras, went to the lower region for the fault of his plain speaking; it is not, therefore, wise for one individual though he is very learned, to pass a decided opinion on any subject having many phases; for, the analysis of dharma is extremely delicate and is very hard to be thoroughly known and more difficult to express it. No one except the Devas, Riṣis, and Manu, should, therefore, assert regarding any dharma with certainty. What the Riṣis said of yore, about non-killing animals in sacrifices, that is then the best course. Riṣis never perform any act of himsâ in course of a sacrifice and many millions of them attained heaven by virtue of their penances. Taking all things into consideration, the great sages do not praise any act of hiṃsâ. The ascetic sages have gone to heaven by offering in sacrifices, roots, fruits, leaves, water and vessels that they collected by unchhavritti (gathering in handfuls). The absence of greed, attachment, the practice of celibacy, compassion on beings, doing good to others, tranquility of mind, Brahmacharya, cleanliness, abhorrence from anger, forgiving others, firmness are said to be the firm roots of the eternal dharma.—24-32.

Sacrifice consists of mantras and materials; and tapasyâ consists in viewing all with equality. Sacrifices lead one to the Devas; asceticism leads one to Virâṭ Puruṣa (the cosmic soul). Renouncing the fruits of karma (works) leads one to Brahmapada (the state of Brahma). Having Vairâgyam (dispassion) enables one to be dissolved in Prakṛiti (the Universal Divine Mother). And the knowledge, *i.e.*, realization of the glory of Brahma leads to Kaivalyam (absolute independence or the state of being Alone). These are the five-fold paths of beings.—33-34.

In days gone by there had been serious differences between the Devas and the Riṣis at the time of Svâyambhuva Manu, on the subject of sacrificial rituals. Afterwards, when the Riṣis saw that virtue was being forcibly set aside, they paid no heed to the words of the Vasus and returned to their hermitages —35-36.

When the Riṣis went away, the Devas completed the sacrifice. I have also heard that many Brâhmanas and Kṣattriya kings became perfect by their tapasyâ and went to the Heavens. The king Priyavrata, Uttânapâda, Dhruva, Medhâtithi, Vasu, Sudhâmâ, Virajâ, Śankhapâda, Râjasa, Prâchîna varhi, Parjanya, Havirdhâna and others. The famous Râjarṣis of high renown went to heaven by virtue of their asceticism. The glory of the Râjarṣis is still renowned in the world; consequently, asceticism is superior to sacrifices. In days of yore, Brahma created the Universe by the power of His asceticism. But no such powers can be attained by sacrifice. So tapasyâ is the underlying root in this Universe. In this way; the sacrifices were performed at the time of Svâyambhuva Manu and since then, they are in vogue during all the ages.—42.

Here ends the one hundred and forty-third chapter on Manvantara, etc.

CHAPTER CXLIV.

Sûta said :—I shall now relate to you about Dvâpara age which dawns on the decline of Tretâ. In the beginning of Dvâpara, people attain siddhîs as they do in the age of Tretâ, but when the age becomes perfectly settled, the siddhîs of the Tretâyuga disappear. They beget greed, fortitude, trade and warlike tendencies, that are antagonistic to each other. They become doubtful of the true realities of things.—1-3.

The Varṇâs become extinct and the actions become deteriorated, the vehicle of usage is spoilt; and vanity, anger, travelling, killing, false self-esteem, unforgiving and many other Râjasic qualities spring up. There is an increase of Rajo and Tamo guṇas. The sins that were unknown in Satyayuga crop up in Tretâ ; they become strong in Dvâpara and people get troubled. Dharma wanes in Dvâpara and becomes extinct in Kaliyuga. The Varṇa dharmas and Aśrama dharmas get weakened and doubts are raised in the interpretations of the Śrutis and the Smritis. By the uncertainty of the purport of the Śrutis and the Smritis, the real intent of dharma becomes obscure which causes a difference in the opinions of men. People become divided on account of their diversity of views and a chaotic condition arises.—4-9.

Before, there was only one Veda, having four feet (parts). That got changed on and on, due to the short lives of the people, until at last in Dvâpara the one Veda was abridged and completely divided in four Vedas. The sons of Riṣis, again, due to their respective faulty understandings explained them in various ways. They inserted Brâhmaṇa portions within the Saṃhitâ portions of Ṛik, Yajuḥ and Sâma Vedas. They even changed the Svaras or musical tones in the songs of the Vedas. They did not fully grasp the meanings, partly owing to their habits and faulty understandings and partly owing to many corruptions and interpolations in the Vedas, of the Brâhmaṇa portions, of the Kalpa Śûtras, of the Bhâṣyas and of various other things. Some parts were correctly explained. It is in this Dvâparayuga that persons adopted various customs and rites and began to hold different opinions.—10-14.

At first, the Advharyu's work was one ; afterwards, it was divided into two. Owing to distortions and twistings in the meanings, the Śâstras have been much transformed. Therefore, the Adhvaryu's works are performed in different ways. The Sâma and Atharva Vedas also were turned and twisted owing to the want of knowledge of the Munis and their want of confidence. Thus the state of things in the Dvâpara age was in a chaotic condition. And in the Kali age, the Vedas became extinct. Owing to the want of the proper knowledge of the Vedas, the various diseases and disorders and deaths, thereof, became visible. The people could not thwart them off by their minds, words and deeds ; then, they became disgusted and disappointed.— 18-19.

When they became disappointed, they sought means to get rid of their distress. As a consequence, they began to find faults with worldly things. Out of this fault finding, true knowledge arose. Of the wise Munis in the Svâyambhuva Manvantara, some turned out in the

Dvâparayuga as the opponents of the Vedas. Then Âyurveda (medicine), astronomy and the other limbs of the Vedas, political economy, logic, metaphysics, the ceremonies of the Kalpa Ŝûtras, the glosses, the Smṛitis, and various other Ŝâstras became filled with doubts. No effort was crowned with success, unless the whole body, mind and deed were set to work.—20-24.

In the Dvâpara age, people were generally in trouble and there was an increase in greed, ambition to trade and to possess worldly things, tendency to fight and inability to realize principles, the obscurity of the Vedas and the Ŝâstras, the destruction of the order of Varṇâŝrama and the increase of lust and anger; the people, at this time, lived up to a period of 2,000 years. when some time of Dvâpara was passed, then the Sandhyâ set in, in which period the dregs of the people are left. Then the Sandhyâṃŝa set in. After this comes Kaliyuga. At the end of Dvâpara and by the beginning of Kaliyuga, Kali became very strong—25-29.

During Kaliyuga, people indulge in hiṃsâ, theft, falsehood, deceit, vanity, etc., and delusion, hypocrisy, vanity overshadow the people. And dharma becomes very weak in Kaliyuga and people commit sin in mind, speech and actions. And works done with whole heart and body sometimes become successful and sometimes not. Quarrels, plague, fatal diseases, famines, drought and calamities appear. Testimonies and proofs have no certainty. There is no criterion left when the Kaliyuga settles down. Some die in the womb, some in childhood and some in youth and some in old age. People become by and by, poorer in vigour and lustre. They are wicked, full of anger, sinful, false and avaricious.—30-34.

Bad ambitions, bad education, bad dealings, bad earnings excite fear. The whole batch becomes greedy and untruthful. The Brâhmans become demoralised. They have base ambitions. Their knowledge and learning are mostly defective. Their character is exceedingly low and by such ignoble conduct they prove very disastrous to the people. The people become saturated with jealousy, anger, vindictiveness, cowardice, greed, attachment. Lust increases during this age.—35-37.

The Brâhmaṇas do not read the Vedas nor do they perform sacrifices and the Kṣatriyas deteriorate with the Vaiŝyas and become well nigh extinct. Ŝûdras sleep with the Brâhmaṇas, sit with the Brâhmaṇas, eat and perform sacrifices with them and hold relations of mantrahood with them. Many Sudras will become kings and many heretics will be seen. There will arise various sects, Sannyâsis wearing red coloured cloths, Kâpâlis and various others holding themselves followers of some Deva or other and there find fault with religions. Many with them profess to be Brâhmajñânis, because, thereby, they will easily earn their livelihood. Some hypocrites will mark their bodies with Vedic symbols also. In the Kaliyuga any body will study the Vedas; Ŝûdras will be experienced in the Vedas. So there will be many false religionists.—38-42.

The Ŝûdra kings will perform Aŝvamedha sacrifices and the people serve their ends even by killing women, children and cows. They will cheat each other, kill each other to serve their ends. The country will become desolate by repeated calamities, short lives and

various kinds of diseases. Every one will be miserable and addicted to adharma. Owing to the dominance of vice and Tamoguṇa, people will freely commit the sin of abortion on account of which there will be a decline in the longivities and strength of the people. The people will live up to one hundred years at most. Inspite of all the Vedas being in existence, it would become as if there were no Vedas and the practice of performing sacrifices would be stopped.—43-47.

This is about Kaliyuga; now hear about its Sandhyâ and Sandhyâṃśa. In every age every three stages become void of siddhi, and during the Sandhyâ period only one part of the usages of the age exist which becomes thus one part; in Sandhyâṃśa, one pâda of that of Sandhyâ exists. In this way, in the final Sandhyâmsa of the Kaliyuga, one governor amongst the irrelegious subjects arises.—48-50.

King Pramati of the Bhṛigu family and Chândramasa gotra was born at the end of Svâyambhuva Manu in the Sandhyâṃśa period, to inflict proper punishment on the sinners. That king travelled all over the earth for 30 years and collected arms and ammunitions, elephants, horses and chariots and marched with a vast army consisting of horses and elephants and accompanied by 100,000 Brâhmaṇa soldiers armed with various kinds of weapons, against the Mlecchas and destroyed them. After killing all the Śûdra kings he annihilated all the hyporcrites. After destroying all the sinners and subduing the people living in the North, central regions, the mountaineers, the inhabitants in the East and West, the residents on the Vindhyas, the Deccanis, the Dravidians, the Singhalese, the inhabitants of the Mleccha countries (Kâbul and Kandhara), the Paradas, the Pahlavas, the Yavanas, the Śakas, the Tuṣâras, the Śvetas, the Pulindas, the Barbaras, the Khasas, the Lampakas, the Andhrakas, the Daradas, the Hâlikas, he exterminated the Śúdras.—51-58.

King Pramati was born of Viṣṇu's part in Manu's family and was famous as Chândramasa. He roamed about earth for twenty years and killed all the wicked men in his 32nd year. After annihilating the greater portion of the world with violence when only a few survivors, the propagators of the future race, remained, the king with all his army attained final bliss in Samâdhi between the sacred rivers Ganges and the Yamunâ.—59-63.

When, thus, in the Sandhyâṃśa period, all acts of violence ended all the wicked potentates were slain, only a few survived here and there who, overwhelmed with greed, began to plunder one another and caused great consternation to the people without a king. They all left their homes and household goods, and fled hither and thither to protect themselves. When the duties enjoined by the Śrutis and the Smritis came to an end, the people gave themselves up to lust and anger and became devoid of greatness, pleasure, love, and shame.—64-69.

After the disappearance of dharma the remainder of the people were plunged into deeper misfortunes. Men and women became short statured and began to lose their lives at the early age of 25. They were all overpowered with distress. They quitted their wives and sons and even

quitted their towns and went to mountains to find a shelter there. They built their houses near rivers, oceans, mountains and various other places. There was no rain and the people had to cover themselves with rags and deerskin. They left off karma, deprived of their possessions, and void of Varṇâsrama and thus became very greatly oppressed; at last very few people remained.—70-72.

Animals oppressed by hunger wandered far and wide and at last took their abodes close to the above men. The people also, being very hungry, became flesh eaters. They all began to eat flesh of deer, boar, bull, every thing whether allowed or not. They lived on all sorts of things without pausing to enquire under the influence of hunger whether it was worthy of being eaten or not. Those who lived close by rivers or oceans maintained their lives by taking fish. Thus by eating flesh and forbidden food, all the people became of one caste Varṇa. As there existed only one Varṇa in Satyayuga, similarly, all the people became of one caste at the end of Kaliyuga. In this way, the Divine century, *i.e.*, 36,000 years of men passed away in course of which the hungry people devastated all the birds, fish, etc.—73-79.

After eating up all the birds and fish, etc., that were left during the period of Sandhyâṃśa, people began to eat roots and fruits (Kandamûla, etc.) They did not build their houses but covered themselves with barks of trees. They had no treasures and they slept on ground. They all perished in that plight and only a handful of them who survived, struggled on for a century. They got sufficient food and got nourished. The period of Kali's Sandhyâṃśa lasts like that for a Divine century. After this period, the men and women that were left began to produce many children. With the advent of these children, enters again the Satyayuga. All the previous people, the remnants of the Kali pass away. As the people reap the fruits of their actions in heaven and hell, similarly, the persons in Satyayuga enjoy happiness or suffer pain. Thus Kaliyuga disappears and Satyayuga steps in.—80-87.

The remaining people in Kaliyuga gradually begin to discriminate and they get dispassion (vairâgya). Thence, they realise their knowledge of self and they become religious. So Satyayuga comes in to fulfil that which is to be done in future. The people thus become happy and enjoy things with their equality of sight which they did not enjoy in the past Kali nor which they would enjoy in the future Tretâ. Thus I bow down to Svâyambhuva and I have narrated to you in detail all the characteristics of the several yugas in due order.—88-91.

When the Satyayuga comes in, its people are procreated by those who remained at the end of Kaliyuga. The good and perfect persons that remained unnoticed amongst the Brâhmaṇas, Kṣatriyas, Vaiśyas and Śûdras, they and the Saptarṣis now give instructions in dharma to the new people. In that way, the doctrines of the Riṣis based on Śrutis and Smritis are propagated. They promulgated Varṇâśrama Dharma and other rituals on the lines of Śrutis and Smritis. The Saptarṣis hold the dharma of the Srutis and Smritis. For promulgating dharma, the Saptarṣis are ever ready in every Satyayuga. These Riṣis are now existing for the period of one Manvantara. As the roots of plants and

trees vigorously germinate after being consumed by fire, similarly, there is a growth in the generation of people at the commencement of the Satya age. In this way, generations of the ages go on for ever. The ideas appear and disappear. Comforts, life, power, beauty, dharma, Artha and Kâma lose onefourth their quantity in every Yuga.—92-100.

O Dvijas! I have told you about the sandhis which pertain to the yugas only. One Manvantara is seventy-one times these four yugas. The four yugas make one cycle, and each yuga in every cycle is of one and the same nature. So the fourteen Manvantaras revolve.—101-104.

In all the yugas, the Asuras, evil-spirits, demons, Yakṣas, the Piśâchas and the Râkṣasas and various others are born. All these persons are endowed with characteristics in accordance with what they had in previous yugas. As the characteristics of yugas change, so the characteristics of the several Manvantaras change. These worlds of the jîvas are always liable to change; they do not remain constant even for a moment. Thus I have described to you the characteristics and changes of the yugas. I will tell you about Manvantaras at the time when I deal with Kalpas.—105-108.

Here ends the one hundred and forty-fourth chapter on the several yugas.

CHAPTER CXLV.

Sûta said:—I shall now relate to you at full length about the past and the future Manus numbering fourteen, that flourished one after the other, during each Kalpa. During the respective sway of the fourteen Manus, the world with its creation of men, lower animals, birds, trees, their preservation and destruction, remains in conformity to the times of the Yuga. The ages of the beings forming part of the creation, are, also, in co-ordination with the defined characteristic of that Yuga. In the fourteen Manvantaras, some lived up to one Yuga, whereas, others lived only for a very short time Taking the unsettled state of things during the iron age, the maximum age of men has been laid down to a period of hundred years.—1-5.

During Satyayuga, the Devas, the demons, the men, the Yakṣas and the Gandharvas were all symmetrical in their height and girth. The eight varieties of Demigods are 96 fingers in height. The other eight Devayonis are nine fingers high. This is the natural measurement of them. The Devas and the Asuras are 49 fingers in height (or seven fingers (?).—6-9.

During the Sandhyâ of this Yuga the man's measure is eighty-four fingers (the fingers being those of the men of Kaliyuga) and he who is 9 tâls in height from head to feet with his hands reaching his knees is adorable even by the Devas. The cows, the elephants, the buffalos and the immovable beings like the trees, etc., all undergo variations in their respective stature during the different yugas. The animals, such as oxen etc., measure 76 fingers right up to the hump.—10-12.

Note.—[illegible]=A particular measure of height.

The elephant measures 800 fingers in height and the maximum height of trees is said to be 1130 fingers. The Divine and the human forms are both alike; as they are born of one parentage. The former is endowed with more intellect. The human forms are not so endowed with Buddhi or intellect The Divine and the human bhâvas are, thus, both similar and dissimilar. Birds, animals, things, movable and immovable (ideas) are all built in the same way. Cows, goats, horses, elephants, birds, deer, these are all for work and are fit in every way for sacrificial purposes. The animals are for the use of the Devas. All things, movable, and immovable, are created as regards their form and measure, after the several Devas; they become all the more gratified when they get all these beautiful things —13-19.

Now something will be said about good men and Sâdhus. The Brâhmaṇas and the Vedas are considered as the Paśu mûrtis or animal forms of the Devas. Brahma resides within their hearts; hence, these are Sat or good. The Brâhmaṇas, the Kṣatriyas and the Vaiśys, all of them direct their actions in accordance with the Śrutis and the Smṛitis and are busy in ordinary or in special functions.—20-21.

The dharma of the people devoted to Varnâśrama in accordance with the Śrutis and Smritis and leading to Heaven is named jñâna dharma. The Brahmachâri given to good conduct and Âchâra and to do good to the preceptor (guru) performs divine functions; hence, the householder is known as "Sâdhu." Those ascetics who reside in the forest and are in the third order of religious life are known also as Sâdhus.—22-24.

One, who restrains his passions and practises Yoga, is known as Yati. By dharma is meant practical work and feeling. The Lord Bhagavân has denominated the good and bad actions both as Dharma. But the Devas, Riṣis, and men, freely support their views and say "This is not dharma." Dharma is derived from a root which means to hold up and also connotes greatness. The Âchâryas advise on that dharma which leads to one's Iṣṭa (desired object). They do not advise adharma which leads one to evils. Those, who are hoary, free from avarice, self-restrained, not haughty, endowed with Divine knowledge, having a clear conscience and humility and following the path of virtue every day, are known as Âchâryas. Such Brâhmaṇas versed in the doctrines of dharma, Śrauta and Smârta, have enunciated the path of virtue.—25-30.

Śruti enjoins that a man should marry, perform Agnihotra and other sacrifices in company of his consort, and the Smṛiti says that a man should practise Yajna and observe the rules of varṇa and âśrama.—31.

After hearing from the learned, Âchâryas have said that the three Vedas, *viz.* Rik, Yajuḥ and Sâma are the part and parcel of Brahma.—32.

What the Saptarṣis heard from the Riṣis of the preceding Kalpa, that they narrated in the next Kalpa. Therefore, it is called Śruti Manu remembered Rik, Yayuḥ, Sâma, the Aṅgas of the Vedas, Śrutis, practised in the preceding Kalpa and then said those things. Hence, the Śâstra of Manu is called Smṛiti Śâstra. Smârta dharma is that which enunciates Manu's

dharma of the Smṛitis ; laying down varṇa and âśrama on the retrospective bodies of the past Manvantara for the guidance of the coming one.—33.

In this way, the two kinds of dharmas are called the Śiṣṭâchâra. The expression Śiṣṭa is made of the root śviṣ and suffix *kta*. Those who remained in the preceding Manvantara, Manu, the propagator of the race and the Saptarṣis are called the Śiṣṭas. The pious men during the Manvantaras and the Saptarṣis along with Manu are said to be the promoters of the universe. These persons, *i.e.*, Śiṣṭas establish dharma, which changes in Yuga after Yuga, by giving out the Vedas, message, livelihood, the criminal procedure code and Varṇâśramâchâra. At the end of a Manvantara the Śiṣṭa puruṣas establish the Vedikdharma by means of Varṇâśrama and authority. Thus coming down from Śiṣṭas to Śiṣṭas. This is the eternal Śiṣṭâchâra.– 34-37.

These are the eight characteristics of the Śiṣṭas, *viz*, (1) Charity, (2) truthfulness, (3) asceticism, (4) learning, (5) sacrifice, (6) worship, (7) Dama or self-restraint, (8) want of greed. In all the Manvantaras these Śiṣṭa Manus and Saptarṣis practise the above-mentioned eight characteristics of dharma ; hence, they are called Śiṣṭâchâras. Śrauta is derived from hearing ; and Smârta from remembering.—38-40.

Śrauta dharma is that which contains the Vedic mantras and the sacrificial rituals. The one dealing with the Varṇâśramas is the Smârta dharma. Now the different parts of the dharma will be defined.—41.

One who explains the dharma just as he knows and feels about it on being questioned is said to possess the fundamental attribute of truthfulness. The Brahmachârya, Japam, silence and fast, these very hard practices are called tapasyâ or penances. Yajña is the bringing together of wealth, animals, sacrificial offering, Rik, Sâma and Yajuḥ Vedas, and the sacrificial presents. Dealing with others as if with one's own self, always for the well being of all with gladness of heart is termed *dayâ* or kindness and is the best of all acts.—42-45.

One who dees not feel upset and show wrath by mind, speech or demeanour, even on being provoked by others is really the ideal forgiver. This state is called Titikṣâ or forgiveness. The servant who, does not misappropriate his charge left to his care by his master, sets an example of the absence of greed. Non-acceptance of others' things is alobha. One who does not feel inclined to indulge in sexual pleasures by body, mind, and deed and practises Brahmacharya shows signs of *śama*. One whose passions are not brought into play either for his own sake or for the sake of others shows signs of *dama* or self-restraint. One who does not get perturbed by five objects of senses and eight kinds of amorousness is known as the great subduer of self. One who gives away in charity to the deserving what is prized by him after storing it in a righteous way sets the example of an ideal charity. The best dharma is the one which is prescribed by the Śruti and the Smṛiti and approved of Śiṣṭa (pious) persons. Indifference to the good and evil

and the non-attachment to object is *virakta* or dispassionateness. The renouncement of krita and akrita karmas or acts done or not done is Sannyâsa; abandonment of ideas of cleverness or non-cleverness is termed Nyâsa. When he knows all the Tattvas from Avyakta (unmanifested) down to particulars, the animate and inanimate objects, he is called Jñâni or wise. These are the characteristics of dharma which were first enunciated by the learned Ṛiṣis during the Svâyambhuva Manvantara.—46-56.

Now something will be said about the Manvantara, Châturhotra and the ways of the four varṇâs. During each Manvantara, fresh Śrutis occur, but the Rik, Yajuḥ, and Sâma Vedas, rules, Devatas, Stotras (hymns), Homas, etc., remain the same as in the preceding Manvantara. Vidhistotra and Agnihotra remain as before. Dravyastotra, Guṇastotra Karmastotra, and Kulastotra* originate from the Vedas during every Manvantara. From these the Brahmastotra, *i.e.*, the four Vedas, Rik, Yajuḥ, Sâma and Atharvaṇa, spring the fourfold mantras (formulæ) as described in the four ways.—57-61.

The mantras of the preceding Manvantaras flashed in the hearts of the Ṛiṣis who performed very hard tapasyâs. Being roused by the feelings of fear, trouble, moha (delusion), grief, discontent, when the Ṛiṣis began to practise tapasyâ with great effort and enthusiasm, the mantras came of themselves to them for their deliverance.—62-63.

I shall describe to you the characteristics of the Ṛiṣis. The Ṛiṣis, past and future, are of five kinds. Now, hear about the Ṛiṣis and the Ârṣas. When the Universal Dissolution takes place, when Prakṛiti's three qualities (guṇas) are in a state of equilibrium, the division of the Vedas does not exist. All are in an undefined state of darkness (Tama). At that time the springing up of the animate objects unconsciously and of the embodied souls consciously, are both termed Ârṣa. This is like fish and water; both exist like the container and the thing contained. The universe made up of qualities springs up, presided by consciousness. It flows on as cause and effect. It is kâla (time) that brings about the differentiation of the Prime Cause, the Mahat. Senses and objects of senses are denominated as arthas.—64-69.

From mahat evolves ahaṃkâra (egoism); from ahaṃkâra evolve the five subtle elements, the Tanmâtrâs; from the Tanmâtrâs come the five gross elements. These five gross elements, make up these varied forms by their permutations and combinations. Just as many trees are seen all at once by a torch, so by kâla, all these souls are all at once manifested. When these Kṣettrajña Jîvas (souls) involve into the unmanifested state, they appear like fireflies in darkness. That high-souled Kṣettrajña is shining in this world, assuming bodies and again it exists on the other side of the intense darkness. That state on the other side of darkness is the goal of tapasyâ.—70-74.

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* विधिस्तोत्र=Code of rituals. द्रव्यस्तोत्र=Code of materials. गुणस्तोत्र=Code of politics. कर्मस्तोत्र=Code of business. कुलस्तोत्र=Code of domestic usages. ब्रह्मस्तोत्र=Code relating to the knowledge of Brahma. The Śrutis. चातुर्होत्र=A sacrifice conducted by four priests.

When at the time of creation, he begins to grow, His fourfold powers Jñâna (knowledge), Vairâgyam (renunciation), Superhuman powers, and Dharma are manifested. These powers are natural for Him; they are not newly invented. His body is all consciousness. Because, He resides in the heart of every Jîva, He is called Puruṣa; and because, He knows all the Kṣettras (fields), He is called Kṣettrajña. Because, He creates this world through dharma, *i.e.*, His nature, He is called dhârmika. The unmanifested conscious Ksettrajña does not become manifest by means of Buddhi. He, without any object in view, enters within the Kṣettras (Prakriti) and seeing this old unconscious Kṣettra, thinks "all this is to be enjoyed by Me" and becomes thus endowed with consciousness.—75-80.

The √ Riṣi denotes Hiṃsâ and movement. He who has acquired Brahmajñâna, truthfulness, learning, tapasyâ, and the knowledge of the Sâstras is a Ṛiṣi. When this Riṣi goes back and dissolves in the Highest Unmanifested by Buddhi yoga, he is called Paramarṣhi, the great Riṣi.—81-82.

The √ Ṛiṣi denotes movement, and signifies the ultimate place of rest of all the Jîvas. It signifies, also, that the Ṛiṣi has come (is born) of his own will. The mind-born sons of Brahmâ were born of Îśvara Himself. They took the path of Nirriti (renunciation of action) and took refuge of the mahat (*i.e.*, dissolved themselves in the Universal Cause.)—83-84.

The word Riṣi means supreme excellence. The sons of Îśvara, both born from His mind and those begotten by Him, took refuge of that great mahat; hence, they were called Paramarṣis. And as the mahat tattva comes after, it is also termed Ṛiṣi and those who are born of it are also termed Ṛiṣis. The sons of Ṛiṣis are also called Ṛiṣis. They are born from sexual union. They also took refuge of the Mahat; hence, they are called Ṛiṣikas. The sons of Ṛiṣikas are called Ṛiṣiputrakas. Those, who hearing from others realise mahat tattva, are known as Śrutarṣis. The Ṛiṣis are of five kinds—Avyakta-âtma, Mahâtmâ, Ahaṃkâra-âtmâ, Bhûta-âtmâ and Indriya-âtmâ. These different names are due to the differences in the natures of their knowledge.—85-89.

Note.—[illegible]=Vedic sages. [illegible]=Unmanifested self. Subtle self. Primary self. [illegible]=Supreme spirit. Illustrious. [illegible]=Self-consciousness. [illegible]=Elemental self. [illegible]=Organic self.

Bhṛigu, Marîchi, Attri, Aṅgirâ, Pulaha, Kratu, Manu, Dakṣa, Vaśiṣṭha, Pulastya, are the ten mind-born sons of Brahmâ, powerful like Îśvara. They are styled Parama-Riṣis on account of Their being Ṛiṣis ever since their coming into existence and their recognising the mahat as the Supreme Excellence (Param). They are the sons of Îśvara.—90 91.

Now hear about Their sons who are also Riṣis. They are:—Śukrâchârya, Bṛihaspati, Kaśyapa, Chyavana, Utathya, Vâmadeva, Agastya, Viśvâmitra, Kardama, Bâlakhilya, Viśravâ, Śaktivardhana who are Ṛiṣis by virtue of asceticism. Now hear of their sons begotten from women.—92-94.

They are:—Vatsara, Nagnahû, the spirited Bharadvâja, Dîrghatamâ,

Vrihadvakṣâ, Śaradvâna, Vâjiśravâ, Suchinta, Śâva, Parâśara, Śringi, Sañkhapâda, the king Vaiśravaṇa and they attained Riṣihood by virtue of truthfulness This is the progeny of Îśvara and Riṣis. Now hear about the mantra-krita Riṣis. They are :—Bhṛigu, Kâśyapa, Prâchetâ, Dadhîchi, Ûrva, Jâmadagni, Vedaḥ, Sârasvata, Ârṣṭ Seṇa, Chyavana, Vîtahavya, Vedhâsa, Vaiṇya, Prithu, Divodâsa, Brahmavân Gritsa and Śaunaka. They are 19 in number and of the family of Bhṛigu.—95-100.

Now, listen to the chief ones of the family of Ângirasa. They are :—Añgirâ, Trita, Bharadvâja, Lakṣmaṇa, Kritavâk, Garga, Smriti, Sañkriti, Guruvita, Mândhâtâ, Ambariṣa, Yuvanâśa, Purukutsa, Svaśrava, Sadasyavân, Ajamiḍha, Aśvahârya, Utkala, Kavi, Priśadaśva, Virûpa, Kâvya, Mudgala, Utathya, Śaradvâna, Bâjiśravâ, Apasyauṣa, Suchitti, Vâmadeva, Riṣija, Vrihachukla, Dirghatamâ and Kakṣivâna. These are 33 in number, and are the Mantrakrita Riṣis.—101-105.

The Riṣis of the Kaśyapa family are :—Kâśyapa, Sahavatsâra, Naidhruva, Nitya, Asita and Devala. These six are Brahmavâdi Munis. Attri, Ardhasvana, Śâvâsya. Gaviṣṭhira, Karṇaka, and Pûrvatithi, are the six Mantrakrita Riṣis. Vaśiṣṭha, Śaktṛi, Parâśara, Indra Pratima, Bharadavasû, Mitrâvaruṇa and Kundina, these seven belong to the Vâsiṣṭha clan and are Maharṣis. Viśvâmitra, the son of Gâdhi, Devarâta, Bala, Madhuchhandâ, Aghamarṣana, Aṣṭaka, Lohita, Bhritakîla, Ambudhi, Devaśravâ, Devarâta, Purâna, Dhanañjaya, Śiśira, Mahâtejâ and Śâlamkâyana, these thirteen* belong to the Kauśika clan. Agastya, Driḍhadyumna, Indrabâhu are the three Riṣis of the Agastya clan devoted to Brahmâ. They are very illustrious. Vaivasvata Manu and king Ailâ of the Pururavâ dynasty are said to be the great framers of the Mantras. Bhalaṇḍaka, Vâsâśva, Sañkila are the chiefs of the Vaiśya clan and are the great Mantrakrits. In this way these 92 beings have been said to be Mantrakritas or founders of the mantras. They have revealed various mantras. These are the sons of Riṣikas and are known as Śruta-Riṣis.—106-118.

Here ends the one hundred and forty-fifth chapter on the Manvantaras and Kalpas.

CHAPTER CXLVI.

The Riṣis said :—Tell us, O Sûta! the history of the destruction of Târkâsura as narrated by the Bhagavân Matsya. Pray, also tell us in what period it happened. Our ears, inspite of drawing in the nectar of the sweet narrations emanating from your mouth so constantly, do not feel sufficiently gratified. O, Sage! do gratify us by acceding to our request.—1-2.

Sûta said :—Manu, the son of Sun first asked the God Matsya about the birth of Swâmikârtika in the thicket of white grass or reeds.—3-4.

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*These are sixteen and not thirteen. Translator.

In reply, Bhagavâna Matsya said that in ancient times there was a demon by the name of Vajrâṅga whose son was the highly powerful Târkâsura. That valiant Târkâsura drove away all the Devas from their respective dwellings who, instilled with consternation, went to seek the shelter of Brahmâ. Brahmâ, on seeing those terror-stricken Devas said :—" Devas! cast off your fears. Swâmikârtika, the son of Śiva, born of the daughter of the Himâlaya, will destroy the Dânava." Sometime after, Śiva, on seeing Pârvati, dropped his semen-virile for some reason in the mouth of Fire which gave satisfaction to the Devas. Afterwards, the semen-virile came out undigested from the stomach of the Devas and fell into the celestial river whence it was carried to a thicket of reeds. Out of which was brought forth Swâmikârtika shining like the sun. That seven days' old baby killed Târakâsura.—5-11.

On hearing that, the sages cried out :—" O, Sûta! this is highly interesting. Pray, relate it to us in detail. From whose parts was Vajrâṅga born who begot the most valiant Târakâsura? How was the latter killed? Pray, also tell us at full length about the birth of the hero Swâmikârtikeya.—12-14.

Sûta said :—Dakṣa Prajâpati was the mind-born son of Brahmâ. He afterwards begot sixty daughters from his wife Vairiṇi, out of whom he gave ten to Dharma, thirteen to Kaśyapa, twenty-seven to the Moon, four to Âriṣṭanemi, two to the sons of Vâhuka, two to the sage Aṅgirâ and two to the learned Kriśâśva.—15-17.

Aditi, Diti, Danu, Viśvâ, Ariṣṭâ, Surasâ, Surabhi, Vinatâ, Tâmrâ, Krodhavasâ, Irâ, Kadru and Muni; these thirteen were born of the consorts of Kaśyapa who were the mothers of the three worlds and the cows. Through them all things, moving and non-moving, various Jîvas and embodied beings were born.—18-20.

The Devas, Indra, Upendra, etc., were born of Aditi and Diti gave birth to the demons Hiraṇyakaśyapa, etc. Danu begot the Dânavas, Surabhi the cows, Vinatâ produced Garuḍa and other birds *e.g.*, peacocks, etc. Kadru brought forth serpents like Śeṣa, etc., besides these other lower animals were given birth to by them. The demon Hiraṇyakaśyapa ruled the Universe after conquering the three worlds along with Indra, the Lord of the Devas. Viṣṇu, then, in time, killed the demon Hiraṇyakaśapa and the remaining Dânavas were destroyed by Indra. When all the sons of Diti were destroyed, she felt grieved and sought from her Lord Kaśyapa the boon of begetting a most powerful son who would annihilate Indra in battle; which Kaśyapa granted on condition of her following certain prescribed rules with a pure mind for a thousand years; hearing which Diti regulated her life accordingly.—21-27.

Indra began to serve Diti vigilantly on her observing such severe austerities. When only 10 years remained to complete the (1,000 years) period of her austerities, Diti was pleased and said to Indra :—" Son! I have well nigh completed the term of my vow; you will have a brother in conjunction with whom you may enjoy the riches of the universe undisturbed

and reign over the three worlds." Saying this, Diti went to sleep and her long tresses of hair fell on her legs. As ill-luck would have it, Diti went over to sleep and Indra taking advantage of that loop-hole, entered into her embryo. He divided the womb into seven parts by his bolt. Afterwards out of rage he divided each part into seven. Diti awoke and said angrily :—" Indra ! do not destroy my progeny."—28-34.

Hearing those words, Indra came out of the embryo and stood with folded hands before his mother, shivering with fear. He said :—" You went to sleep in course of the day with your hair unkempt. I have, therefore, divided your womb into 49 parts. I shall allot them places in the Heavens coveted by the Devas even."—35-37.

Hearing that, Diti said :—" Be it so " and afterwards went to her Lord and said :—" Prajâpati ! Grant me a powerful son who may have access to Heaven, may conquer Indra and be invulnerable to the Devas' weapons."—38-39.

The sage said to his grieved consort that she would beget such a progeny after practising penances for ten thousand years. " You will beget Vajrânga whose body will be as massive as thunderbolt and iron, so no weapons would baffle him."—40-41.

Diti, after being thus blessed, repaired to the forest where she practised severe austerities for ten thousand years. At the close of her period of austerities, she begot a son who was of wonderful deeds, unconquerable and invulnerable even by the thunderbolt. He became thoroughly conversant in all the Śâstras as soon as he was born and devoutly said to his mother :—" mother ! direct me what I should do for you."—42-44.

Diti rejoicingly said :—" Son ! Indra has killed several of my sons, you should go and take revenge and kill Indra." That valiant demon on hearing those words said " very well " and soon proceeded to Heaven. Going there that invulnerable demon tied Indra by his infallible noose weapon (Pâśâstra) and brought him before his mother as a lion carries away a small deer. At that time Brahmâ and the great sage Kaśyapa went where the mother and the son were sitting fearlessly.—45-48

On seeing the Daitya both Brahmâ and Kaśyapa spoke :—" Son ! release this Indra. What have you to do with him ? Disgrace is worse than death for an honourable man. He will get his release through our intervention which will be like his death. O Son ! one, who gets his release through the intervention of others, bears on his head a crushing load. Although alive, he is really dead on account of his being conquered. The enemy ceases to be so, the moment he comes under the shelter of a magnanimous man."—49-52.

Hearing such words the demon Vajrânga humbly said : I have nothing to do with Indra. I have only followed the injunctions of my mother. O Deva ! you are the Lord of the Devas and the Asuras and you are my grand father, I shall, therefore, abide by your commands. I hereby release this Indra. O, Deva ! let my mind be eager to practise austerities which be gracious enough to let me pursue unmolested. Lord ! let there be happiness unto me through your grace." After making this speech he became silent.—53-55.

Brahmâ said :—"Son! following our advice you have practised rigid austerities and your heart is purified and you have reaped the fruits of your truth." Saying so, Brahmâ created a damsel with beautiful eyes and gave her to him for his wife. She was named Vârâñgî by Brahmâ and afterwards the latter returned to His abode. Vajrâñga went with his wife to practise penances. That valiant Daitya practised penances for a thousand years with his hands uplifted. For another 1000 years, he practised penances with his head cast downwards; for another 1000 years, he warmed himself with the fire burning all round him and observing complete fast. For another 1000 years, he practised penances sitting in water and at the same time his wife seating herself on the bank of that lake also practised austerities by observing the vow of silence. She did not take any food and became deeply merged in tapasyâ. In the course of her austerities Indra appeared in the form of a very big monkey and terrified her.—56-63.

He began to make a noise by beating pitchers and broke down cucumber gourds and jars, etc., and afterwards began to terrify her in the form of a sheep and caused disturbances in the hermitage. Later on, he coiled round her legs in the form of a serpent and dragged her away to a great distance and made her go about at several places all over the world. The powerful lady was strong with her tapasyâ, so Indra could not kill her. Indra next assumed the form of a jackal (or a frog) and began to pollute her Aśram. Indra, then, assumed the form of a cloud and drenched the monastery with rain and when Indra did not cease to cause her annoyance, the consort of the Daitya Vajrâñga thinking it to be the mischief of the mountain she made up her mind to curse him (the mountain) when the latter appeared before her, in human form, and said fearfully :—64-69.

"Vârâñgî! I am not wicked. I am worthy of being adored by everybody. It is Indra who out of wrath is trying to terrify you and bring you under various delusions."—70.

At this time, the period of thousand years was complete; Brahmâ being pleased with their austerities appeared before them on the banks of the lake and said to Vajrâñga: "O, son of Diti! get up from the water; I shall grant you everything." Hearing those words, that Daitya ascetic got up from the water and with folded hands said to Brahmâ, the Father of the Universe :—71-73.

"Father! free me from the Âsuric tendencies; and grant me eternal region. Let me always practise austerities and let my body be sustained." Hearing which Brahmâ said: "It will be so" and then He returned to His abode. Afterwards Vajrâñga also finished his course of austerities. He felt hungry and went to his monastery with the intention of taking some food; but he did not see his wife; he entered into the thick hill forest and came across his wife who was crying in a very distressed condition. He consoled her and addressed her thus: "O Dear! who has injured you? He will soon go to the region of Death. What desire of thine shall I fulfil, tell me instantly without reserve :—74-77.

Here ends the one hundred and forty-sixth chapter on the narrative of the Daitya Vajrâñga.

CHAPTER CXLVII.

Vârâñgî said :—" The terrible Indra has caused me consternation. He has beaten me and subjected me to great privations and feeling myself unequal to bear them. I have now wished to put an end to my life. Lord ! now grant me a son who may drive away all my sufferings."—1-2.

Hearing all that, the Daitya was surcharged with wrath and his eyes became bloodshot with anger. Inspite of his being able to take vengeance on Indra, he, however, decided to practise austerities when Brahmâ appeared before him, knowing his fierce intentions and addressed him with the following sweet words.—3-5.

Brahmâ said :—" Son ! what makes you resume your rigid austerities again ? Why do you not take your food ? Tell me plainly. The benefits derived from a thousand years' fast have already accrued to you by forsaking the victuals that are at your disposal. The renunciation of achieved objects is greater than the abandonment of things unachieved."—6-8.

Hearing such words of Brahmâ the Daitya after pondering, addressed him with folded hands.—9.

Vajrâñga said :—" Leaving my Samâdhi at your behests I got up and found my wife beneath a tree standing horrified and crying in a very distressed condition. I questioned her the cause of her grief and asked her to let me know what she wanted. In reply she spoke out with great fear and altering accents that she was horrified by the cruel Indra who also beat her and subjected her to great troubles as one would do unto a helpless woman without a lord. She also added that not being able to bear her sufferings she would give up her life unless blessed with a son who might drive away all her sufferings. In order to fulfil her desires I am determined to practise further penances so that we be blessed with a son who would conquer the Devas."—10-15.

The four mouthed Brahmâ hearing those words of Vajrâñga spoke out cheerfully :- 16.

Brahmâ said :—" Son ! consider the fruit of your intended austerities as accomplished. You need not undertake to practise any more rigid penances. You will be blessed with a most valiant son named Târakâsura." The hair on the head of the Deva women will always remain untied.—17.

The lord of Vârâñgî hearing the benediction of Brahmâ cheerfully returned to his consort after saluting Him. They then both joyfully returned to their hermitage.—18-19.

Afterwards Vârâñgi bore the child through the grace of her lord and held the babe for a thousand years in her womb. She then brought forth the valiant child ; at the time of his birth the whole world with all the oceans and mountains trembled with fear and a strong wind began to blow. Worthy sages recited their iṣṭa mantras, snakes and the deer, and other ferocious animals began to hiss and howl. The Sun and the Moon lost their lustre and all the quarters were enveloped in smoky shadows. On the birth of that valiant Asura all other Asuras and their wives repaired there with great glee. Asura women began to dance and

sing with joy and there were great rejoicings and festivities in their houses.—20-25.

Indra and other Devas were sorrow-stricken, and passed their time with a grievous heart and Bârâṅgî felt rejoiced to see her newborn babe. At that moment she did not consider it a difficult feat to conquer Indra. Târakâsura proved himself to be most valiant from the moment of his birth. Afterwards, the Asuras Kujambha and Mahiṣâsura who were so powerful as could uplift the world, annointed Târakâsura and acknowledged him as their suzereign. Sages! Târakâsura after being thus annointed addressed the valiant demons.—26-29.

Here ends the one hundred and forty-seventh chapter on the birth of Târakâsura.

CHAPTER CXLVIII.

Târakâsura said :—" Hearken, O, valiant Asuras! every one should direct his intelligence to his well being. Dânavas! all the Devas are the annihilators of our race. They are our ancient enemies. Our family religion is, therefore, to establish firmly our eternal enmity with them. Today we shall certainly make a move to check the advance of the Devas and conquer them by the stength of our arms. But I do not consider it proper to fight with the Devas without practising austerities, I shall, therefore, first practise severe austerities; then we will conquer the Devas and enjoy the three worlds. When one's plans are settled, his welfare is certain. He who is unsettled, cannot keep the changeful Goddess of Fortune under control." Hearing such words of Târakâsura all the Dânavas cried out "Sâdhu, Sâdhu (excellent, excellent)." Afterwards Târakâsura repaired to the northern cave of the Pâriyâtra mountain.—1-7.

That demon Lord on reaching the cavern blossoming with flowers of all the seasons, teeming with various kinds of herbs and ores, having several caves in the vicinity, adorned with various kinds of trees and birds, full of pools and waterfalls, began to practise his severe austerities, by observation of fasts, lighting fire all round him, and living on leaves and water. He went on like that for centuries.—8-11.

Afterwards, he began to offer to the fire 1¼ tolâs of his flesh by slicing it from his body. When no flesh was left on him, he looked an image of asceticism. At that time all the beings seemed to be burnt by his fire. All the Devas shivered at his asceticism and Brahmâ on being pleased, appeared before him from heaven to grant him a boon. Standing at the mouth of the cavern in the mountain, He addressed the demon with the following sweet speech.—12-15.

Brahma said :—" Son! now your penances are over, nothing further is left for you to accomplish. Ask for a boon what thou desirest."—16.

Hearing those words of the Lord Brahma, Târakâsura saluted the Great Lord, and with his hands, joined together, said as follows.—17.

Târaka said :—" Lord! you know what is in the mind of everyone. Every one wishes to conquer his enemy in revenge. Natural enmity exists

between the Devas and ourselves. For the former have driven away the latter from everywhere and well nigh annihilated them ; I, therefore, long to be able to be the sole deliverer of the Asuras through your grace. That I should not die at anybody's hands and by any kind of arms is the desire that is uppermost in my mind. I do not want any other thing. O, Lord of Devas ! grant this boon to me."—17-21.

Hearing those words of Târakâsura, Brahmâ said :—" O Great Daitya ! no living thing can escape death, so you might seek your death from some one whom you do not fear."—22.

Then that Asura thought a while and becoming haughty said :— " Let me die then from the hands of a babe of seven days old " Granting him the boon Brahmâ went to heaven and the demon returned to his abode.—23-24.

When Târakâ returned after completing his penance, the other Daityas came and surrounded him. It seemed as if the Devas had surrounded Indra. When Târakâsura began to rule ; the seasons, by his terror, seemed to be endowed with their qualities and became incarnate before him ; the Lokapâlas acknowledged his sovereignty, and became his servants ; lustre, beauty, intelligence, wealth and authority all began to serve openly the Dânava lord and fixed their abode in him. The nymphs incessantly began to wave chowries over the head of the sovereign, seated on his throne with scent rubbed on his body, head decorated with a lofty crown and arms adorned with armlets. The Sun and the Moon served the purpose of lamps, wind that of fans and Dharmrâja acted as his foremost herald in all his actions. Having thus reigned for many years, Târkâsura haughtily said to his ministers :—26-31.

Târaka said :—" What is the use of this empire without reaching heaven. I have no peace without waging war with the Devas. Even now do the Devas enjoy the sacrificial offerings in heaven and Viṣṇu is not leaving Lakṣmi. He is sitting fearlessly ! The lotus-eyed consorts of the Devas are enjoying the company of Their Deva lords in the celestial pleasure nooks ! Even now they are enjoying by drinking wine and playing in play-rooms. Even now the lotuses are seen in their hands. He who, being born a man, does not show his strength in this world, is useless. It is better for such a man not to be born at all. One who does not fulfil the desires of his parents, does not drive away the troubles of his kinsmen, or does not earn fame, is, indeed, like a dead man inspite of his being alive. Consequently, I shall presently wage war and fight with the Devas to acquire the treasures of the three worlds. Make a chariot of eight wheels ready for me, and O, unconquerable Daityas ! let the powerful Daityas join my army to give me support. Prepare my banner of golden cloth and make my umbrella with hangings of pearls."—32-37.

Hearing these words of Târakâsura, the Dânava named, Grasana who was commander of the Daitya râja carried out the orders of his lord. He mobilised instantly all the forces of the Daityas by beating his drum. Afterwards wherever Târakâsura made his appearance seated in his magnificent chariot of eight wheels, drawn by a thousand horses, draped in white and extending in 4 yojanas, there were various kinds of songs and ceremonies ; and it was provided with various amusement courts.

The chariot of the Daitya king was as majestic as the vimâna of Indra. It was followed by an army of 10 crores of chief Daitya warriors who were very valiant.—38-41.

The army was under the command of the following ten chief Daityas *viz.*, Jambha, Kujambha, Mahiṣa, Kunjara, Megha, Kâlanemi, Mathana, Jambhaka, Nimi and Sumbha. Besides them there were other valiant Daityas to work as their lieutenants. Thus the huge army moved on. Besides these, hundreds of other ferocious and violent chiefs of the Dânavas, looking like mountains marched with the forces. The ferocious demons were armed with various kinds of weapons; and they were very skilful in using them—42-44.

The golden banner of Târakâsura was highly awe inspiring; that of Grasana bore the symbol of alligator and fish, that of Jambha was made of iron faced Piśâcha; the symbols of an ass with a moving tail was on the banner of Kujambha, and then was a lofty iron crow in the banner of Śumbha. Similarly there were various kinds of symbols on the banners of other Daityas. A hundred swift running tigers adorned with golden garlands, were yoked to the chariot of Grasana; Jambha also occupied a similar invincible chariot carried by a hundred lions. Many asses were yoked to the chariot of Kujambha; camels to that of Mahiṣâsura and horses in the chariot of Kuñjara (Gajâsura).—45-51.

The chariot of Megha was drawn by many terrible rhinoceros, that of Kâlanemi by innumerable elephants and that of Nimi, by many mountain-like mad elephants. The Daityas ascended their respective chariots. The elephants were emitting juices from their temples, four-teethed, one hundred hands in measurement, well-trained, and terrible like clouds; the horses were brightly decorated with golden ornaments. The demon Mathana seated himself on the south side with a noose in his hands in a chariot decorated with a white flyflap and beautifully perforated work and floral garlands and his body decked in the sweet-scented sandal paste. Jambhaka took his seat on a camel decorated with bells and garlands. Śumbha seated himself on a big sheep coloured white and black. Besides them many other valiant warriors marched, seated on their respective conveyances. Those great Asuras were all furious, daring, and of wonderful deeds.—52-56.

In front of that awfully arrayed army wearing earrings, various kinds of upper garments, highly perfumed garlands, followed by bards, exquisitely invigorating music began to play. The army excited by heroic words and pride inspiring songs of the bards relating the deeds of their ancestors, assumed a most formidable aspect. The Daityas were foremost and all were "Mahârathas" (great warriors). That army of the demons agitated with chariots, ferocious horses and elephants and banners, got ready to fight the Devas and looked terrible.—57-59.

Afterwards, the celestial messenger of the Devas, seeing the army of the Daityas went to give this information to Indra. On reaching the divine court of Indra, he delivered his message to the assembly.—60-61.

Indra, on hearing the news, closed his eyes for some time, and then said to Bṛihaspati :—62.

Indra said :—" O Preceptor! the time for the Devas to fight with the demons has come. Pray, therefore, enlighten me as to what we should do now."—63.

Hearing those words of Indra the wise Bṛihaspati, the master of speech, replied :—" Lord of the Devas! those who want to conquer the enemy having four fold armies as chariots, horses, elephants and infantry should resort to either of the four policies beginning with Sâma (peace overtures). This is the eternal procedure. Peace, dissension, gift, and war are the four policies in the Niti Śâstra (war politics). These four means are to be applied after due consideration of the time, place, and the strength of the enemy. Friendship and peace cannot be made with the Daityas. For they are well-established. You cannot sow dissension amongst them, for they are one intact body. You cannot give them gifts for they are endowed with wealth. So the last resource, *i.e.*, war is inevitable. If you, therefore, agree, to crush them would be the best thing, because, one who makes overtures for peace with the wicked, works in vain. When magnanimous men out of their liberal understanding and kind disposition makes overtures for peace, the wicked think that they do it out of fear. The good do not misunderstand and come round when persuaded to make peace but the case of the wicked is otherwise. The wicked always take it for granted that proposals of peace originate from fear; it is, therefore, best to fight with them and subdue them; then you can apply other means. Persuation for peace is best in connection with the good; the wicked can never turn out good. The good may persuade themselves to change their natures on certain occasions but the wicked never do so. This is my advice, but you should also consider over the matter." Indra after a long pause, thus addressed the Devas.—64.-74.

Indra spoke :—" O, Dwellers in heaven! hear my words with great attention. You are the partakers of the sacrificial offerings and of Sâttvik natures, you are peaceful, contented and good. Always installed in your greatness, you carry on the work of this universe. The Danavas are causing you unnecessary pain. They can not be approached with the three policies of Sâma, Dâna and Bheda. They deserve being subdued in war. We should now lay down our plans. Arrange my army. Due reverence should be shown to the presiding Deities of arms and they should be worshipped. Get ready all the vehicles of war and conveyances. March on quickly after making Dharmarâja the commander of the army." —75-77.

Hearing that, the principal Devas began preparations for war. They then made ready an invincible chariot drawn by 10,000 horses, decorated with golden bells and endowed with extraordinary powers. The chariot of Indra was brought out by the charioteer Mâtali in which he took his seat. Dharmarâja advanced forward on his buffalo. His followers, of very violent temper, surrounded him. The eyes of Yama began to burn as if flames were rising towards the sky at the end of a Kalpa. Agni sat on a goat armed with His Sakti weapon. Pavana came with all His force and armed with a goad. Varuṇa came riding on a serpent and the god Kuvera presiding over the demons came armed with a sword and seated in a chariot drawn by men. Kuvera came armed with a sharp sword and a

terrible club, roaring like a lion. The Sun, the Moon and the Aśviníkumâras came out with Their chaturaṅgini* army and the Gandharvâs shining like gold came along with their leaders and on their backs were hanging golden badges. They wore golden garments, peculiar armours, jewels; they were seated in chariots and armed, appeared in the field of battle with their banners bearing the symbols of fish, etc.—78-87.

The valiant Râkṣasas came wearing red apparels of the colour of Javâ flowers with their red hairs streaming in the air, clad in iron and with banner bearing the symbol of vulture. The ferocious Nâgas with their head dresses hissing like the clouds, appeared seated in chariots, wearing armour, holding torches, and armed with bolts, clubs, swords, etc. The terrible Yakṣas came wearing black dress, armed with formidable bows and arrows, decorated with gold and jewels, and having the symbol of a copper owl on their banner. The Râkṣasas came wearing tiger skins and ornaments of bones with their banner streaming with the wings of vulture. They had Musalas in their hands and they remained unseen by any. The Kumâras came armed with clubs, clad in white and bearing a white banner having the symbol of a bird (or arrow ?). They were all riding on infuriated elephants and had keen swords with them. A silver crane bedecked with hangings of pearls was put on the banner of Varuṇa, and the banner of Kuvera was decorated with a jewelled tree ornamented with precious stones, rubies, etc., and seemed to reach the heavens. The huge banner of Yama was decorated with the symbol of a wolf made of wood and iron.—92-95.

The banner of the Lord of Râkṣasas was adorned with a demon's head, and those of the Sun and the Moon with golden lions.

Jewelled pitchers adorned the banner of Aśvinîkumâras and that of Indra with golden elephant, white châmaras and bedecked with wonderfully variegated jewels and pearls. The army of the Devas consisting of serpents, Yakṣas, Gandharvas, Niśâcharas swelled to 33 kotis and looked invincible. The thousand-eyed Indra clad in fine raimants and wearing beautiful ornaments with his arms adorned with armlets and attended by thousands of bards looked grand in heaven when he took his seat on his elephant Airâvata, white like the Himâlaya, adorned with a golden garland and marked with red vermilion and saffron on the temples and surrounded by a swarm of black bees.

Thus the army of the Devas consisting of horses and elephants and various other arms and having different kinds of weapons, shone with white umbrellas and white banners, etc.—96-101.

Here ends the one hundred and forty-eighth chapter on the preparations for war.

CHAPTER CLXIX.

Sûta said:—In that terrible war between the Suras and the Asuras, there was a fierce conflict between the two armies. The Devas and the Daityas roared and blew their conches and beat their

* *Note.*—Chaturaṅga=A complete army consisting of elephents, cavalry, infantry and chariots.

drums, and a great noise was made by the yelling of infuriated elephants, neighing of horses, rattling of chariot wheels, and the twanging of bowstrings adding to the fierceness of the conflict. The warriors of both the armies not caring for their lives and excited with the desire to gain victory, fought with each other in Anuloma and Viloma methods (directing in direct ways or many with many or many with a smaller number), at some places the infantry faced with chariot warriors; at other places cavalry fought with chariot warriors; at others, elephants fought with infantry; elephant men fought with elephants; at others one elephant man with many horses and at other places many mad elephants fought with one soldier on foot. Then clubs, battle axes, tridents, quoits, pointed goads, swords, scimitars, knives spears, etc., etc., were freely used. All those weapons were showered in the atmosphere and darkness began to pervade in all directions. It grew so dark in the course of the severe fighting that none could recognise one another; the infuriated forces shot their arrows without seeing, and weapons only were visible in both the armies. The severed banners umbrellas, heads with earrings, elephants, horses, infantrymen fell down from above of both armies. It looked beautiful as if the earth was strewn with lotuses falling from the aerial lake. The elephants with broken tusks and trunks and stream of blood rushing out, fell down on the ground likle huge mountains. The chariots were crushed to atoms by the breaking of wheels, axle, rod and yoke, etc.; thousands of horses fell down and were divided into pieces. The earth, everywhere, became full of pools of blood and rivers began to flow red with blood of animals and men. The flesh-eating animals were delighted and the Vetâlas, the evil-spirits, began to dance with glee.—1-17.

Here ends the one-hundred and forty-ninth chapter on the conflict between the Devas and the Asuras.

CHAPTER CL.

Sûta said:—Afterwards, Dharmarâja seeing Grasana became overwhelmed with rage and showered arrows after arrows like flames of fire on him. Then the demon pierced with many arrows took up his Bhairava bow to take revenge and shot five hundred arrows at Dharmarâja and made him feel his power. The latter also realizing the power of this bow directed his more formidable arrows towards the enemy, but the demon Grasana cut that volley of arrows by his own, on their way in the atmosphere. Dharmarâja finding His arrows ineffective thought of many other arrows, and hurled His fearful club in front of the demon's chariot with velocity. But the latter, seeing it coming towards him in the air, jumped and caught hold of it with his left hand. And with the very same missile, he hit the buffalo of Dharmarâja with great rage which instantly fell down on the ground. Yama at once jumped down from that falling buffalo and hit Grasana with a javelin named Prâsa weapon. By the blow of that the demon fell down senseless. Seeing which the valiant Jambha appeared on the scene.—1-10.

He instantly hit Yama in the chest with Bhindipâla weapon which caused the blood to gush out through His mouth. At that time, seeing Yama so belaboured, Kuvera armed with a club, turned up with an army of hundreds of Yakṣâs and angrily went towards the demon. Then Jambha also angrily advanced with his army of the demons and seeing Kuvera, addressed him gently like a wise man.——11-13.

In the meanwhile, the demon Grasana also came to his senses and hurled a very heavy club studded with jems on Dharmarâja; at which the Latter also hurled angrily His most formidable all-destroying blazing Daṇḍa (rod) to rend the club of his adversary. Yama's rod and the Demon's club struck each other in the air and a tumultuous sound, like that of the thunder, arose. The two weapons looked like two mountains in their encounter with each other. By their collision, the beings in all directions were rendered senseless. The universe trembled with the fear of being annihilated. Their friction produced a blaze and the sky looked terrible at that moment, as if meteors were going to fall. Sometime after, the missile of Dharmarâja breaking the club of the demon hit him on the head. Just as the ills of the wicked deprive them of pelf, similarly the demon was struck with the blow of that club. He fell down blinded by its force and was rolling in dust. After this there was a great uproar in both the armies.——14-21.

On coming back to his senses after a moment, Grasana finding himself so badly hit, his ornaments and cloth being scattered, determined to take revenge and thought :—"My master's victory or defeat rests on a worthy man like myself. All these demon forces are under me. If I be defeated, all my army shall become extinct and my foe shall become independent. An unworthy man may act as recklessly as he desires; but a trustworthy man ought not to be reckless when time comes; he ought to do his duty." With these thoughts that valiant demon fixed his determinations and dashed against his enemy with full force. Grimly resolved and armed with a ponderous club, gnashing his teeth with anger, and seated in a chariot, Grasana appeared instantly in the battlefield brandishing his club and began to fight with Dharmarâja.——22-27.

He hurled that fearful club at the head of Dharmarâja with great force, seeing which the Latter evaded its blow. It, however, crushed several of His brave followers, seeing which Dharmarâja got greatly vexed and took up His formidable weapons to protect His followers. The demon Grasana, seeing the numerous followers of Yama, thought that the army was raised by the Mâyâ of Dharmarâja and began to shower arrows. He got enraged like the ocean getting ferocious at the time of the annihilation of the world and pierced some with the trident and some with his arrows. He powdered some with his club and destroyed others with his formidable spear. Many were crushed by the blow of his arms. Whereas some of Yama's followers attacked with huge pieces of rocks and trees and very long tridents. Other follwers of Dharmarâja began to bite the body of Grasana and inflict blows on his back.—28-36.

Then the infuriated demon, thus made to retreat by his adversaries, pushed several of them and crushed them by his weight. He inflicted

blows with his fists on many and after a time, got quite exhausted with fighting the army of Dharmarâja. Seeing the repulse of His army and the exhaustion of that demon, Dharmarâja armed with a mace appeard on the scene riding on his buffalo.—37-39.

Seeing Yama coming, the demon Grasana struck his two legs. Yama, taking this lightly, hit the tigers yoked to the demon's chariot. The tigers thus belaboured by the mace could not advance with the chariot. The demon's chariot was then in a state of suspense like the mind of a doubtful person. Grasana thus anxiously left his vehicle and took his stand on the ground; and started wrestling with Dharmarâja. The Latter also casting away His arms faced the foe. As the idea of prestige agitates a peaceful man, so the haughty Grasana holding the lower garment of Dharmarâja whirled Him round most violently. The Latter also holding the neck of the demon by his arms lifted him up in the air and whirled him violently. They both began to fight with blows. The demon was huge and bulky; Dharmarâja, therefore, got tired. He, placing His arms on the shoulder of the demon, began to take rest. The demon, finding Dharmarâja done up, threw Him down, gave him blows after blows, and kicked Him several times when blood ran out of His mouth. Afterwards, the demon taking Dharmarâja for dead, left Him and raised a cry of victory.—40-49.

He then returned and stood like a mountain before his army. The infuriated demon Jambha shot fierce arrows at Kuvera, and checked His advance in all directions and annihilated much of His army. Kuvera, also getting vexed, shot a volley of thousand fiery arrows on the chest of the demon and pierced the charioteer with one hundred arrows. He pierced his hands with 75 arrows, cut his bow by ten sharp arrows and pierced his lion with a single arrow and another straight ten arrows, steeped in oil and marked with leaves, penetrated the demon all over his body. The demon was terrified somehow at this wonderful deed of Kuvera, mustered up his presence of mind and took fearfully sharp arrows to subdue his foe; and drawing his bow angrily to his ears he discharged his arrows on the chest of Kuvera, and killed His charioteer with a sharp arrow and cut Kuvera's bow-string by another steeped in oil. Afterwards, he pierced the chest of Kuvera by another ten violently sharp arrows.—50-58.

Kuvera was rendered senseless for a while, and then He picked up courage and drew His big bow, and let out thousands of arrows which pervaded every direction and descended on the soldiers of the demons. The sun was eclipsed by those myriads of flying arrows. The demon Jambha also discharged his shower of arrows cutting down those shot by Kuvera. In a very short time, he rendered the valour of Kuvera void, at which the Latter was enraged and thinned the army of the demon by pouring out another volley of His fearful arrows. The demon then took up his ponderous club mounted with gold and powdered many of the followers of Kuvera with its blows.—59-64.

The attendants of Kuvera being horrified, shouted out furiously and rallied round the chariot of their Leader. Seeing His men in such an

awful consternation, He took up His mighty trident and killed quickly thousands of demons.—65-66.

The demon, seeing the annihilation of his army, boiled with rage, and took up his huge battle axe. That keen-edged battle-axe divided the chariot of Kuvera into pieces, as a rat nibbles at a piece of glossy cloth and cuts it into many parts.—67-68.

Then Kuvera, alighting on the ground, took up His enemy-destroying dreadful club which no one could wield and which was made of heavy iron and mounted with gold and was being worshipped with uncooked rice and sandal for a long time and scented with perfumes of flowers. He hit the forehead of the demon with it. The demon Jambha, seeing the dreadful club luminous like lightning by approaching towards him, discharged, with his hands decorated with bracelets, quoit, spear, Prâsa, Bhusundi, Pattisa and various other missiles, in order to save himself from its blow. Inspite of the club being resisted by the missiles of the demon, it struck him in the chest as a great flash of light comes out of the cavern of a mountain. By the force of that blow, the demon fell close to the yoke of the chariot and a stream of blood flowed out of his mouth, ears, etc.—69-75.

The demon Kujambha, considering his comrade killed, sent forth an echoing shrill and became enraged with Kuvera's taunting remarks. By his Mâyâ, he spread in an instant, a network of arrows in all the directions and shot many sharp Ardhachandra (semi lunar) arrows and cut to pieces all the arrows of Kuvera.—76-77.

On the other hand, Kuvera showered a volley of arrows on the demon which the latter cut down in return. On the arrows being thus rendered useless, Kuvera took up His javelin (Śakti) bedecked with golden bells and holding it in His hand, decked with pearled bracelets, hurled it with great violence at Kujambha. That Śakti of Kuvera rent the chest of His adversary and after fulfilling its mission, the javelin entered within the ground. After a muhûrta (moment) the demon came back to his senses and pierced the chest of Kuvera with his sharpened spear (Pattisâstra), as a wicked man's words pierce through the heart. Kuvera, like an old ox, fell down senseless on His chariot.—78-85.

Seeing the fall of Kuvera Nirriti, the lord of the Râkṣasas, followed by his army with great violence, rushed towards Kujambha with sword in hand. The latter directed his army to encounter that of his foe. The lord of the Râkṣasas, illumined by the lustre of his ornaments, saw the army of Kujambha, armed with various kinds of weapons, became enraged, and contracting his eyebrows, jumped from his chariot and severed violently with his unsheathed bright sword, the heads of many warriors of Kujambha, as if, he was cutting lotuses. He then advanced forward biting his lips with rage, and cut down many heroes. At that time, the demon Kujambha seeing his army reduced to small numbers, left Kuvera and dashed towards Nirriti, the Râkṣasa lord.—86-92.

Afterwards, the demon Jambha also got some relief and he captured thousands of his foes in his noose and took away their lives; the Dânavas at that time, took many gems, Vimânas and conveyances of the enemy.

Kuvera came to his senses and, seeing the atrocities of the demons, heaved a deep sigh and His eyes turned red with anger, and He took the Garudâstra and let it out of His bow and threw it on the forces of the Dânavas. A huge mass of smoke issued from that arrow which was followed by billions of fiery sparks. Afterwards that arrow pervaded all over the sky with its lustre and gradually became an unconquerable missile. All the space was covered with darkness. Then the lustre of the weapons ascended high up in the atmosphere and became revealed. The Celestial Beings began to admire its potency.—93-99.

Seeing all that, the demon Kujambha rushed yelling towards Kuvera on foot, Who seeing the demon approaching towards Him took to His heels. At that hour, the highly-jewelled crown of Kuvera fell on the ground like the shining sun.—100-102.

When the commander of the brave, takes to flight the warriors born of noble families consider it their duty to give their lives in defending the head ornament of their general; therefore, the Yakṣas circled round the fallen coronet armed with various kinds of weapons. The haughty warriors took the course that Kuvera had taken.—103-104.

The demons, seeing those haughty Yakṣas of Kuvera, angrily rushed at them and killed those that were guarding the crown of their Master, with terribly heavy Bhusundi weapons. After killing them, they took hold of the crown and, placing it in chariot, were greatly delighted with their victory over Kuvera. They captured various gems, pearls, jewels and other riches —105-107.

Afterwards, the demon Jambha taking the wealth of the dead Yakṣas returned with his army and Kuvera meekly presented Himself before Indra with His hair streaming in the air.—108.

On the other hand, Nirriti was engaged with Kujambha and by his infallible Tâmasî Mâyâ created darkness all over and bewildered Kujambha. He blinded Kujambha by the darkness pervading everywhere. The whole Dânava force could not see anything. The demons could not advance even a step on account of the prevailing darkness, when he began to destroy the army of the demons by showering many kinds of weapons on them. The charioteers of the demons began to die of extreme cold. In that way, the demons were killed and Kujambha was rendered senseless. Then the demon Mahiṣâsura looking like the ferocious banks of clouds that gather to pour out volumes of water at the time of the dissolution of the world, shot the Sâvitri arrow shining like flashes of lightning. The radiance of the all-powerful excellent Sâvitri arrows dispelled darkness from the battlefield. That fiery missile drove away the darkness as the autumn season makes the sky clear and render the lotuses on the tanks bright with the rising rays of the sun. When the darkness was driven away the demons began to see and then fought with the Devas in a most wonderful manner. They angrily let out their bhujaṅgâstra and poisoned arrows from their ponderous bows.—109-117.

The demon Kujambha took his exceedingly terrible bow and dashed straight towards the army of the Râkṣasas, The lord of the Râkṣasas, seeing Kujambha making an advance, pierced him with the arrows pois-

oned with the venom of snake and no place of rescue was left for him. The enemy could not make out what Nirriti was doing, he was placing and shooting his arrows so quickly. That Râkṣasa cut down the arrows of his adversary and also his banner. Afterwards he killed the charioteer and knocked him down with his spear (Bhalla), seeing which Kujambha got fearfully vexed and his eyes grew red with anger. He jumped from his chariot and took hold of his keen sword and shield mounted with ten iron pieces looking like rising moons. He then made way towards the lord of the Râkṣasas.—118-123.

Then Nirriti hit Kujambha on his approach with the blow of his club which made him faint and swagger round. He remained still and motionless. Inspite of that, he did not lose his presence of mind and stood up like a mountain and in a couple of hours, on being fully composed, he jumped on the chariot and caught hold of the left arm of the Râkṣasa and putting it under his feet he pulled his long hair.—124-126.

When the demon was about to severe Nirriti's head with the sword, Varuṇa instantly appeared on the spot and tied down both the demon's hands with his noose and so all the power of the demon was rendered void. Afterwards, Varuṇa, forsaking all compassion, began to beat him with His club on account of which that demon began to vomit blood.—127-129.

At that time, the demon assumed the form of clouds charged with electricity. Seeing Kujambha in that plight, Mahiṣâsura opened his huge mouth containing pointed rows of teeth with the intention of devouring both Kuvera and Nirriti the lord of the Râkṣasas. Both of them, realizing the intention of Mahiṣâsura, jumped down from the chariot and took to their heels and went to their respective quarters. They were awfully horrified and flew into different directions. The Râkṣasa lord instantly went to take shelter with Indra. The infuriated Mahiṣâsura ran after Varuṇa and the Moon, seeing Him to be a prey of death, darted His somâstra, the store of chill. He also let His vâyavyâstra for a second time.—130-135.

Then, all the demons were baffled by the chill of the himâstra, and vâyavyâstra of the Moon. They could not walk on nor could hold their weapons in hand. The demons were frozen with cold and began to feel unbearable pain all over their body under the influence of the arrows of the Moon. Mahiṣâsura also could not do anything. His body also began to shiver through cold. He sat down holding his chest (or chariot ?) with his hands and with his head cast downwards. All the demons could not do anything. Thus overpowered by the Moon, the Daityas could not take any revenge. They all abandoned the ambition of war and stood up to save their lives when the furious Kâlanemi addressed them as follows.—136-140.

He said "Brave warriors! you are skilled in warfare, expert in enjoying pleasures! Every one of you can singly uplift the world in the palm of your hand. You can devour the world if you like. The whole heaven cannot encounter $\frac{1}{16}$th of any one of you. You, with your renowned prowess, are standing here in the great field of battle to attain victory. Why are you then taking to your heels? Why are you sitting thus, defeated by the Devas? This is extremely unworthy to you! Târakâsura is your

king and he can alone annihilate the universe. He is now sitting quiet. He will kill everyone of us if we turn our back on the battlefield." At that time, the demons were shivering with cold and they could not hear; they could not speak. They were simply making noise by grinding their teeth. They could not hear Kâlanemi's words. Seeing which Kâlanemi thought what he would do and magnified his body by His Mâyâ. He extended himself in all the directions and through his spell created thousands of suns. All the directions pervaded with heat and the universe began to suffer from it. That heat drove away the effect of the Moon and the freezing wind also ceased.—141-150.

The Sun on realizing the increase of the power of the demons by Kâlanemi angrily commanded His charioteer Aruṇa to take Him to the spot where Kâlanemi was. "Now there will be a tough fight" said the Sun, "and many heroes, will be killed. Behold! The Moon has been conquered by the Sun."

Hearing those words the charioteer Aruṇa instantly drove swiftly the chariot yoked with horses wearing white châmaras. The Sun took up His huge bow and shot two divine arrows having the lustre and properties of serpents. The first was the sanchâra-astra thrown amongst the enemy's forces and the second Indrajâla-astra having the properties of magic. By the influence of the sanchâra-astra the faces of the demons and the Devas were changed into those of the Devas and Dânavas. In other words, the faces of the demons looked like those of the Devas and the faces of the Devas looked like those of the demons.—151-157.

Under such circumstances, the demons taking their comrades to be the Devas began to slaughter one another. Kâlanemi began to annihilate them like the angry Dharmarâja at the time of pralaya. He killed them with swords, arrows, clubs, battle-axes; severing the heads of some, the arms of others and crushed the chariots and the charioteers by the force of his chariot. He killed several with his fist. Thus Kâlanemi killed his own armies. The demons on thus being fatally attacked by Kâlanemi, and being horrified of the Devas began to yell and assume their proper forms. The angry Kâlanemi could not recognise them when the demon Nemi said to him:—"I am Nemi; recognise me. You have killed ten lacs of valiant demons through ignorance, whom the Devas even could not have killed. You should, therefore, discharge your Brahmâstra, without delay that defeats all the other weapons."—158-164.

Hearing his words Kâlanemi let out the Brahmâstra arrow which pervaded every nook and corner of the universe. The whole of the army of the Devas was petrified with horror and the effect of the sanchâra-astra of the Sun also ceased and at the same time, the Sun became dull. At that hour, the Sun through His power of magic astra assumed billions of forms. His strong rays penetrated the three regions. The army of the demons was scorched. All the blood and marrow of the soldiers were dried up. Thus, they were much tormented. Afterwards there was a shower of fire which blinded the demons.—165-170.

The huge elephants were ablaze and fell down charred. The horses, horribly oppressed by the heat, began to pant and the warriors sitting

in chariots also began to perspire and breathe hard. They all began to run about with thirst and felt inclined to sit under the shade of a tree or in a cavern of the mountain. The trees began to burn with conflagration of fire and the demons persecuted with the long tongues of fire could not reach the water that was in front of them close by. On thus failing to get water they died gaping. Everywhere the dead carcasses of the demons were visible and innumerable elephants and horses yoked to chariots also began to fall.—171-175.

A stream of blood ran out of their mouths and thousands of demons were found lying dead. When those demons began to be destroyed like that, Kâlanemi, with his eyes turned red with rage, created masses of clouds like those at the time of the dissolution of the world and raised a most thrilling yell. There flowed hundreds of rivers. The sky was thus overcast and dispelled the glory of the Sun ; a downpour of cold showers fell on the armies of the demons. This gave comfort to the demons, just as sprouts come out of the ground on getting rainwater.—176-180.

Kâlanemi, at the same time, poured out a shower of missiles on the Devas just as clouds shower rain. The Devas, oppressed with the shower of fearful missiles, could not cope with the demons and looked like the cows oppressed with cold. They left their arms and embraced one another and threw themselves behind their horses, chariots, etc. They all hid themselves and most of them contracted their bodies and covered their faces with their hands. Others took to their heels.—181-184.

Afterwards, the Devas wandered hither and thither in utter dismay. In course of such a fearful conflict, a large number of the Devas were lost. Most of them were seen scattered on the ground with their limbs, arms, thighs severed and their heads smashed and legs broken. The train of banners was broken, the chariots were smashed and turned upside down and the horses and elephants with their severed bodies fell to the ground. The blood of the fallen victims of war spread all over the ground which presented an awful appearance. In that way, the valiant Kâlanemi showed his strength in the field of battle. In the twinkling of an eye 100,000 Gandharvas, 5 lacs of Yakṣas, 60,000 Râkṣasas, 3 lacs most powerful and swift Kinnaras, and 7 lacs of Piśâchas were killed by the brave Kâlanemi.—185-190.

Besides these, that valiant demon also killed innumerable kotis of Deva warriors. In that way, when the Devas were greatly defeated and almost annihilated, the two Aśvinîkumâras, wearing a wonderful white armour, came out boiling with indignation ; and each of them began to send forth a volley of 60 arrows at a time on that demon shining like fire. When the Aśvinîkumâras began to hit the demon with their arrows and pierced his chest, he was in great pain and took up the eight-edged keen quoit and with it pierced the yoke of the Aśvinîkumâras' chariot and picking up his bow, he shot poisoned arrows on the forehead of the physicians and let out innumerable arrows in the air. The sky became overcast. Then Aśvinîkumâras also cut down the arrows of the demon by their own which amazed the latter. He got fearfully vexed and took his formidable club of iron, and brandishing it with great force hurled it at

the chariot of Aśvinikumâras, seeing which they vacated the chariot, and the ponderous club powdered the chariots and crushed the earth. Seeing such heroic feat of the demon's weapon, the Aśvinikumâras let out their terrible vajrâkhya-astra on the demon and over it bolts were showered.—191-202.

The shower of those bolts unnerved the demon. His chariot, banner, bow, quoits, golden armour were blown to atoms. In that way, he was subdued in presence of the army and at that instant, the demon discharged his nârâyanâstra which lulled the vajrâstra. Then the demon wanted to kill the Aśvinîkumâras at which the Latter fled to take shelter with Indra.—203-207.

The fearful demon then pursued and came close to the chariot of Indra followed by his army; seeing which, everyone was horrified and thought that Indra was about to be defeated. Mountains and meteors began to fall from the sky. Clouds began to thunder in all the quarters; the oceans also swelled. Then Lord Viṣṇu, seeing the universe in such an agony, left off His yogic slumber and awoke and sat on His couch of Seśa Nâga. The Goddess Lakṣmî began to shampoo His legs by Her hands. He looked like blue autumnal sky and like blue lotus. He had a beautiful armlet and on His forehead, He wore Kaustubha gem and His arms adorned with armlets shining like the sun. The Lord awoke and seeing the atrocities of the demon summoned Garuḍa and shining with the lustre of weapons took His seat. Instantly, Garuḍa appeared before Him. Viṣṇu then rode on Garuḍa and came to the Devas. He saw that the violent and powerful Demons, looking like fresh rain clouds, had attacked Indra; and the Deva forces looked like persons surrounded by their unfortunate descendants.—208-215.

Afterwards, the demons saw the lustrous halo of the Lord in the sky as if the glory of the rising Sun was making itself visible on the Udayâchala Mountain. All the demons were anxious to know what was that light. They all beheld the cloud-hued Lord seated on the Garuḍa shining like the destructive fire prevailing at the time of the dissolution of the universe. Seeing Him, all the demons felt highly gratified and they said "He is the Lord Viṣṇu and the all in all of the Devas. By defeating Him we will conquer the Devas. He is the annihilator of the demons. All the Devas, under His protection, partake of Their share of sacrificial offerings." Saying so all the demons took their stand round Him and began to shower various kinds of weapons on Him.—216-222.

Ten valiant demons like Kâlanemi, etc., known as Mahârathas, began to fight. Kâlanemi shot 60 arrows; Nimi shot 100 arrows; Mathana, 80 arrows; Jambhaka, 70 arrows; Sambhu ten arrows and the rest of the demons a single arrow each, on Viṣṇu and with ten arrows they pierced Garuḍa. Viṣṇu, the destroyer of the Dânavas, thinking of the impetuosity of the demons, pierced every one of them with six arrows. He drew again His bow and pierced Kâlanemi with three arrows.—223-226.

Then Kâlanemi, with eyes red with anger, put arrows on his bow and drawing the string up to his ears let them off on His chest. Those golden arrows on the chest of the Lord looked beautiful like the rays of Kaustubha gem. Viṣṇu, somewhat mortified with them, snatched His

terrific club and after brandishing it, whirled and hurled it at the demon. The demon, seeing it approaching, divided it into pieces by his arrows and, thereby, showed the force of his arms.—227-230.

Then Viṣṇu angrily took up His spear, the terrific Prâsastra, and pierced his chest. Kâlanemi, regaining consciousness, took up his sharp trident, the sharp Śakti ringing with golden bells and hurled it on Viṣṇu. It chopped off the left arm of the Lord and on that wounded arm the blood stains looked beautiful like the armlet studded with rubies. Afterwards Viṣṇu became very angry and took up His heavy bow and put seventeen deadly arrows to its strings and hit the demon's chest with nine arrows, killed the charioteer with four, cut the banner with one arrow, his bow with two and pierced his left arm with one arrow. The demon felt great agony on being thus wounded. Blood gushed out of his chest and took the appearance of the rising sun. He began to shiver like the Kinsuka tree blown by the wind. Viṣṇu seeing him shivering like that took up His club; and threw it with great violence at the chariot of Kâlanemi which struck his forehead and smashed his coronet to pieces. A large volume of blood gushed out of his body which looked like vermilion coming out of the mountain and he fell down senseless in his broken chariot. He was only heaving his last breath. The Lord then laughed a little and addressed Kâlanemi :—" Demon ! retire from here fearlessly, save your life for the present. You are destined to die at my hands after a short time." Hearing those words, Kâlanemi's charioteer took him away in his chariot to a great distance.—231-243.

Here ends the one hundred and fiftieth chapter on the defeat of Kâlanemi.

CHAPTER CLI.

Sûta said :—Then the demons all fell angrily on Viṣṇu like a swarm of bees flying towards the destroyer of the honeycomb. At that time, the powerful demon Nimi appeared on his impetuous elephant, gushing with rut and adorned with black fly-flap and wonderfully variegated five banners and looking like a mountain and ferocious, owing to the symbol of a distorted crow on the banner. 27000 fearful Dânavas, wearing head dress on and coat of armour, followed that elephant. Mathana came on a horse, Jambhaka an a camel, and Śambhu on a big sheep.—1-5.

Besides them, various other Dânavas also armed with various kinds of weapons, came fully determined and with violent rage and began to fight with Hari, Who never gets tired in working. Nimi used his club, Mathana his mace, Śambhu his sharp trident ; Grasana, his spear ; Jambha, his Śakti ; and the other Dânavas shot sharpened arrows at Viṣṇu. All those missiles penetrated Viṣṇu just as the words of a preceptor penetrate into the ears of a dutiful disciple.—6-9.

Then Lord Viṣṇu also took up His bow not at all bewildered and, drawing it to His ears, discharged straight and poisoned arrows on the enemy. Armed with His bow and arrows, the Lord fell on the demons and shot 20 fiery arrows at Nimi, ten at Mathana and five at Śambhu. The Lord

shot one arrow at Mahiṣâsura, 12 at Jambha and eight arrows at each of the rest of the demons.—10-13.

Seeing the valour of the Lord, the Dânavas began to yell and fight with caution. They were all blind with rage. At that time, the Dânava Nimi cut off the bow of Visnu with his spear and Mahiṣâsura cut the arrow that was on the string.—14-15.

Jambha tormented Garuḍa with sharp-pointed arrows and the mountain-like Śambhu pierced the arm of Viṣṇu by his arrows. When the bow of Viṣṇu was torn asunder, He picked up His club and, after brandishing it, struck Mathana with it. But Nimi smashed the club to pieces on the midway by his arrows and it was shattered like the prayers made to a destitute person.—16-18.

Seeing this, Lord Viṣṇu took up His dreadful club studded with precious stones and violently struck Nimi with it. At that time the three demons smashed that club while in the air. Jambha threw his club at it, Grasana his sharp-edged spear and Mahiṣâsura his trident. They shattered the club like the entreaties made to the wicked. Viṣṇu, seeing the destruction of His club, threw his trident bedecked with bells at the demon Jambha.—19-22.

The Dânava Gaja, seeing the trident coming flying into the air, caught hold of it as a righteous person grasps a piece of good advice. Then the Lord enraged took His pondrous bow and shot Raudrâstra at him. All the universe pervaded with the power of that weapon and the whole sky was full of arrows.—23-25.

When all the quarters and space of the earth were covered with arrows, then the general Grasana came and discharged his Brahmâstra which drove away the effects of the Raudrâstra. On the Raudrâstra being thus rendered useless, Lord Viṣṇu let out His formidable Kâladaṇḍa weapon, the terror of the whole universe. A terrific wind began to blow and the earth began to quake and all the demons were at their wits' end.—26-29.

Seeing that invincible missile the haughty Dânavas discharged various kinds of weapons to thwart that Káladaṇḍa weapon. Grasana used his Nârâyaṇâstra and Nimi his chakra, and Jambha used his Aiṣîka weapon of arms. The army of the Daityas with billions of elephants and horses was destroyed in the twinkling of an eye before the Daityas could use their arms. When the Daityas made use of their arms, the Kâladaṇḍâstra was pacified which furiously enraged Viṣṇu. He aimed His famous quoit of the lustre of 10,000 suns, hard like thunderbolt and of sharp spokes, at the neck of the demon Grasana. Then all the demons, seeing the quoit dashing through the air, tried their best to thwart it, but could not check it, as the decree of fate cannot be evaded. That unconquerable fiery quoit violently fell and severed the neck of that demon; it went back to the hands of Viṣṇu besmeared with blood.—30-36.

Here ends the one hundred and fifty-first chapter on the killing of the general Grasana.

CHAPTER CLII.

Sûta said:—When Grasana the General of the Daitya army was killed, all the demons began to fight with Viṣṇu in a disorderly manner. They discharged their clubs, maces, nooses, sharp-pointed arrows, tridents and other weapons on the Lord Janârdana. The Lord, seeing those missiles flying at Him, cut them all into hundred pieces with His fiery arrows. The Danavas found that all their weapons and ammunitions had run short. Then the armless demons were greatly bewildered and none of them were capable of taking up their arms. They began to pelt the Lord with the carcasses of elephants, horses, etc. Viṣṇu then fought for a long time valiantly in the great battlefield. On His arms getting tired He said to Garuḍa: "Are you tired? If you do not feel jaded take me in front of the demon Mathana. But if you feel quite done up, then go aside from the field of battle for a couple of hours." On hearing the behests of the Lord, Garuḍa went to Mathana. The demon, seeing the Lord holding couch, quoit and club making an advance, shot at his chest his fearful arrows and sharp spear Bhindipâlâśa, but the Lord did not mind them and hit him with His ten sharp-pointed arrows in the chest.—1-11.

On his being hit with those arrows the Demon began to tremble but after a couple of hours' rest, he hit the Lord again with his fiery iron club (Parigha) which caused Him some pain, but afterwards He angrily took up His club and dashed it on Mathana. By the blow of that club, the Dânava fell down like a mountain at the time of the dissolution of the world. By his fall, all the Daityas were fearfully dismayed. Most of the proud Dânavas got depressed like elephants stuck in a quagmire swamp; then the terrible Mahiṣâsura indignantly came to the battlefield depending on the strength of his own arms.—12-17.

He began to inflict on Viṣṇu the blows of his keen trident and hit Garuḍa with his Śakti. Afterwards, with his mouth wide open like the cavity of a mountain, he wanted to swallow up Viṣṇu along with Garuḍa. The Lord, also realizing the intention of that Dânava, filled his mouth with His divine arrows. He discharged His divine weapons electrified with mantras on Mahiṣâsura which knocked him down to the ground; he fell like a huge mountain; but he did not die.—18-22.

Then, Viṣṇu said to the fallen Mahiṣâsura. "Mahiṣâsura, you are not destined to die at my hands, because, Lord Brahmâ told you before that you would die at the hands of a woman. Stand up, therefore, and save your life. You should instantly retire from this warfare."—23-24.

When Mahiṣâsura thus retired from the war, the demon Śambhu, biting his lips with wrath and contracting his angry eyebrows, rubbed his hands and took his bow. He put on the poisoned arrows and pierced Viṣṇu and Garuḍa.—25-26.

Afterwards, that brave Daitya began to send forth hard volleys of fiery arrows. Then, Viṣṇu, agitated with innumerable fiery infallible arrows of that Daitya, cut down his arrows along with his carrier, the sheep, by His bhuśuṇḍî missile. Then that Daitya jumped from his dead sheep

and began to fight standing on the ground. The Lord began to shoot him with deadly arrows. He drew His bow to his ears, with eyes wide open and pierced his arms with three arrows, his head with six and his banner with ten arrows.—27-30.

The Daitya got troubled and became restless. Then a stream of blood gushed out of his body on being wounded by Viṣṇu. He lost his presence of mind, then the Lord said to him :—"Śambhu! why do you fight with me in vain? you are not destined to die at my hands. You will die shortly at the hands of a maid."—31-32.

Hearing those words of Viṣṇu, both Jambha and Nimi came forward; Nimi took up his pondrous clubs to kill Him. He ran and hit the head of Garuḍa. Jambha inflicted his iron club studded with bright gems on the head of Viṣṇu. Afterwards, the two Dânavas knocked down both Viṣṇu and Garuḍa; when both of them fell down on the ground like cloud and lightning; seeing which all the demons raised a cry of joy and got up their bows and, putting on fine raiments, sounded conches and other instruments with great glee. Afterwards when Garuḍa came to his senses, He instantly flew away with the Lord Viṣṇu from the battle-field.—33-36.

Here ends the one hundred and fifty-second chapter on the fight with the Demons Mathana and others.

CHAPTER CLIII.

Sûta said :—Indra, on seeing Viṣṇu flying away from the battlefield with His banner and bow broken, acknowledged His defeat and thus of the party of the Devas. Seeing the Dâityas dancing with joy, He could not make out what ought to be done next. So Indra approached Viṣṇu, and uttered sweetly the following encouraging words :—" Lord! why are you making plays with these evil-intentioned Dânavas. What can a good man do when the wicked become aware of his weak points? when the powerful people ignore the low and weak, the latter consider themselves brave; consequently, a wise man should never let go the low who is not in difficulty. You ought not to say "The big warriors attain victory with the aid of their army." At the destruction of Hiranyákṣa, who helped you? The powerful and proud Daitya Hiranyakaśipu lost his memory on seeing you. Those old Asuras, the enemies of the Devas, were destroyed by you like a swarm of locusts consumed in the fire. Hari! It is You who annihilate the Daityas in all the ages, similarly, O, enemy of the demons! obviate the sufferings of the dying Devas at the present moment also."—1-9.

Hearing such words of Indra, the long-armed Lord Viṣṇu, the destroyer of the enemies of the Devas, the refuge of all, looked full of all glory and becoming pleased, said to Indra :—" All the Daityas will not be killed unless their predestined means of death occur. The unconquerable Daitya Târakâsura will be killed at the hands of a seven-

days' old baby and by none else. Some demons deserve being killed by a woman. Some by a virgin, but the wicked demon Jambha is destined to meet with death at your hands; you should, therefore, destroy him, the terror of the world, by your own prowess; no one else can kill him. Guarded by me, you go and kill Jambha the thorn of the universe."—10-14.

Hearing those words, Indra directed the Devas to array His army. Viṣṇu put the eleven Rudras, comprising all the power and asceticism of the three regions, ahead of Him. At that time, the eleven terrible Rudras with their throats yellow, by wearing wreaths of serpents, holding skulls, beautified with the crescent moon on their forehead and with tufts of hair on their head, looking ferocious with their tridents and wearing lionskins, with their tawny matted hair, those eleven, named, Kapâlî, Pingala, Bhîma, Birûpâkṣa, Bilohita, Ajeśa, Śâsana, Śâstâ, Śambhu, Chanda, and Dhruva—began to kill the demons who were attacking Viṣṇu and emboldened the Devas by roaring like thundering clouds. Indra also made his appearance riding on his big Airâvata elephant, having four tusks and rut flowing all round him, looking like the lofty snowclad Himâlaya with golden bells tinkling, on his sides brisk châmaras flowing, and assuming any form at will. At that instant, Indra looked like the rising Sun on the Udayâchala Mountain.—15-23.

Marut, of unequalled prowess guarded the left quarter of Indra and the right was guarded by Agni that fills all the directions with His blazes. Viṣṇu with the army supported the rear of Indra, Âditya, Vasu, Viśvedevâ, Marudgaṇa, Aśvinîkumara, Gandharvas, Râkṣasâs, Yakṣas, Kinnaras, Serpents all armed with various kinds of weapons, having various symbols and adorned with many golden ornaments collecting together in billions, and talking of their past glorious deeds, marched on to the front to kill the Daityas. The bards were singing in front of the Devas. At that time, the Devas relished the destruction of the demons.—24-27.

That army of the Devas under the command of Indra and adorned with many horses, elephants and white umbrellas and banners, became the cause of the grief to the Daityas. On seeing the advance of the army of the Devas, Gajâsura came out like a huge elephant, as if, great masses of clouds were moving. Armed with a battle-axe and biting his lips with rage he began to trample over the Devas and pushed many of them aside with his hands. He killed several of them with his battle-axe. When he fought like that, the Yakṣas, Gandharvas, and Kinnaras, used their nooses, axes, clubs and various other weapons. But the demon began to move on in the battlefield after parrying easily all those blows with his mighty arms. He devoured the weapons as an elephant eats away the big bundle of grass. Wherever the demon rushed there was a huge uproar and confusion. Gajâsura, becoming invisible, caught hold of Devas by his long arms and laid them down. Afterwards seeing the the Devas taken to flight, the Rudras, burning like fire, said to themselves "crush this demon; kill this demon by hitting him with a sharp trident on some weak spot."—28-37.

Hearing their words Kapâlî picking up a sharp trident and knitting

his eyebrows and with eyes wide open through rage, ran before the demon and hit it on the forehead of the Daitya. Afterwards the remaining ten Rudras also hit his mountain like body with their tridents. Blood ran out of the demon's mouth on being wounded by those sharp tridents. At that time, the Daitya looked beautiful like the clear pond during winter teeming with swans and blue and red lotus flowers. Surrounded by the Rudras covered with ashes, the Daitya looked beautiful, like a black mountain adorned with white geese. The Daitya thus injured, moved his ears and bit Śambhu Rudra on His navel and began to fight severely with two other Rudras at which the remaining Rudras started piercing the body of the demon fearlessly with their weapons. The fearless Rudras surrounded Gajâsura on all sides.—38-44.

They then looked like a group of jackals preying on a buffalo's carcass in a jungle. Afterwards, Kuñjara leaving the two Rudras—who were engaging him in the conflict—fell on the rest and began to belabour them with his hands, feet and teeth. When the demon, fighting with the nine Rudras, got fatigued, then Kapâli, taking him by the hand, wheeled him round furiously. When little life was left in him, He hurled him on the ground with great force and peeled off his formidable skin and used it for his own garment; blood began to flow from the Daitya's body. Seeing the fall of the valiant demon Gajâsura in that way, the rest of them rushed forth in dismay and many of them fell on the ground. Afterwards Kapâli covering Himself with the Demon's skin looked most fearful to every one. Then the Daityas saw the terrible form of that Rudra.—45-52.

When Gajâsura was killed like that, Nimi, riding on his elephant, beating his kettle-drum and roaring furiously, appeared in the field of battle. He looked like cloud at the time of the great dissolution and was attended by Durdhara Dânava. In whichever direction Nimi appeared, the Devas began to flee with horror forsaking all their arms and weapons. All the elephants ran away on getting the unbearable scent of the demon's elephant.—53-56.

When the army of the Devas fled, Indra took His stand supported by the eight Dikpâlas and Keśava. When the elephant of Nimi faced Indra's Airâvata, even the latter sent out a thrilling cry and took to flight with horror. It did not stop inspite of Indra's efforts. At that time Indra, whose elephant was retreating backwards, began to fight in that condition and hit the chest of Nimi with his thunderbolt; and inflicted a blow on the head of the demon's elephant. But Nimi, not minding the blow, dauntlessly struck Airâvata with a club when it knelt on its hind legs. Getting up immediately, it fled in horror when a thick dust storm was created by Vâyu.—57-63.

Nimi's elephant stood like a mountain before that intensely strong blow of wind, and at that time, the blood flowing from his body looked like a streamlet of vermilion flowing from a mountain.—64.

At that very instant, Kuvera came forward and threw His pondrous club at the elephant's head and by the blow of that, the elephant fell down senseless on the ground when a loud cry of victory was raised by the

Devas. The horses began to neigh, the elephants sounded, the bows were twanged, and Nimi, seeing his elephant dead, retreated from the battle field. Then, hearing the joyous cry of the Devas the demon was ablaze with rage like the burning of fire at the time of pouring in of the clarified butter. After drawing his bow and with his eyes turned red with anger, he thus addressed the Devas:—"Wait, wait, for a while." Saying so, he directed his charioteer to drive his chariot forward. At that time, when his chariot glided on nimbly, it looked as if thousands of suns were rising on Udayâchala. The demon made his advance, seated in a chariot bedecked with banners, small bells and moonlike white umbrellas and looked beautiful. His advance on his chariot broke the heart of the Devas. At that time, the undepressed Indra, seeing the demon advancing armed with a bow and arrow, took up His bow and put on a very sharp-pointed arrow to its string; and by the shower of His arrows cut down the bow and arrows of the demon. Then Jambha, casting away the broken bow, picked up another and sent forth a sharp volley of poisoned arrows. He shot ten arrows at the collar-bone of Indra, three at his heart and two arrows at his shoulders.—65-77.

Indra also began to discharge his arrows similarly when the demon cut down his arrows into ten pieces in the air by his own sharp and fiery arrows. Afterwards, Indra covered the space with his arrows as the sky is covered by the banks of clouds during the rainy season. But Jambha drove away the arrows of Indra, as the wind drives away the clouds, at which Indra felt excited and resorted to more severe measures. He discharged His wonderful Gandharvâstra on the demon which covered the sky. The sky was illuminated and hundreds of Gandharva towns were called into being in the firmament by virtue of that missile and a shower of arms began to pour in from those towns. The demon army began to be destroyed when all of them went for succour to Jambha, who, also being pierced by the Gandharvâstra, was horrified to hear the sufferings of the demons.—78-85.

Afterwards, the demon discharged his Musalâstra which flooded the universe with iron clubs and began to knock down the towns of the Gandharvas and smashed all the horses, elephants, chariots and the Deva armies. Indra then discharged the Tvâstra-astra; which gave out very strong weapons full of mechanism that looked like sparks of fire, and a canopy also; and a severe conflict ensued between the sparks and the missiles of the demon. The Musalâstra was then destroyed. The demon then let out his Sailâstra when blocks of stone measuring 3½ hands began to fall.—86-92.

Afterwards, the missiles created by the Tvâstra-astra and all the mechanisms, thereof, were destroyed by those stones. After thus destroying all the mechanisms, the Sailâstra began to powder the heads of the enemies and ravage the earth. Then, Indra hurled his Vajrâstra which started a downpour of stones in all the directions.—93-95.

The demon's Śailâstra became futile and he used the violent Aiṣīka-astra which became radiant and made Indra's Vajrâstra useless. It spread on all sides when chariots, elephants, etc. and the army of the Devas began to burn. Seeing his army being thus consumed, Indra used His

Agni-astra which extended itself, thwarted Aisikâstra and began to consume Jambha along with his chariot and charioteer. He then discharged his Varuṇâstra. Huge clouds with lightning suddenly rose in the heaven, thundering like Muraga tune and began to pour out rain, every shower of rain looking like the leg of an elephant. The huge torrents of rain coming down like the trunk of elephant filled the land with water.—96-103.

Then, Indra discharged Vâyavyâstra which drove away all the clouds and the sky came out clear like a blue lotus. By the terrific force of that wind, the Dânavas could not make a stand on land. Jambha extended his body to ten yojanas, made himself very huge like a very high mountain, in order to check the force of the Vâyavyâstra, and from his body various kinds of weapons shone forth like white trees. This cut down the force of Vâyavyâstra. Indra then used his great Vajrâstra which at once destroyed the spell of the demon. His mountain with all its streams and caves, etc., were destroyed.—104-111.

The Dânava, who had taken the form of a Mâyâ mountain, vanished; then, he masqueraded as an elephant which also appeared huge like a mountain. He started killing the army of the Devas some with his tusks, some with his trunk. He powdered the back of some and killed others by dashing them by his trunk. Indra, seeing the destruction of his army, applied his Nârasingha-astra out of which came out several hundreds and thousands of roaring lions of black colour and of ferocious teeth and with long sawlike nails.—112-115.

Those lions rent the body of the magic elephant, at which, Jambha discarded the appearance of an elephant which he had put on and transformed himself into a monstrous serpent with hundreds of hoods. He began to scorch the Devas with his poisonous hisses at which Indra discharged Garuḍâstra out of which hundreds of Garuḍas were produced and they all swarmed on the serpent like Jambha, and divided his body into pieces. Then, Jwambha cast off that form and extended himself, obstructing the pathway of the Sun and the Moon. He then opened his mouth wide and wanted to swallow up the Devas. Instantly, the troop of the Devas and their warriors went inside his mouth.—116-121.

In that way, Jambha devoured the army of the Devas and the army and the Devas were quite done up. They could not do any thing. Indra came to the spot direct on his elephant and without seeing any remedy said to Viṣṇu "O Devadeva! what would be now proper for us? I donot see any way by which we can resist. Tell me what you consider best in your judgment." Viṣṇu replied :—"Indra! It will not be meet for you to abandon the warfare inspite of your being so overwhelmed and horrified. You should instantly muster your strength. O Indra! the Daitya is now making his mark at me. In the meantime, you better remember at once what weapon you will throw. Do not be perplexed." Hearing that Indra composed himself and threw Nârâyaṇâstra angrily at the chest of the demon.—122-127.

But in the meantime, Jambha swallowed up another three lacs of Gandharvas and Kinnaras. Then his chest was shattered by the dreadful missile of Indra and he began to bleed profusely and left the battle-

field. By the virtue of the missile the horrible appearance of the Daitya was also destroyed.—128-130.

The Daitya afterwards remaining unseen in the heavens began to shower arms on the Devas. He sent down a shower of spears, axes, quoits, arrows, clubs, swords, iron clubs, and various other invulnerable weapons. By their fall, the arms and the heads of the Devas decorated with ornaments began to fall down and the earth became covered, as it were, with their thighs and various other limbs. Besides them, huge elephants also fell down. Many broken arrows, chariot wheels, axles, chariots, and many charioteers fell down.—131-135.

The earth was covered with blood and flesh and pools of blood were formed with the huge piles of the dead bodies looking like rocks. The headless forms of many Kavandhas began to dance about here and there. In that way, the battle became extremely fierce and no one could take his stand. The three worlds, it appeared, would be destoryed and all the beings were terrified. Jackals, crows and vultures were delighted. At some places the crow began to raise a cry after picking out the eyes of the dead heroes.—136-137.

At some other spot, jackals began to devour the intestines of the dead and at certain spots, vultures were busily engaged in eating the flesh with their beaks, at other places dogs began to eat flesh. Wolves feasted themselves on the dead elephants after dragging them aside and drank out the blood after getting out their intestines. The dogs and other carnivorous animals also feasted on the dead horses. The Piśâchas and Piśâchis drank the blood which served to them as wine and roamed about in glee ; at other places some Piśâchi spoke to her husband " Bring that face for me." " That hoof will be of my favourite use." " That lotus-like arm will suit well as my earring." Some Piśâchi not being able to eat dead corpses, began to look angrily on her husband. Some of the Râkṣasa women seeing their lords agitated with thirst offered them the warm blood after taking it out from the corpses.—138-140.

Some Yâkṣa woman took for her dear husband's sake the tusks of an elephant after cutting that with an axle as one cuts the tree with an axe. Some Yakṣa drawing off the skin of the elephant's head presented the pearl, soaked in blood, to his wife. In that way, the Yakṣâs and the Râkṣasas in company of their wives feasted on the flesh of the dead and drank their blood.—141.

Some Kinnara woman, catching hold of her husband's hand, said :— " O Beloved ! bring the blood of those who are just dead with their eyes and hairs all intact. The blood juices of the carcasses of the burning ground do not taste so well," and thus made the Kinnara go away. Some woman again said :—" Though the elephant is dead, yet it terrifies me I cannot look even at a dead elephant." Thus the Yakṣas' women addressed their husbands and so forth. The fiends, the Yakṣas and the Râkṣasas holding the skulls of men in their hands asked for something to eat. Many of them bathed in the river of blood and offered libations to their Pitṛis and then they worshipped the Devas with offerings of

flesh. Some Râkṣasas riding the boat-like carcasses of the elephants were thinking of crossing the river of blood. When the battle between the Devas and the Dânavas grew so grim, the warriors began to fight fearlessly with all their might and main.—142-144.

Afterwards, the Dikpâlas Indra, Kuvera, Varuṇa, Vâyu, Agni, Dharmarâja, Nirriti, etc., let out the best of their weapons which proved fruitless while in the air. None of the Devas could mark the whereabouts of the Daityas though they fought furiously.—145-147.

The bodies of the Devas began to be shattered by the arms of the demons at which they hid themselves like the cows drawing themselves together in the herd when oppressed with cold.—148.

Seeing this plight of the Devas, Viṣṇu said to Indra :—"Use the Brahmâstra. It is invincible." Following the advice of the Lord, Indra, for the destruction of the enemy, after performing the prescribed worship and reciting the sacred mantra with a concentrated mind put on the exceedingly powerful Brahmâstra arrow to his bow ; and after drawing the string to his ears discharged the exceedingly luminous arrow with his face turned towards the heaven. The supreme weapon, thus discharged, took the form of a half-moon and defied the rising Sun by its lustre and brilliancy. That demon on seeing the discharge of that missile threw off his Mâyâ and shivering with dismay, his mouth being dried up, became motionless and void of all strength. Afterwards the missile of Indra, thus electrified with mantra, became like a red crescent and then the head of Jambha adorned with coronet, with his long luxuriant tawny hairs waving about in the air and perfumed with high-class scents and with the ears adorned with earrings, fell on the earth.—149-154.

Now on Jambha being thus killed, all the Dânavas fled broken hearted, from the field of battle and went to Târakâsura. He seeing them running away from the battlefield and hearing the news of Jambha's death became much enraged and assumed an indescribable appearance, out of sheer wrath and hatred. Boiling with rage, he got into his victorious chariot and appeared in the field. That Târakâsura, armed with various kinds of weapons, lord of the riches of the three worlds, having a huge mouth wide open, seated in a chariot drawn by thousand Garuḍas, and followed by a large army, instantly, made his appearance in the field. Indra then left his Airâvata elephant, wounded by Jambhâsura and got up on the chariot driven by the charioteer Mâtali.—155-161.

The chariot of Indra, which was of the colour of burnished gold extended to four yojanas and bedecked with precious jewels, shining with the glory of Indra, controlled by Mâtali and guarded by the Siddhas. It was furnished with all sorts of weapons and wondrously variegated with many pictures, and filled with Gandharvas, Kinnaras and Apsaras who were ready for dancing music. Then all the Lokapâlas with Viṣṇu amongst them, armed with bows and arrows and other weapons came and took their stand in battle. At that time the earth trembled, high winds blew, the sky was covered with clouds, the ocean swelled, the Sun became void of lustre, it became dark and the stars were also eclipsed.—162-165.

Afterwards there was a flash of arms and the Devas began to shiver. At that time Târakâsura was on one side and the army of the Devas, the protectors of the world, on the other. All the beings in the Universe, then, anxiously watched the results of the battle. The two armies, then, also, had their eyes turned towards the result and seemed, as if one, in this respect. All the beings in the three worlds became hampered in their dealings with one another. There became, then, a strange combination of the weapons, arms, energy, wealth, fortitude, valour, strength, array of forces, the fire and spirit of the Devas and the Asuras that they had acquired by their Tapasyâs.—166-169.

Afterwards Indra came face to face with Târakâsura and hit him with nine arrows blazing-like fire in his chest. The latter, however, did not mind them and pierced each Deva with nine mountainlike arrows capable to destory the world.—170-171.

The Devas, then, hurled volleys of arrows continuously, like women folk shedding tears constantly, but, the Târakâsura cut these arrows while in the air like a great family being ruined by a vicious son.—172-174.

The demon king after driving away the arrows of the Devas covered the earth and sky in all quarters with his own. He shot his sharp-pointed arrows after skilfully mounting them on his bowstring and drawing it right up to his ears glittering white with the ear-ornaments, and made the weapons of the Devas futile, just as the arguments of the Sâstras are rendered futile by counter-arguments. He hit Indra with 100 arrows, Viṣṇu with 70, Agni with 90, the head of Vâyu with 10, Kuvera with 70, Varuṇa with 8, the Râkṣasa Nirriti with another 28, and Yama's head with 10 arrows. He again hit them each with another ten arrows. Then he wounded Mâtali the charioteer of Indra with three arrows and hit Garuḍa with 10. Afterwards he cut the arrows and broke the quivers and the bows of the Devas into pieces, when the Latter became bereft of their bows and quivers. The Lokapâlas and the Devas, afterwards, angrily came out armed with fish bows and arrows and began to shower innumerable arrows on Târakâsura. At that time the demon with his eyes turned red with wrath let out his arrows like fire, on the volleys sent forth by the Devas, he then shot violently one arrow like the fire at the time of dissolution on the chest of Indra. When Indra was hit on the chest, he began to shiver and sat down in his chariot. Afterwards, Târakâsura shot two arrows on the shoulders of the most valiant Lord Viṣṇu shining like thousands of suns. The Sâranga bow of Viṣṇu dropped. Then the Vasus and Yama to the left of Viṣṇu were hit with arrows like fire. He then hit Varuṇa, the Lord of waters and began to dry him up. Afterwards Târakâsura caused the horrified Râkṣasas to fly about in each direction and caused alarm also to Vâyu with his very hard arrows.- 175-187.

Then, after a short time, Viṣṇu, Indra and Agni, on coming to their senses conjointly, began to fight severely with sharp-pointed arrows. Târakâsura looked like the great Kâla at the time of the great dissolution at the end of a Kalpa. Viṣṇu picking up His bow killed the charioteer of the demon king with his pointed arrows. Agni blew away his

banner and Indra smashed his coronet, Yama broke the rod in his hand, Vâyu broke away the chariot wheels, Kuvera broke his bow and quiver plated on the back with gold and Nirriti, the Lord of the Râkşasas, broke his arrows.—188-189.

Târakâsura, seeing the valour of those Devas, threw his terrible club with great force at Indra who seeing it coming towards him in the air at once jumped down from his chariot. The club, falling on the chariot, broke it into pieces but the charioteer Mâtali escaped his death. Afterwards the demon King hit Vişņu's chest with club and Garuḍa as well. And the Lord and Garuḍa fell down senseless; He fell down on the neck of Garuḍa; he cut down the Vâhana of Nirriti, the Lord of the Râkşasas with his sword, knocked down Dharmarâja with Bhuśuṇḍî (missile) and Agni by the point of his bow and knocked down to the ground Lord Vâyu with his two arms and Kuvera with his bow and arrow. He then attacked and wounded severely the other Devas.—190-197.

Vişņu, afterwards, revived and He took up His invincible quoit of the splendour of the Sun and threw it at the chest of the demon. It seemed that the chakra was anxious to devour the flesh, fat and marrow of the demon. That quoit shining like the sun dashing against the chest of the demon became smashed like a blue lotus falling on a bed of rock. Afterwards Indra threw his thunderbolt but the missile by means of which he thought of conquering the demon was also blown to pieces on hitting the demon. Then Vâyu hit the chest of the demon with his goad burning like fire which was also rendered futile; then He uprooting a mountain along with trees measuring five yojanas hurled at the demon who on seeing it advancing towards him caught it like a ball in his left hand.—198-205.

Then, Dharmarâja, also wrathfully brandishing His mace with great violence, hit the demon on his head. It also did not affect him in the least; and then, Agni discharged His formidable Sakti, blazing like a fire at the end of a Kalpa, at him which also struck his chest like a flower, without causing him any pain, when Nirriti unsheathing his keen sword inflicted blows on the head of the demon, which was also divided into pieces.—206-210.

Varuņa threw His fearful snake noose hissing with venom to tie the arms of the demon. That, too, became distressed on getting round the arms of the demon. The saw-like teeth and lower jaws of the snakes were broken. Then the powerful Aśvinikumâras, the Maruts, the Sâdhya Devas, the Serpents, the Yakşas, the Râkşasas, and the Gandharvas taking up their arms of various kinds began all at once to inflict repeated blows on the demon. Even then no appreciable effect was produced and could not penetrate his rock-like body.—211-214.

Afterwards, Târakâsura alighting from his chariot belaboured billions of the Devas with his fist and blows and heels. Then the remainder of the army of the Devas abandoning the field flew in every direction with horror. The demon, then, captured Indra and the Lokapâlas and tied down Vişņu, etc., as a hunter takes hold of the wild beasts.—215-217.

Târakâsura mounted on his chariot with his prey and returned to

his abode. The Siddhas, the Gandharvas, the Daityas, the Nymphs, etc. sang the praises of the demon king. The demon king in company of all those entered into his city; it seemed, then, that the Goddess Lakṣmî, in full possession of the riches of all the three worlds was entering there. The city looked like the summit of a very high mountain. Going there he took his seat on a throne studded with lapis-lazuli and other precious stones. His coronet and earrings looked highly beautiful when the Kinnara and the Gandharva began to please him.—218-220.

Here ends the one hundred and fifty-third chapter on the victory of Târakâsura.

CHAPTER CLIV.

Sûta said :—Afterwards the porter dressed in a neat white and blue attire came and sat on his knees with his mouth covered by the palm of his hand. He commenced with a short, but fully significant, speech and then said to the King Târakâsura, who was sitting brilliant as if hundreds of suns were blazing :—"Lord ! Kâlanêmi is waiting at the gate with the Devas, whom he has captured and wants to know where they should be sent."—1-3.

Târakâsura commanded that they should be sent to any place in the three worlds where they like to go. He said :—"All the three worlds are now my Kingdom. Take off their chains and liberate them instantly." The Devas, thus subdued, were much tormented with pain and repaired to Lord Brahmâ. Indra and other Devas after making salutations by putting their head on the ground spoke.—4-6.

The Devas said :—Thou art Omkâra, the causal root of this universe with its endless varied manifestations. Thy ancient form Omkâra is the germ of this tree of Universe. Thou assumest the Sattva form for the preservation of the Universe and it is Thou again that assumest the Rudra form for its destruction. So salutation, to Thy Rudra form !—7.

O Inconceivable one ! Thou hast manifested Thy body into the shape of an egg by Thy glory; and Thou hast again divided that egg into upper and lower portions, thus creating the Heaven and Earth.—8.

Thou givest life to human beings; the Devas owe their existence to Thee. O Deva ! Thou art eternal; Thou art birthless. The sky is Thy head; the Sun and Moon Thy eyes; the snakes Thy hair; the quarters are Thy ears; the ocean is Thy navel; and the earth is Thy feet. Thou art the cause of delusion, the Vedas declare Thee as calm, quiet, peaceful and not quarrelsome. The old sages have declared Thee as the ancient Puruṣa residing in the lotus of the heart. The Sâṅkhya Yogis describe Thee as the Âtmâ, the great Self.—9-11.

Thou residest in all the seven subtle substances and also in their causal substance, the Tamas, the eighth one, in all the eight cities what the Sâṅkhyas say. Again, Thou art beyond these. In primeval times Thou didst divide, owing to some indescribable cause, Thy form into various subtle and gross forms; the Devas and other bodies have come

out of Thee and their desires arise out of Thy will. Thou art shrouded by endless Mâyâ and Thou art beyond all the numbers. Thou art Kâla and Thou art of the form of Megha (cloud). O Bhagavan! O great Self! Thou art the cause of destruction of all the things, real and unreal, (Sat and Asat). Thou art the creator of the endless Universe! Whatever is subtle and whatever is comparatively gross and whatever again is the coveror of that gross, Thou art more gross than that; and Thou appearest as eternal. Thou permeatest everything by Thy Sankalpa (will) and again when Thou comest out of them, then all those manifested forms, disappear. Thou art of infinite forms! Thy nature is so. O Thou, the shelter of Thy devotees! Be Thou our Protector and Saviour!—12-15.

The Devas thus chanted the praises of Brahmâ and waited there to get what they desired. Thus greatly pleased by their addresses, Brahmâ spoke to the Devas, raising His left hand:—"Indra! How is it that you are bereft of all splendour like a woman who has been suddenly deprived of her husband, has given up all ornaments, is pale and whose hair is rough. This Agni, though free, is devoid of smoke and He is not radiant. He looks like a forest burnt and covered with ashes. He looks like cinders embedded in ashes. Dharmarâja! in spite of your being armed with Your mace, You are also deprived of lustre and seem to be diseased. You seem to come with great difficulty. O Nivriti, Indra of the Râkṣasas, the tormentor of the enemies! How is it that you, being the lord of the Râkṣasas, are speaking so timidly as if you are pained by the enemies, the Demons.—18-21.

O Varuṇa! Your body looks dried up as if consumed by fire. The serpents in Your noose are vomiting blood. O Vâyu! You also appear to be quite senseless as if subdued by oily substances. O Kuvera! Why are you so much afraid? and given up your office of Kuverahood. O Rudras! You are all armed with tridents but seem to have been pierced by many tridents. Who has snatched away all Your splendour? It appears as if nothing has been accomplished by You. O Viṣṇu! How is it that your hands have become useless. What is the use now in your holding the disc, of the lustre of blue lotus. O all-faced one! why are you absorbed with closed eyes in looking at the worlds, in your own belly?—22-26.

On Brahmâ thus addressing all the Devas, Viṣṇu, &c., prompted the garrulous wind to answer; who said to Brahmâ the Lord of All:—27-28.

O Brahmâ! Thou knowest the wishes of all and even then Thou dost ask us to tell you the object of our coming here. Thou dost create the Universe including the Devas by the division of the three Guṇas, Satva, &c., in due proportion. Thou art the Father of all, inspite of this is there doubt in Thy mind? Thou art great and art placed in the highest office. But it seems Thou keepest very little information of the Universe. However, when Thou art now anxious to hear our troubles it indicates that there is curiosity in Thee. Devas and Asuras are equal before Thee, for Thou art the Father of them all, yet a father feels differently for them according as they are weak or strong, or with or without possessing special merits.—29-30.

The Demon Târakâsura is grinding the world after being favored by Thee. Hast Thou made that treacherous being so lofty, fearless and omnipotent?—31.

O Deva! Thou hast created the Devas endowed with special qualities to maintain the universe and to fulfil its missions.—32.

The celestial world is ordained by Thee for the Devas who partake of the sacrificial offerings; but now it has been laid waste like a great wilderness by Târakâsura. The mountain that was made by Thee as the King of mountains, on account of its possessing all the good qualities, is now looking lofty and has touched the sky; it has become now the habitation of the demons; Târakâsura has broken down its summits by his thunderbolt, and has made it as his residence. Its caves filled with precious jewels have been plundered. Many demons live there. O Deva! Our old mountain has, out of fear, accepted his supremacy. He has now lost every thing of his former grandeur. Whatever wealth we had, the mountain has given that away to the Demon. Now the ten quarters are being illumined by the splendour of his lustrous jewels. In the beginning of the Yuga, Thou gavest us weapons and missiles; they were not used before. Now those weapons broke into hundreds of pieces on their coming in contact with the Demon's body, just as the mind of a weak-brained person becomes distracted into hundreds of directions.—33-37.

We are able to enter into the city of that hater of the Devas with great difficulty and after great humiliation when our bodies are covered all over by the shower of dust there.—38.

O Deva! We cannot help speaking before them. That demon allots us low seats in his assembly and reprimands us severely after holding a cane in his hand. He chaffs us by saying 'Devas! You are held in very high esteem and you have accomplished all your objects. So you speak little.' When the Devas, out of fear, converse with the Daityas in flattering tones they chide us again saying: "The Devas are talking too much." Sometimes, out of sport, they engage us in some work or other. Why are you now afraid of Târakâsura. What is the fear when you are sitting so close to Indra.? Târakâsura belittles us in these ways and O, Deva! all the seasons are dancing attendance, with their forms incarnate, on him and do not, out of fear, abandon him in spite of his committing so many sins. —39-42.

The Siddhas, the Kinnaras and the Gandharvas sing melodiously in his house without any remuneration. He does not give alms to beggars and he does not consider who is high and who is low and thus does not reward merits. He is the destroyer of wellwishers and friends and deserts him who seeks shelter under him and is the refuge of him who has abandoned Truth. Thus we have described some of his wickedness. None can describe fully his misdeeds. Only the Creator knows it in full. On hearing such words of the Devas Brahmâ said smilingly:—43-46.

Brahmâ said:—O Devas! This Târakâsura is not destined to die at the hands of any one in the world. His destroyer has not yet been born in the three worlds. That demon has been granted a boon by virtue of his asceticism, but I have skilfully managed it. He is a most

powerful Lord and can consume all the three worlds. He sought his death at the hands of a seven days' old infant. This babe, illustrious as the Sun, will be born of Śankara and when he will be of seven days, he will kill the Demon. The son of Siva shining like the sun will be the annihilator of Târakâsura. At present, Lord Śiva is without any consort. I spoke to you before of the Devi with raised hands. This Goddess will be the daughter of the Himâlaya. Her hands will always be raised to grant boons to others, and the son born of Her by Śiva like a fire from pieces of wood, will destroy the demon king. I have formed the plan. The demon has yet to enjoy a little store of his splendour, you should, therefore, be patient for some time to come.—47-54.

On hearing those words of Brahmâ, all the Devas returned to Their regions after which Brahmâ re-called into His memory Râtri (night) that had emanated from Him first. At that instant, the Goddess Râtri appeared before Him and the Lord thus addressed Her:—55-57.

Note.—Râtri one of the four forms of the bodies of Brahmâ.

Brahmâ said :—"O Râtri! the great work of the Devas is pending and O, Goddess! Thou, alone, art able to do it. The demon Târakâsura cannot be subdued by the Devas and has now become a source of torment, like a comet, to the Devas. Śiva will beget a son to destroy him. Satî the daughter of Dakṣa was the consort of Śiva who consumed Herself out of wrath, for some reason. She will be born in the house of Himâchala from his wife Menakâ, and Lord Śiva, feeling the pangs of separation from His noble Consort, looks upon the three worlds as deserted and is practising austerities in the caves of the Himâlayas where He will wait for sometime in expectation of Satî and where by Their united glory, a valiant son will be born who will undoubtedly kill Târakâsura. O, beautiful faced one! Satî, soon after Her birth, will, by Her previous Sanskâra, be in the expectation of Śiva and will practise severe austerities, when they will be united. There will be no differences between Them at that time. Even then, the destruction of Târakâsura looks improbable. When, after their marriage, both will practise again severe Tapasyâ and after that when by their union, the son will be born, that will be able to destroy Târakâsura. Thou shouldst, therefore, interfere with their amorous enjoyment; after a short quarrel, the Devi will go to perform tapasyâ. Therefore, get into the embryo of Satî's mother and make Satî's colour black. Śiva will, then, after marriage, chide Satî out of joke when the latter will angrily go to practise austerities. After this, when they unite, the son, born of Her from Śiva, will be the destroyer of demons.—58-70.

O, Goddess Râtri! Thou shouldst also kill the invincible demons in this world but Thou shalt not be able to do so unless Thou shroudst the body of Pârvatî, and Her qualities penetrate within Thee; Thou shouldst, therefore, do exactly what I have just told Thee. When this will be done, that Devi after Her asceticism, will be known as Umâ. Afterwards when the course of Pârvatî's asceticism is complete she will assume her fair complexion. Thy form will be known by the name of Ekânamśa, on account of some of Her qualities being imbibed in Thee. O Granter of boons! The

people will worship Thee as Ekânamśâ. Thou shalt travel all over the world and will be worshipped under various forms and Thou shalt gratify the desires of all persons. Thou shalt be worshipped as the Gâyatrî prefixed with "Om," so the knowers of Brahmâ will worship Thee. The Kings will worship Thee as Urjitâ Âkrânti. The Vaiśyas will worship Thee as Bhûmi, *i.e.*, mother like the mother earth; the Śudras will worship Thee as Śaivî, *i.e.*, the better half of Śiva and the sages know Thee as *Forbearance* and *Clemency* to those who follow rules.—71-77.

Thou art the great path to logicians and moralists; Thou are the great Siddhânta in all the objects in question and art perfect. Thou art the desire in the hearts of all beings. Thou art the salvation of all the beings and the way of all. Thou art the Fame of the renowned and Thou art the forms of all the embodied. Thou art like Rati to the sensuous, love to the happy, splendour to those who wear ornaments and the subduer of wicked deeds. Thou art the delusion of all intellects, the soul of those who perform sacrifices, the tide of the ocean and the pastime of the sportive men. Thou art the essence of all things, the protrectress of all, the destroyer, the Kâlarâtri of all the worlds, the night, the giver of satisfaction to the embracing friends. O Devi! Thou art thus adored in the world under various different forms. O, giver of boons! those who will adore Thee or sing Thy praises will get all their objects fulfilled without the least doubt.—78-84.

The Goddess Râtri thus adored by Brahmâ went, without any delay, to Himâchala, saying, "I will do as you order," where She beheld the handsome Menâ sitting on the side of a wall shining with jewels. Her face looked pale and smiling and her breasts were high.—85-86.

A serpent shaped necklace, with a golden amulet, containing within it high class drugs and electrified with mantra was hanging round her neck; the room where she was sitting was illumined with the light of gems; various medicines capable to satisfy one's desires were scattered there; the bedding of fine cloth and plushy cushions were spread there and the room was scented with high class perfumes. When the Sun set, night gradually set in in Menâ's blissful room. By and by, the persons felt sleepy; their beds were spread; the Moon began to shine distinctly; the birds made a rustling noise and the public squares were haunted with ghosts and goblins. When the favourite couple embraced each other and Menâ felt sleepy, the Goddess Râtri entered into Her mouth. By and by, Râtri entered within her womb and coloured the embryo black and remained there till delivery.—87-95.

Menâ gave birth to Pârvatî the dear one of Śiva, the Lord of the universe, at a very auspicious moment. The universe rejoiced at the birth of Pârvatî. Even the dewellers in the hell felt the celestial comforts at that hour. The wicked beings, the venomed serpents became peaceful and well-behaved. The stars and the planets became more brilliant. The Devas felt exalted. The flowers and the herbs of the jungle became sweet and tasteful. Pleasant wind began to blow. The sky became quite clear in all directions; and through the glory of Pârvatî the whole cultivation of the universe blossomed and the asceticism of the pious sages, carried

on since ages and ages, was fructified with their desired objects. The forgotten Śastras (weapons) made their appearance by being recalled to mind and the Sanctity of many sacred places was enhanced.—96-103.

Thousands of Devas began to roam about in the firmament seated in their Vimânas. Brahmâ, Viṣṇu, Indra, Vâyu and Agni also felt extremely delighted and began to shower flowers on the Mount Himâlayas. The chief Gandharvas began to sing and the groups of nymphs began to dance. The great mountains like the Sumeru, &c., manifesting themselves in human forms presented themselves to the Himâlaya with offerings of various articles and all the rivers and the oceans did similarly. The Mount Himâlaya became adorable and pleasing and the Devas after adoring him returned to their abodes.—104-108.

Pârvatî, the daughter of the Himâlaya, endowed with the good qualities and the modesty of the Devas, the Gandharvas, &c., began to thrive and conquered the three worlds and adorned them with Her beauty, intelligence, fortune and good qualities as the Lakṣmi (fortune) of the ever-vigilant sages thrives. At this moment, the clever Indra thought of Nârada for the accomplishment of His ambitions who suddenly appeared in his mansion, when Indra, instantly, leaving his throne, stood up and received Nârada befittingly by offering him water and washing his feet. The sage also duly accepted his hospitality and then inquired after his welfare.—109-115.

Indra said :—O sage! now the germ of the welfare of the three worlds has sprouted; so you should cast off your lethargy for the fulfilment thereof. Although you know everything, still I beg of you, for one feels gratified after making his object known. Pray, devise means so that the daughter of Himâchala may, without delay, be united with Śiva.—116-118.

On hearing those words of Indra, Nârada bade farewell to Indra and instantly went to the Himâlayas. The latter received and saluted the sage at the gate adorned with creepers. He then took Him inside his mansion and seated Him on a throne of gold.—119-120.

On Nârada's taking his seat, Himâchala adored him after offering him water and washing his feet. The sage accepted the host's offer of hospitality. Then Himâchala very gently enquired after the sage's welfare and the latter also did the same.—121-124.

Nârada said :—O Himâchala! You are the store of all goodness. Your caves are of wide expanse like mind. You are the mightiest of all the immoveable things and hold the crystal water more clear than the mind. I do not see the end of the belly of your caves and I do not see a store of riches elsewhere. There is not the same charm and Lakṣmi even in Svarga as exists here. You are always sanctified by the ascetics practising various kinds of penances and shining like fire. The Devas, the Kinnaras and the Gandharvas scorning their vimânas reside in your realm making themselves quite at home. O King of mountains! you are indeed blessed, for in your cave, Mahâdeva, the lord of the universe, is practising austerities, and is now in Samâdhi.—125-130.

After Nârada had thus addressed Him, Menâ the consort of Himâchala also came to meet the sage. She bashfully took her seat along with her daughter, attended by a few companions. With her face covered, she folded her hands to salute the sage sitting close to Himâchala. Seeing her the illustrious sage showered his nectar-like benedictions on her. Then the daughter of Himâchala began to gaze on the Muni with a very curious mind when the sage very gently asked her to go to her father.—131-136.

Then Pârvatî went and sat in the lap of her father by throwing her tiny arms round his neck. Her mother then said, "Daughter! salute this sage. By saluting him you will get a worthy husband." Hearing those words of the mother, the daughter of Himâchala covered her face with a cloth.—137-138.

She shook her head but did not say anything when her mother again said, "Daughter! you salute this sage and I shall give you a beautiful toy of gems that I have kept for you since a long time." Hearing those words she instantly got up and raising her clasped palms made a bow to him.—139-141.

After Pârvatî had made her salutations, her mother gently enquired from the sage through her maids about the auspicious marks on her daughter's body and waited with feverish anxiety to hear the verdict of the sage. Himâchala also appreciated the question put by His noble consort.—142-144.

Afterwards Narada smilingly replied. He said:—Her husband is not yet born. She is void of any auspicious marks. Her hands will always be raised and her feet will go astray after her shadow. What more can I say.—145-146.

Hearing such words, Himâchala became broken hearted and he lost all presence of mind. His eyes were moist with tears. In that condition, Himâchala said to Nârada:—"This world is full of defects; its ways are mysterious. The flow of creation must go on; there is, no doubt, a Superior Being who ordains the destinies of beings. The effect comes from the cause; but, thereby, the cause has no importance attached to it. So it is clear that the father is nobody to the son. The beings are born on account of their past karmas. Egg-born ones become again egg-born; they may also be born among men. Human beings may be born again as reptiles; and reptiles can become again men. These superior births are according to their greater merits (in Dharma). It is owing to the difference of Dharma that differences of castes and Âśramas take place.—147-153.

The orders of Brahmacharya, &c., are established in their turn to make the world flourish. If all were to attain the highest in virtue or vice how would the world prosper? The doctrine that God has ordained in the Śâstras that one should beget progeny to be saved from hell is simply deluding people.—154-155.

No progeny can be born without a woman. Women are by their very nature meek and weak. Women cannot study Sâstras. All that has been stated in the Sâstras, are quite true. The karmas yielding great fruits are repeated often. In the Sâstras, at many places, it has been said,

that a girl is equal to ten sons. If she is not modest and good, she is the cause of pain to her people and is useless. The birth of such a girl who is a source of pain and disgrace to her parents is always repented and regretted. The woman who is blessed with her husband, sons and wealth, &c., is completely fortunate and the one bereft of them is extremely unfortunate. You have described my daughter as possessing inauspicious marks consequently I have been astonished, disappointed and distressed. I am being burnt with anxiety. Though improper, I am compelled to speak this to you. O sage! You better be kind enough to obviate this misery of mine regarding my daughter. My mind acknowledges defeat in things where I have no doubt and which are all settled. The hope of good fruits is deceiving me. The women who get good husbands give peace and comfort to both their paternal and maternal families and their lives become crowned with success.—156-164.

It is difficult for a woman to get a good husband. Without virtue, even a tolerable husband is not obtained, because, the natural course of women is to enjoy the company of their husbands for all their lives. The husband of a woman in spite of his being poor, unfortunate, illiterate and void of all fortune is like a God to her. Dharma without any effort, unlimited pleasures, and wealth to maintain one's life, are all found in husbands. O Devarişi! You have said that her husband is not yet born which is a most unlucky and unbearable thing. You have also said that her Lord is not born in the universe of three worlds which has caused a great agitation in my mind. The auspicious signs of men, Devas, &c., are found in their hands and feet and you have described my daughter's hands to be always raised. The fortunate, the rich and those who do not accept presents in return for anything, have no such hands. You describe Her feet to be astraying which also indicates a bad sign and has caused me disappointment. The signs on one's body indicate separate fortunes, husbands, sons, wealth, fortune, life, etc., But O Muni, you have said that my daughter has no such signs. O Sage! You are truthful. You know all my inclinations. I am being deluded and my heart is breaking.—165-174.

After saying so, Himâchala held his peace and the Sage Nârada, astonished at His speech, rejoicingly said:—O Himâchala! You are driven to anxiety even in midst of good fortunes and all good luck. O, mighty mountain! You have been deluded, because, you have not been able to interpret truly. Now hear the hidden truth from me. Be careful in deciphering what I have said. Her Lord is not a born one. Because Śankara the Eternal Lord, Protector of the Past, Future and the Present is never born. He is the refuge of all, the Immutable and the God. Brahmâ, Vişņu, Indra, and Muni are all subject to the cycle of birth, death and old age. They are the playthings of Mahâdeva. It is through the wish of Mahâdeva that Brahmâ is the Lord of His domain and Vişņu manifests Himself in various ways amongst different bodies during different Yugas. The several incarnations of Vişņu are effected through Mâyâ. Otherwise Âtmâ never dies. O Himâchala! Even if the birth takes place in immoveable things, the soul does not perish. From Brahmâ downwards to immoveable objects like trees, &c., are subject, unconsciously, to the pangs of birth and death. Mahâdeva is free from disease and death,

fixed, immoveable and is never born. He is not subject to old age and is free from all diseases. Rather from Him spring all things. Such Mahâdeva, the Lord of the universe, will be the husband of your daughter.—175-186.

Now hear why I said that she—Pârvati—was void of marks. The marks on the body indicate longevity, wealth and good fortune. She is full of everlasting infinite good fortune and therefore, no marks can express that; therefore, Her body is void of marks. The reason of my saying that hands will remain aloft is that this Goddess will always keep Her hands raised to grant boons to the Goddesses, Devas, demons and sages. The reason of my having described Her feet as astraying is that Her lotus-like feet will shine with the radiance of Her toe nails where will be reflected the shadow of the crowned heads of the Devas and the demons. She will be the Consort of Mahâdeva, the Lord of the universe. This Śivâ is born as the mother of the virtues of the worlds and the progenitor of the beings, and is shining like fire in your lap. You should do exactly what would facilitate Her union with Śiva. Himâchala! a most important work of the Devas is pending at present.—187-194.

Sûta said:—On hearing all that from Nârada, the mighty Himâchala considered Himself as if born again. Afterwards, making His salutations to Śiva, he very delightfully said to Nârada:—" O Sage! you have, indeed, rescued me from an awful hell. You have lifted me up from Pâtâla and made me king of all the seven realms. O, good sage! now my name is famous as Himâchala—but you have made me possess all the moveable good qualities. Now I have become the store of good qualities and my heart is dancing with joy. I do not know now what to do and what not to do. The divisions of duty are inconceivable. Even Brihaspati cannot describe your virtues. Sage! to have the privilege of meeting the sages like you is very rare and propitious. Your conversation is highly beneficial and soothing to me. Through your favour I am blessed. I am guilty; yet you all have made me the abode of the sages and the Devas; now be pleased to command me thinking me to be your most devoted and obedient servant."—195-203.

When Himâchala said all that cheerfully, Nârada replied:—" You have done everything and the work of the Devas that I told you before is also a great work to be done by you also." Having said so, the Sage immediately returned to the Heaven where He met Indra in his mansion. On Nârada's taking his seat, Indra said:—" What is the news," in reply to which the sage related the whole history.—204-206.

Nârada said:—" O Indra! I have done what was necessary, now, the rest has to be accomplished by the God of love."—207.

At the same instant, Indra thought of Cupid whose banner is fish; he instan ly appeared with His Consort Rati to whom Indra said fondly " Manobhava! what shall I tell you particularly because you orginate from the mind and, therefore, you know what is in every body's mind. You can fully espouse the cause dear to the gods. Bring about the union of Śiva and Pârvatî without any further delay. Array yourself with Madhu the Vernal Season, the king of all seasons.—208-211.

When Indra thus besought Cupid to fulfil his desires, the latter said:—"Lord of the universe! Lord Śiva is unconquerable by my resources which are terrifying to the Munis and Dânavas and do you not know this? You know the glory of the mighty Śiva very well. Perhaps the blessings and wrath of the great are also great, there is always greatness in the great. You have thought of your advantage in the enticement of Śiva. This is not right, for, such schemes against Iśvara, launch one into utter ruin. It had been witnessed many times before that. The intentions of the beings become known and those who are overanxious to gain their ends, do not attain their ambition."—212-216.

Hearing those words, Indra said to Cupid:—"Lord of Rati! we are your Superiors here. No doubt, the ironsmith has no other power than to make weapons. Every man has some particular capacity; but no one can possess all the capacities."—217-218.

Hearing those words, Cupid instantly went to Himâchala in company with His wife Rati and the companion Spring Season. Arriving there, He began to think of the means for the accomplishment of His mission. He thought to Himself that the minds of the great who are engaged with immoveable determination in doing great works and who are energetic, are hard to be shaken. He also thought that it would be better to move His mind first, and thereby victory would be certain, the work of the mission would be achieved by the shaking of his firm resolution. Before, many persons accomplished their ends by changing the minds of the opposite party. Unless jealousy be aroused, anger does not come in; and without anger, envy, the roof of all attachment, does not set in. He said to Himself, "How should I direct fickleness, jealousy and anger to disturb His mind? Those, who are enduring and contented, do not know my influence, but a doubtful mind is sure to be changed. A doubtful mind is always restless, then the beginnings of success are seen and great obstruction is placed. I shall, therefore, interfere with the asceticism of that fixed-minded Śiva. I shall place tempting things before the Lord."—219-226.

With that idea, Cupid went to the hermitage of Śiva. This hermitage is the essence of the universe. It was surrounded with tall trees; altars were there; peaceful beings occupied that place. It was adorned with flowers and creepers. All sorts of moveable beings reigned there. There, the Gaṇas, the attendants of Śiva were moving to and fro. The bull was bellowing on the green verdure of the tableland on the peak. Cupid saw the three-eyed Śiva as the incarnate of the Beautiful. He also noticed that the Lord Śiva had matted hair on His head, of the lustre of saffron and was adorned with terrible serpents, and with cane in His hands. He was sitting there as the great hero. Kâma Deva, the god of Love, gradually advanced and saw His lotuslike eyes half open and intently gazing on the tip of His straight nose. He saw that the lion skin was hanging from His shoulders. It was oozing watery juice. The snakes, with their hoods raised, were curling round His ears and

were breathing like fire. His matted hair came down to the ground to the cup consisting of skull and his Tumbi vessel. He was seated on the coils of the Vâsuki, navel deep, and was holding the tail by His hands. The snakes were ornaments all round His body.—227-234.

He approached the Lord silently where He was sitting on the peak with trees all round and black bees buzzing. He then went through His ears inside the Lord who, afterwards under Kamadeva's influence, became enamoured of the daughter of Dakṣa and then involuntarily His Samâdhi vanished. He tried to collect His mind but Cupid began to throw obstacles. Then the Lord, knowing Himself to be betrayed by Cupid, most angrily summoned up His Yoga-Mâyâ and His presence of mind and despised the God of Love and again plunged Himself in His Yoga. Cupid began to be consumed by Yoga-Mâyâ, the cover of Lord's asceticism and Cupid who was full of anger, came out of His body.—235-241.

Cupid, taking His stand with His friend the Spring Season, made an enchanting arrow of a cluster of sweet smelling flowers over which the gentle breeze was blowing; then He hit it at the heart of Śiva. At that hour, the Lord was deeply struck with this greatly enchanting rough arrow and His pure mind was shaken. Though He was firm like a rock, yet He felt somewhat distracted. But by His great will force He restrained Himself and seeing the great obstacles outside, shouted out with anger a loud sound "Hum." Afterwards the third Eye of the Lord became ablaze as if it was going to consume the world and a terrific fire of wrath was produced.—242-248.

By the opening of that Eye, sparks of fire began to fall in showers and Cupid was instantly burnt and reduced to ashes when the Devas cried out "Alas! Alas! What is this." The fire of the third Eye then appeared terrible as if it would burn the three worlds. Afterwards, the Lord distributed the fire of Cupid amongst the mango trees, the month of Chaitra, the moon, the flowers, the black bees and the nightingale alloting them each different places.—249-252.

He also consumed the arrows of Cupid which rushed to and fro in the form of fire and occupied the places where the remains of Cupid were distributed before and became severely tormenting to the people. It also occupied the hearts of sensuous people and began to burn there day and night violently and without any hope of remedy.—253-255.

Seeing the destruction of Kâmadeva, His wife Rati, along with her brother the month of Chaitra, began to weep. After a long period of waiting she eventually went to the Lord by the advice of her brother; and getting hold of the blossoming creepers and the mango twigs and rubbing over her body the ashes of her Lord, she spoke to Siva with bended knees:—256-259.

Ratî said:—I salute Thee, that art free from all diseases. I salute Thee who pervadest the universal mind. I salute Thee, Lord who is all mind and who art worshipped by the gods and who art always merciful to Thy devotees. I salute Thee, Bhava, Bhavodbhava, Cupid, the God of Love, has been defeated by Thee. Thy vow is very firm; Thou residest

in the forest of Mâyâ. Salutation to Thee! My salutations to Thee, O Śarva, O Śiva, O ancient Siddha, O Thou who art great Kâla, who art all the Digits, who givest highest knowledge, Salutations to Thee. My salutations to Thee, who art beyond Kâla (Time) and Kalâ (digits); pure nature is Thy ornament, the great annihilator, the destroyer of Andhaka, the great Protector and without attributes. Thy attendants, Thy Gaṇas are very terrible; I bow down to Thee. Thou hast created different universes; salutations to Thee. Thou art the Creator of various worlds; Thou awardest rewards to [good] deeds; Salutations to Thee. Thou art the head of all; salutations to Thee. Thy eye is never destroyed. Thou art the enjoyer of sacrifices; Thou fulfillest the desires of the devotees and Thou removest away the attachment of this world; Salutations to Thee. My salutations to Thee of infinite forms, the most Wrathful, the One decorated with the crescent of the Moon and the magnanimous. Thy glory is immeasurable and Thou art adored by all; salutations to Thee. My salutations to the Rider of the bull, the Destroyer of Tripura, the Fulfiller of the dovotees' ambitions, the great remedy of everyone's troubles, the Lord of the Creation, the Greatest of the great, I am at Thy mercy. Thou art the Great Âchârya, that is, teacher of the rules of conduct of all the beings. animate or inanimate; Thou art the Creator of all the beings; Thou art great, dear, and immeasurable; Thou holdest the Moon on Thy forehead; I take refuge in Thee. Lord! Grant me back the life of Kâma. None in the three worlds, excepting Thee, can restore Cupid to life. Thou art the Lord of the dear ones; Thou producest the dear ones; Thou hast created all the objects high and low. Thou art the only Lord of the Universe. Thou dost seem to me the only Merciful. Thou art the Lord of the three worlds and Thou drivest away the fears of the devotees.—260-270.

Sûta said: After Rati, the wife of Cupid, had thus prayed the Lord Śiva, the latter was greatly pleased and sweetly said:—271.

Śankara said:—"Your husband will be born after a short time when He will be known as Ananga."—272.

Hearing those words of the Lord, Rati saluted Him and then went into the enchanting groves of the Himâlayâ. There, in that beautiful spot, for a long time, she wept bitterly over the destruction of Her Lord. She desisted from committing suicide only by the words of Śiva.—273-274.

Afterwards, Himâchala, prompted by the words of Nârada, gladly took his daughter at an auspicious hour to the hermitage of Śiva, after performing all the necessary ceremonies and dressing Her nicely, making Her put on handsome ornaments, decorating Her hair with flowers, and followed by a train of maids. Crossing through the dense forests, he found a weeping damsel in a beautiful grove on the Himâlayâs. Seeing such a lady of unsurpassing beauty and of extraordinary lustre, weeping so bitterly, He was astonished and being curious went to her, and said "Kalyâṇina! Who are you? Whose wife are you? Why are you weeping? It appears that your grief is great."—275-280.

On hearing such words of Himâchala, the crying Rati explained to Him the cause of Her wailings.—281.

She said :—" I am the wife of Cupid. Mahâdeva is practising austerities in this mountain and He has reduced my Lord to ashes by opening His third wrathful eye. Afterwards, I sought His shelter through fear and began to pray when the Lord said that He was pleased with me and that my husband would be restored to life and one who would repeat the prayer uttered by me would get his objects accomplished and advised me to desist from death. Relying on His words I shall keep my body anyhow till then."—282-286.

Hearing those words of Rati, Himâchala began to shudder with fear. He thought of returning to his city and became ready to carry his daughter in his arms when Pârvatî said through Her maids.—287-288.

Pârvati said :—" What have I done to win a good husband. What is the use of having this unfortunate body? Desired objects are obtained by asceticism and there is nothing impossible for an ascetic. The world suffers pain in vain when there is such a way to fulfil one's desires. Death is preferable to living the life of the unfortunate and not practising asceticism. I shall, certainly, consume my body by austerities. I have no doubt, that by this practice of Tapasyâ, I shall attain my desired object and so, I shall certainly practise penances."—289-292.

Hearing such words of Pârvatî, Himâchala stammered out with emotions "Daughter! Umâ! Chapalâ! Your body is too delicate to bear the brunt of asceticism. Do not make such an attempt. Tapasyâ is very hard and painful indeed. What will be done will surely come to pass without fail. Even without any attempt, future things suddenly come to pass. So, O daughter! get up; let us go home. We will then think what ought to be done. Even at this, the daughter did not agree to return home. He was then plunged in anxieties and at that very instant, a voice from the welkin was heard "Himâchala! Your daughter will be known in the world under the name of Umâ and Chapalâ. Your daughter shall attain by her mere thinking, all the desires."—293-299.

Hearing that, Himâchala gave Her permission and returned to His abode, after taking leave of his daughter.—300.

Sûta said :—Pârvatî went to practise austerities to a beautiful part of the mountain impassable even to the Devas. Pârvatî accompanied by Her maids went to that peak of the Himâlayâ that was very beautiful and resplendent with various ores, blossoming creepers, Siddhas, Gandharvas herds of deer, and various birds, buzzing of the black bees, cascades, trees, smelling with the aroma of flowers, having beautiful caves, groups of chirping birds, adorned with kalpa trees, gay with the flowers of all the seasons, loaded with various kinds of fruits, illumined by the rays of the Sun and full of different kinds of animals. She saw a big tree with many large branches, having yellow leaves, flowering in all the seasons, adorned with all sorts of flowers, and various fruits and bright as Manoratha. The Sun's rays fell on the tree and it seemed that the Sun was also overpowered by the brilliancy of the tree. There, Pârvatî discarding Her ornaments and dress, donned the bark of tree, and began to bathe thrice daily. She passed a century living on the leaves of trees, another century on the fallen leaves of trees; and

observed a fast for another century. She thus continued Her penances observing similar ordinances.—301-310.

Then the creation began to tremble by the power of Her asceticism when Indra thought of the seven Ṛiṣis. They appeared before Indra with great pleasure and were adored by him when They asked him the reason of his having thought of them. Indra said " Ṛiṣis ! hear my object. Pârvatî is practising severe austerities on the peak of the Himâlaya, and I want you to fulfil Her object.—311-313.

Hearing which They repaired to the spot where Pârvatî was practising asceticism and said to Her :—" Daughter ! what is your wish ? " Then Pârvatî bashfully said :—" It is wise to observe silence before the great sages like you. Those who salute sages like you are purified by you and you question me right in the face." She, then, offered them a seat and said :—" After you have rested and when the toil of your journey has disappeared, you better question me."—314-319.

Then she worshipped them according to the prescribed rituals and though Umâ shining like the Sun, cast off Her vow of silence for a while, she again held her peace of mind : when the sages began to question Her with regard to Her object, She putting on a smile, bashfully said in a gentle voice. " You know the hearts of all beings. It is pleasing to hear words when they express what one wants most dear and sweet to one's heart. The beings are always eager to attain what they hold dear and love it most. Some clever persons resort to divine means ; others resort to various pleasant deities and ceremonies as ordained in the Śâstras. But my mind always rushes to attain my dear wish, like a barren woman desiring a son ; or, one longing Heavenly flowers. I am now making earnest attempt to have Lord Śiva as my husband who is naturally very difficult to be attained and who is moreover at present engaged in His tapasyâ. This is a very difficult thing indeed, for how can Śiva devoid of delusion and passion, devoted to asceticism, Whose actions cannot be discerned even by the Devas and the demons and Who has consumed Cupid not very long ago, be attained by a girl like me ?"—320-328.

Hearing those words the sages controlling Their mind and realizing Her object said :—" Daughter ! There are two kinds of comforts in the world and the first one is the gratification of the body ; the second is the peace of the mind. Lord Śiva is, by nature naked, ferocious, Dweller of the cremation ground, the carrier of skulls, a hermit, statue-like in action, a beggar, mad, fond of collecting ugly and terrible things, and inauspiciousness incarnate. What advantage will you get in having Him as your husband ? If you, perchance, wish the gratification of carnal desires how can it be gained ? He is the source of fear and an object of aversion and censure. He is the wearer of a necklace of gory heads, adorning Himself with terribly hissing snakes, living in the cremation ground, moving about with His ferocious attendants. How then can you expect to derive comfort from Him ? Why do you not marry one of These, *viz.*—Viṣṇu, the protector of the Universe, the deytroyer of enemies, adorned by the Devas and the Lord of Lakṣmî and sacrifice, Indra, the Lord of the Devas,

Agni the giver of every thing, Vâyu the soul of every being, and Kuvera, the Lord of riches. And if you desire the happiness in the next world in another body, even then the Devas are capable to give you that. There is no chance of getting any happiness in this world or in the next from Śiva. Again what the Devas do not possess, your father has got that; so by the grace of your father, you can get happiness without any trouble. So it is useless for you to undergo so much trouble. You will have to undergo sufferings for the attainment of Śiva and no good will result. Even a trifle sought with great eagerness becomes unattainable. Only Brahmâ can fulfil your desire."—329-341.

Sûta said :—Hearing such words of the Ṛisis, Pârvatî got very angry with them and with red eyes and trembling lips said.—342.

Devi said :—" How can Those who hanker after unreal objects and are subject to vices, be devoted to a high Deva? What pleasure is there in getting an unreal object? and what pain is there when one is devotedly attached to an object? You are on the right path and yet how do you come to such a contrary conclusion. You should know that I am a fool and I want to get an undesired object. You all are like Prajâpati and see all things; but it is quite certain that you do not know that eternal Iśâna, the Lord of the world, unborn, unmanifested, of immeasurable glory. The Devas Viṣṇu, Brahmâ, etc., do not know Him; then what use is there in judging of His essence. But are you not aware even of His glory that is manifest in all the beings, and all the Universes? Whose are these forms;—Sky, fire, air, earth and water. Whom do they manifest? Who has got the Sun and the Moon for His Eyes? Whose phallus do the Devas and the demons worship devoutfully? Do you not know His glory who is called Mahâ Deva by Brahmâ and Indra, etc.? Whose mother is Âditi and who has given birth to Viṣṇu? Nârâyaṇa and other Devas have been born of Âditi from Kaśyapa. Kaśyapa has been born of Marichi. Âditi is the daughter of Dakṣa. Marichi and Dakṣa, both of them, were born of Brahmâ and by praying Whom did Brahmâ get His birth from the golden egg? By whose meditation, the part of Prakṛiti was agitated and was turned into the golden egg? From whose third Prakṛiti, the slayer of Madhu was born? Whose Buddhi has created these six vargas out of their own Karmas?—353-355.

Note.—तृतीय प्रकृति = Third Prakriti, *i.e.*, Tamasa. षड्वर्ग = The six classes of objects of worldly existence.

"Brahmâ, of unmanifested birth is not born; by His power He disequilibriates the Guṇas and creates this material universe. Brahmâ is the Lord of the universe and has extraordinary powers. Viṣṇu and other Devas assume different shapes by their extraordinary powers. Viṣṇu also enters others' bodies through His Mâyâ and does the uttama (excellent), madhyama (middling), and adhama (inferior) karmas of the world. The world is liable to perish and to be re-born. The fruits of Karma are also various. Many classes of men are born in it by virtue of their deeds. Nârâyaṇa relying on and propelled by His shadow takes various kinds of births and that shadow impels people unconsciously to actions. Being thus impelled people, like lunatics, consider

what is good to be bad and what is bad to be good. So Viṣṇu is the sole cause of the so-called Dharma and Adharma seen in these created customs and usages. Though this Karma, Dharma and Adharma is beginningless, yet in ordinary bodies, it is not seen of long duration. You also have not seen the beginning nor the end of Viṣṇu. Corporal bodies perish somewhere and are re-born at another place. Sometimes they die in the womb, sometimes, they live up to old age, sometimes, they go on up to a hundred years, and sometimes they are nipped in the bud in their early ages.—356-366.

"One, who lives a hundred years, is said to enjoy a full life and is said to live for an infinite period with regard to a short—lived man. One, who is born first and does not die early, is said to be Amara (immortal). In this way, the Devas like Viṣṇu etc., are said to be immortal. Who can attain such pure bliss and powers in this universe so full of various wonderful things? I do not, therefore, feel inclined to marry the Devas predominent with trifling transient glories like Satva, etc. I shall only marry Śiva who is the most supreme among the Devas and all the beings. This idea of difference is the special characteristic of the worldly people. I take refuge unto Him, the Lord Śiva whose intelligence, strength, extraordinary power and excellencies are greater than those of the great; beyond whom nothing exists, from whom all this Universe has originated and whose good qualities have neither beginning nor any end. This is my determination; it is very strong and seems to be contrary, and the sages offering me advice may go or stay."—367-372.

Hearing such words of Pârvatî the sages were overcome with emotions and spoke to the ascetic Pârvatî in very sweet words:—373.

The Riṣis said:—"O daughter! It is highly astonishing. You are the incarnation of pure undefiled wisdom; be pleased with us. We are very pleased to see your firm, unshakable faith in Mahâdeva; at this, our inner natures are highly purified. Indeed, we could not realise the extraordinary glory of that Mahâdeva. We have come here to see only how firm are you in your Tapasyâ. Your object will very soon be accomplished. As the radiance of the Sun and the jewels is inseparable from them and as the purport of writing is inseperable from the letters, similarly you are not apart from Śiva. This belief is firmly implanted in our hearts. When you, who are full of intelligence and morals, have made such an attempt to get Śiva, then He will certainly see to it. Śiva will undoubtedly accomplish your object."—374-379.

Pârvatî again adored those sages on Their having said so. The Saptarṣis, then, went to Śiva. They arrived at a beautiful tableland on the top of the Himâlayâs. There, they saw that the tableland had put on the yellow matted hairs and were shedding showers of the knowledge of Self; and the mountain was holding the garland of Mandâra in its hands composed of the swarms of bees. There, They saw Śiva's hermitage and the Lord with His conscience purified by the sacred waters of the Ganges, with His yellow plaits of hair, wearing the garland of Kalpa flowers and surrounded by a swarm of black bees. There they found all the animals in a peaceful disposition. The

cascades of water were also not agitated. The attendant Vîrakâ was standing at the door with a cane in his hand and adored the seven sages when the latter said that They had come there to meet the Lord Śiva on some great business of the Devas. They said that they wanted to see Śiva for the fulfilment of the purposes of the Devas. He was to be their intermediary, so that they might not be put to unnecessary delay. He was to kindly inform Him of their arrival.—380-386.

Vîraka gave them seats and replied:—"O'Brâhmaṇas! You can meet the Lord after He has finished His bath in the waters of the Mandâkini and finished His Sandhyâ Vandanâni; wait for a while." —387.

The Ṛiṣis waited and remained fixed on the spot like Châtaka bird during the rainy season to get drops of rainwater.—388.

After a short while, Lord Śiva after finishing His bath, took His seat on a deer skin when the attendant Virabhadra bowed down and meekly said:—"Lord! The seven illustrious sages have come to see you on the errand of the Devas and They are eager to be ushered in your august presence." At that, the Lord made a sign to Vîrabhadra to let Them come, Then Vîrabhadra beckoned to the sages standing at a distance to come in.—389-394.

The sages, with their matted hair tied up into a knot and with long deerskins hanging on them, appeared before the Lord, with folded hands, and approaching Him, removed the celestial flowers presented to His feet by the Devas, and bowed down and touched His feet. Lord Śiva cast an affectionate glance towards them when they gladly chanted His praises—395-396.

The Munis said:—"O Lord Śiva! we are highly gratified, so is Indra. The Lord of the Devas is sitting before us. What better fruit can, one, practising a hard Tapasyâ, expect than one's getting Thy favour? This Himâchala is blessed whose daughter is practising devout asceticism to get Thee. Târakâsura, the annihilator of the Devas, is also blessed for he will leave his body through Thy son. Brahmâ and Viṣṇu, who are now being highly tormented by the power and influence of Târakâsura, are also blessed on account of Their contemplating on Thee the Destroyer of ills. Thou art described to be the Doer of many things under many forms. The stupid persons chant Thy name only under various words. Thou art the only one who knowest all about the Universe; else Thou wouldst be known as pitiless. Or, it can be said Thou knowest nothing of this painful world. For Thou art actionless. And if Thou dost remain indifferent, seeing all these pains and troubles, then, how can we call Thee merciful. Thou dost rest on Thy Yoga Mâyâ; hence, Thou art pure and undefiled and Thou dost take no pride in good deeds, powers and bibhuties. We are blessed among the corporal beings, otherwise, how could we have met Thee? Now this is our prayer:—That our desires may be fulfilled by meeting Thee. Now it behovest Thee to act in such a way that this universe which is now in trouble may come to peace. We are the messengers of the Deva Indra. We, consequently, bow down to Thee."—397-403.

The seven sages expressed Their prayers sweetly as a good farmer scatters his seeds in a well-ploughed field and then bowed down to Him.—404.

Hearing the prayers of the Ṛiṣis, the Lord smilingly said like Bṛihaspati.—405.

Śankara said.—"I know the excellent work that has cropped up for the preservation of the world, and that a daughter has been born in the house of Himâchala. You are also doing your best to promote the cause of the Devas. True! Every one is anxious to fulfil God's purposes; but though one desires quickness, yet there is some delay here. It is necessary, that the wise should follow the rules and customs; for the ordinary people will follow that."—406-408.

Hearing those words of Śiva the seven sages saluted Him and went to Himâchala where they were adored by Him with great hospitality and endearment after which the sages uttered a few words hurriedly.—409.

The sages said:—"O Himâchala! Mahâdeva, the Lord Himself, asks for Your daughter. You should, therefore, make over your daughter to Him in the presence of Fire. The great work of the Devas is pending long since, and you should fulfil it for the salvation of the Universe."—410-411.

Hearing those words, Himâchala tried to speak, but could not give a reply distinctly, being overcome with emotions. He mentally approved of it. The clever Menâ, then saluting the Munis, began to speak out Her mind, deeply affected by her love towards her daughter.—412-413.

Menâ said:—Though the birth of a daughter is highly meritorious, yet, what people do not like, has just taken place with regard to my daughter. One ought to marry one's daughter to a man who is well-qualified as regards his family, birth, age, beauty, good qualifications and wealth and who does not himself seek for a bride. How, then, can I give my daughter to one whose only qualification is his asceticism. Now do according to the wishes of my daughter. The Munis then replied in words suited to please women.—414-417.

The Munis said:—Hear now about the qualifications of Śankara. The Devas and the Asuras worship, with great devotion, His feet. Whoever wants anything, gets that from Him. Therefore, this girl has practised severe austerities long since to attain Him. She, the Devi, will be greatly pleased on any body who will enable Her to attain the fruits of Her vow Having said so, the Saptarṣis took Himâchala with them and repaired to Pârvati.—418-421.

The sages sweetly addressed the auspicious Pârvatî who was radiant like the Sun with Her fire of asceticism. They said, "O, Beautiful one! do not consume yourself any more with such a rigid asceticism. Early in the next morning Lord Śiva will accept your lotus hands.

We had first gone to pray to Thy father and Thou shouldst now return home with him."—422-424.

Hearing those words Pârvatî exclaimed:—"Oh! Tapasyâ yields fruit," and instantly went to Her father's home considering Her asceticism

as accomplished. There she felt a single night like a long period of 10,000 years and became greatly eager to meet Śiva.—425-426.

Afterwards in the auspicious moment in early morning (Brâhma muhurta), the dear friends of the Devi performed various auspicious ceremonies, adorned Her body with various ornaments and took Her to a temple filled with auspicious things, where the seasons, incarnate in their proper forms, worshipped Himâchala.—427-428.

The wind accompanied by clouds came and began to work as sweepers and the Goddess Lakṣmî came Herself in all Her riches. Lustre and affluence pervaded everywhere. Fortune and success reigned. Chintâmaṇi and other gems, Kalpa trees and trees yielding all desires, appeared in Himâlaya's room. All the mountains and Divine herbs presented themselves there personified. The Rasas and the ores also turned up there and acted as servants. The rivers and the oceans and all things, moveable and immoveable, also went there personified and the whole Sthâvara and the Jaṅgama worlds added to the lustre of that mountain.—431-433.

Note.—चिन्तामणि = Philosopher's stone. रस = Sap, Potion, taste, delight, Pathos. They are *six* in point of taste, *viz.* :—

कटु, अम्ल, मधुर, लवण, तिक्त and कषाय. They are *eight* in point of sentiment, *viz.* :—शृंगार, हास्य, करुण, रौद्र, वीर, भयानकाः । बीभत्साद्भुतसंज्ञौ चेत्यष्टौ नाट्ये रसाः But sometimes their number is *nine* by the शान्त रस being added and sometimes वात्सल्य is also added making them *ten*.

The seers, the serpents, the Yakṣas, the Gandharvas, the Kinnaras, and the Devas, all, came to the Gandhamâdan mount, well arranged and became the attendants of Śiva and assuming beautiful forms, began to arrange the pandal. Brahmâ very lovingly decorated the plaited hair of the Lord with the moon and infused love and generosity into the fire of the Third Eye of the Lord. The Goddess Châmuṇdâ tied several garlands of heads on Her neck and said to Śiva, "Pray, beget a son who may be the destroyer of Târakâsura and thus I may be gratified with the blood of the demons.—434-437.

Viṣṇu, then, stood before the Lord holding the crown decorated with fiery serpents.—438.

Indra held before Him the elephant skin, Vâyu nicely decorated the sharp horned Nandisvara and the Sun, the Moon and Fire inherent in the eyes of the Lord and the witness of the actions of all beings enhanced His lustre.—439-440.

Yama, the Lord of the departed, waited, holding mace in one hand and the silvery ashes of the funeral pyre in the other; he put on the wreath of skulls on his neck and arms. Kuvera presented to Lord Śiva various kinds of ornaments studded with precious stones. Varuṇa presented an excellent wreath. But Śiva did not mind it; he put on the bracelet made of furious snakes and His two ear-rings were made of the snakes Vâsuki and Takṣaka. In that way, all the Devas went and said to Virabhadra "Pray announce us to Śiva. Now let Him be decorated." Afterwards the seven oceans became ready to serve as mirror. When Lord Śiva saw His self there, the Lord Viṣṇu bowing down on His knees said to Śiva "O Deva! Thou dost look exceedingly beautiful in this Thy Jagadânanda form, the form that gives great bliss to the Universe."—441-448.

At this time, all the Devas sent the Divine Mâtrikâs to Rati, the wife of Cupid, who brought Her to Śiva and said " Rati is standing in your presence ; but she does look well in that Cupid."—449-450.

Note,—मातरः=The Divine mothers said to attend on Śiva but usually on Skanda. They are generally said to be 8 in number, *viz.*—ब्राह्मी माहेश्वरी चण्डी वाराही वैष्णवी तथा । कौमारी चैव चामुण्डा चर्चिकेत्यष्ट मातरः ॥ but sometimes they are said to be only 7 in number, *viz.*—ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा । माहेन्द्री चैव वाराही चामुण्डा चैव मातरः ॥ and sometimes their number is increased to sixteen.

Hearing those words, Śiva gave Her hopes, raising His left hand and felt anxious to see the face of Pârvatî.—451.

Then riding on His lofty bull He made a sign to His gaṇas to march slowly and made a move towards the abode of Himâchala. The earth trembled under the weight of the followers. The road became very dusty and Viṣṇu's ornaments became all covered with dust. He felt fatigued and sat down under a tree to take rest. He began to say :—" Pray move on quicker, do not tarry in way," when Vîraka, the son of Śiva, said frowning :—" O roamers in the sky ! What beautiful thing is there that you are delaying ? O mountains ! Go at a distance, O oceans ! Convert your waters into stones. O Demons and Pretas ! Clear out the mud in the streets. Gaṇeśvara, and others do not be restive. The patient Devas are watching. Devas ! You should also move on calmly. Bhṛiṅgi, the attendant of Śiva, is taking the broad mouthed skull for Śiva ; he is so much absorbed that he does not mind his own body. O Yama ! It is useless for you to hold a club instead of a human skeleton. Being encumbered with the horses of chariots and Mâtrikâs, Śiva is going slowly. The Devas, attended by their own follower, are marching separately. The Pramathas, the favourites of Śiva, have already marched twice the distance. O Devas ! go on your own vâhanas, with châmaras and banners streaming in air. Why are you not paying heed to the tunes in your songs. The Kinnaras, oranaments are making noise too much. The Gaṇḍakas are moving swiftly playing quite in three respective tunes harmonious to each other. Why do not the singers, the Sâmgavâdis go in front, singing harmoniously. These pleasure loving Nâga men are singing various songs illustrating the praises of the Lord. Why are the voices of the celestial ladies heard on this side so often ? Various tunes* are being played :—Muriya, etc. ; but why not even one Mûrchchanâ† is being heard here ? Play on your tambourines and Viṇas directed by the Gandharvas. Play your various kinds of drums."—452-464.

Hearing those words the Devas, enjoined by Vîrabhadra, drowned the Universe with their music and joy. The oceans and the clouds both

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*** षड्ज=The fourth or first of the seven primary notes of the Indian gamut so called because it is derived from the six organs :—नासां कंठमुरस्तालु जिह्वां दंतांश्च संस्पृशन् । षड्जः (षड्भ्यः संजायते) तस्मात् षड्ज इति स्मृतः ॥ It is said to resemble the note of a peacock.**

मध्यम=Mean time in music.

† मूर्च्छना=A duly regulated rise and fall of sounds conducting the air and the harmony through the keys in a pleasing manner, changing the key or passing from one key to another. It is thus defined क्रमात् स्वराणां सप्तानामारोहश्चावरोहणं । सा मूर्च्छेत्युच्यते ग्रामस्था एताः सप्त सप्त ॥

began to roar. At that time, Himâchala was agitated by the quick march of Śiva.—465-466.

Afterwards, the Lord Śiva and the Devas entered in a moment the mansion of Himâchala, which was conspicuous with thousands of golden gateways and streamers, having many houses studded with vorious kinds of precious stones, floored with Vaidûrya gem, trickling with showers and cascade waters, the squares looking charming with Kalpavrikṣa trees, gleaming with white, black, and red ores, the pathways shining white like Lakṣmî, pervaded with the odour of flowers diffused all round by the wind.—467-469.

All the citizens became very eager to see the Lord Śiva on His entering the town. The elderly matrons became anxious; the people thronged and rushed to and fro. The streets were over-crowded.—470.

The Divine ladies peeping through the air holes were looking on the huge crowd; and hidden in their own garments and ornaments witnessed the lotus-like eyes of the public. Some were showing off Their beautiful ornaments. Some, putting on beautiful ornaments, abandoned the company of their maids and began to look at Śiva. Some maid said to her mate "Companion, do not be restive in having a glimpse of the Lord. He Himself consumed Cupid and has now of His own accord felt inclined to enjoy the company of woman." Some woman knocked down during the bustle said to another burning with the pangs of separation from her husband. "What are you looking? Do not speak, out of mistake, any love expressions to Śiva." Some woman could not see Śaṅkara on account of distance; but said after some reasoning "Śiva is here where Indra and other celestial Devas are standing. Other ladies began to salute Lord Śiva, taking their respective names and praying for desired objects. The worship of Śiva bears fruit. Some lady exclaimed:—O! There is Śiva whose forehead is adorned with the Crescent Moon. Indra, the Lord of the Devas is perspiring and is going ahead of the Lord making way for Him. O! There is Brahmâ, with matted hair and wearing deer skin. He is whispering something in Śiva's ears." When the Lord reached the Himâlayâ, the Divine women raised the following chorus "Through the union with Śiva, the birth of Pârvatî has become fruitful."—471-478.

Afterwards, the Devas saw the house of Himâlayâ and were gratified to see the mansion designed and built by Viśvakarmâ looking majestic with its pillars of white sapphire, decorated with golden chairs and pearl hangings, resplendent with herbs and beautified with many pleasure gardens and lakes. They thought that their minds and eyes had become blessed with that wonderful sight.—479-481.

Hari then went and stood at the gate, so that any body might not enter. The rush, in consequence, was tremendous; his armlets were broken and powdered to pieces. Then Himâchala, meekly and appropriately, adored the four-faced Brahmâ, who repeated all the mantras and performed all the marriage ceremonies, making fire as witness. Śiva, then married Pârvatî. Everything was performed without any hitch. At that instant, the King Himâchala began to bestow lavish charities on the deserving. In

this marriage, Himâlaya was the giver. The four-faced Brahmâ performed the part of Hotâ, the Lord Śiva was the bridegroom and Umâ, the representative of the universe, the bride, and all the beings, along with the Devas and the Râkṣasas became fixed with attention. At the same time, the Earth also brought forth new produce and herbs. Varuṇa appeared before Śiva holding various gems. Kuvera brought ornaments of gold, pleasing to everyone, for the Lord Śiva. Vâyu began to blow gently to soothe every one. Indra with garland round his neck and with arms decorated with many ornaments spread an excellent white umbrella shining like the moonbeams, over the Lord. Then the Deva Śankara adorned with all ornaments, enhanced the delight of all the beings.—482-490.

The chief Gandharvas began to sing and the nymphs started dancing. The Gandharvas and the Kinnaras danced and sang exquisite music. The six seasons appeared incarnate to participate in the universal rejoicings and danced and sang. The sportive attendants of Śiva paused on the Himâlaya, after being exhausted by their pastime. At the same time the Lord Mahâdeva fulfilled duly all the rites of the marriage in conjunction with His noble consort Pârvatî.—491-494.

On the completion of marriage, the Lord stayed in the mansion of Himâchala along with His Consort for that night. The Gandharvas entertained them by singing and the nymphs by dancing. He got awakened early in the morning by the praises of the Devas and the Daityas.—495.

Then the Lord Siva with His father-in-law's permission started to the Mandarâchal mountain in company with His Divine Consort, riding on His bull swift like the wind.—496.

After the departure of Mahâdeva and Umâ, Himâchala felt very lonely and dejected in the absence of Pârvatî as often is the case with the father of the bride.—497.

Then Himâchala bade adieu to the Devas and entered into His city naturally resplendent, and adorned with Go-purams made of jewels, and beautified internally with diamonds, gold and other precious gems.—498.

Here, on the other hand Mahâdeva with Pârvatî sauntered about for a long time in the charming groves and solitary forests of the mountain. In course of such pastimes, Pârvatî felt inclined to have a son. She made several dolls and began to play with them in company of Her maids. Sometime Pârvatî rubbed scented oil mixed with powder over Her body and made with the dirt of Her body a human form with an elephant's head on his shoulders. Pârvatî sportively threw that son into the Ganges where he became enlarged in body. So much so that he extended himself as big as the world, when Pârvatî addressing him as son called him to Her. The Goddess Ganges also, at the sametime, addressed him similarly whence he is known as Gângeya; then the Devas worshipped him and Brahmâ named him Vinâyaka and made him the head of all the attendants. Gaṇeśa was thus born from Pârvatî.—499-505.

Again, Pârvatî longed for a son and began to play similarly. She planted a sapling of Aśoka for the pleasure of Her son and took very good care of it. The tree soon grew up by being watered and looked

after so carefully. Then once on an occasion, Bṛihaspati, the Devas, the Brâhmaṇas, the sages came there and said to Pârvatî :—" Bhavânî ! You have been born for the benefit of the world and all desire the birth of a son. Most of the creation seems eager for progeny. The people consider their births successful by seeing sons and grandsons. O Devi ! What object can be gained by creating and rearing up trees like sons? Those who have no issue usually become dispassionate to the world and try their best to obtain Devahoods. Now you ought to set a value on actions like this."—506-510.

Pârvatî said :—" One who makes a well in a place where there is scarcity of water, lives in heaven for as many years as there are drops of water in it. One large reservoir of water is worth ten wells. One son is like ten tanks, and one tree is worth ten sons. This is My moral and I am prepared to protect the universe to the same end."—511-512.

Hearing such words, Bṛihaspati and other Brâhmaṇas returned to their places after saluting Pârvatî.—513.

When all of them returned to their abodes, Mahâdeva gently took Pârvatî by Her hands and made Her enter slowly in to His palace. She went inside the mansion which was pleasing to the mind, the doors of which were decorated with hangings of pearls, the walls were of gold; it was full of pleasure courts and looked most enchanting by the buzzing of the black bees over the floral wreaths.—514-516.

There, the Kinnaras were singing, the whole place was well scented and the peacocks were sporting, the cranes were throwing out their notes, the pillars of gems were dazzling with lustre, the parrots were sporting on the walls of lapis lazuli. At some places the ladies of Yakṣas were playing on lutes and sporting. The Kinnaras were constantly singing and dancing at various places ; cranes and Sârasas were moving at other places ; at other places the pearls were reflected on the floors made of gems ; and Suka birds thinking them to be pomegranates were striking them with their beaks. Within such a mansion, Śiva and Pârvatî began to play dice. When both of them were engaged in play on a floor made of Indranîla pearl, there was a tremendous uproar all at once and the delicate Pârvatî enquired out of curiosity from Śiva the reason of it.—517-523.

Śiva replied :—" My dear attendants, the Gaṇeśvaras, are sporting on this mountain. It is their voices. Those human beings who have won my pleasure and appreciation by observing austerities, fasts, celibacy and pilgrimages to sacred places have now acquired my Ganatva (office of attendants) and they can assume any form at will. They are full of enterprise ; they are highly energetic and endowed with great forms and virtues. I am also astonished at their deeds. They are powerful enough to annihilate the universe including the Devas. I may forsake Brahmâ, Viṣṇu, Indra, Gandharva, Kinnara and the serpents but I cannot live without these attendants. They are all enshrined in my mind and they always play in this mountain."—524-529.

Hearing that Pârvatî felt astonished and leaving off play began to peep at them through the air holes. Some of them were lean, others corpulent, some tall, others short with big stomachs, with

their faces like those of tigers, lions and elephants. Some of them were like sheep and goats. Some had variegated features. Some were blazing like fire. Some were dark, others yellow. Some were gentle, others grim. Some were of smiling disposition. Some had black and some brown hair. Some were like birds in appearance. Some had faces like those of the various kinds of deer. Some were dressed in the kuśa fibre and skins; some naked and some of deformed appearance; some with their ears like those of the cow. Some had ears like those of elephants, many of them had many faces, many eyes, many bellies, many hands and many feet. They were armed with various kinds of divine weapons, wearing various kinds of divine ornaments of flowers and serpents, endowed with various kavachas (amulets), pervaders in the heaven, players on the Viṇa, dancers at many places. Seeing such attendants, Parvati said to Śiva.—530-536.

The Devi said :—"How many attendants have you got? What are their names? Pray, mention one by one to me."—537.

Śiva said :—"These Gaṇas of various name and fame are a Koṭi in number i. e., in all, they are innumerable. They are most valiant. They pervade the universe. They become pleased with and enter into the sacred cities, roadways, old worn-out gardens, abandoned houses, bodies of demons, infants and mad men, and the cremation grounds. They indulge in various kinds of sports along with these and drink steam, froth, smoke and honey and eat all kinds of things. They also inhale air and drink water and are addicted to singing, music and dancing. They are numerous and cannot be counted."—538-541.

Pârvati said :—"Lord! What is the name of that attendent who is covered with buck skin, clean in person, wearing the girdle of muñja, with a loop thrown on his left shoulder, looking so sweet, wearing the wreath of stone heads, with handsome form, beating his arms with slabs of stone and following the Kumaras. His tuft of hair on the head is waving a little towards his left. He is frequently attentive to the songs of other attendants. What is his name."—542-544.

Śiva spoke :—"Devi! He is Vîraka, i. e., Vîrabhadra He is my great favourite. He is full of many astonishing qualities. The other Gaṇeśvaras pay him great respect."—545.

Pârvati spoke :—"I also long to have a son like him. When shall I be blessed with such a pleasing son?"—546.

Śiva said.—"This son is the giver of comfort to your eyes. Let him be your son. Even this Vîrabhadra will be blessed by calling you 'mother.'"—547.

Hearing which Pârvatî sent Her maid Vijayâ to call Vîrabhadra in. The maid hurriedly coming down from the upper story said.—548-549.

Vijaya said :—"Come here Vîraka. You have incurred the displeasure of Mahâdeva by your restiveness; and what will Pârvati think of your sports;" hearing which, Vîrabhadra, casting away the pieces of stone and wiping his face gently, accompanied Vijayâ to enquire into real cause and went slowly and took his seat near Pârvatî.—550-552.

14

Seeing him come, the Devi Girijâ got down. At the sight of Vîrabhadra, the Devî shone like the petal of a red lotus, milk began to flow from her breast and She most lovingly said in a gentle voice :—553.

" Vîrabhadra ! come ; come ; you have attained My son-ship ; Mahâdeva has given you over to me as son." With these words She seated him in Her lap and kissed his cheeks and smelling his forehead, caressed that sweet speaking Vîrabhadra. Afterwards, She decorated him with nice ornaments, such as girdle of bells, armlets of gems and garlands. Then she put on him peculiar kinds of leaves, flowers, herbs, white mustard &c., as prescribed to ward off evil sight.—554-557.

Aferwards, She put a mark of Gorochana on his forehead and a garland of ornamental leaves on his neck and said:—" Now go and gently play with your fellow-attendants but do not be rash. Remain for some time putting on a necklace of serpents and remain dirty. May you be ever victorious on mountains, tablelands, over trees, elephants and your companions. You should never enter into the swift running stream of the Ganges nor should you go in a forest infested with tigers and lions. May the Goddess Durgâ be pleased with this Vîraka as Her son, out of the innumerable attendants. The welfare asked by one's own father and mother is obtained after some time, it is sure to bear fruit in some future time. Vîrabhadra, the lord of the Ganas, overpowered with the idea of being the child of Pârvatî began to say to his playmates. " My mother herself has decorated me with all these ornaments ; She has put on my neck, the garland of Mâlati flowers with Sindhuvâra flowers interspersed with grey dots. Who is that most skilled musician among the attendants with the musical instrument in his hands whom I may give this toy that is in my hand."—558-565.

Afterwards, Pârvatî, in company of Her maids, began to peep at Vîrabhadra whilst he was at play, through the air holes from south to west, from west to north, from north to east.—566.

Sûta said " It is highly astonishing that even Pârvatî, the mother of the universe, was also deluded like that ; then what mortal being would not be entangled in the bonds of filial love with his son ? "—567.

After that the Devas and Lokapâlas entered within to meet the Lord Śiva when the attendants of Śiva ride on the Vâhanas and made a parade with their arms and weapons. Vîraka, also took up one axe and exclaimed, " who will be cut into two by this axe ? who has called the cruel Yama into his memory ? Say. If you remain silent then I understand that you all are afraid of this terrible weapon. When I, of terrific appearance, am here, no one can effect anything with any of these weapons." When Vîraka was expressing thus, the Devas desisted him from his purpose, saying " It is quite useless to wound the feelings of the Lokapâlas." Seeing Vîraka to be so much attached to the Deva-Deva, Pârvatî advised Vîraka to bathe in spring water, to walk in the Devî mountain and gardens, to sleep in the house covered with flowers and not to go on the tops of high peaks where wind blows very violently. The high golden peaks, the golden low lands, and the caves of the Gandhamâdan mountain are full of many valuable

things. All the Gaṇeśvaras used to dwell there. Its various places were well-bedecked with mandâra flowers, leaves, and lotuses and the pleasure resorts of the celestial beings. Vîraka used to roam at those places. The ladies of the Siddhas used to drink the nectar of his face. If Pârvatî could not see Vîraka for a moment, she used to become impatient and constantly thought of him. Vîraka, too, then remembered his good fortune. It is this Vîraka that became the real son of the Devî on some future occasion. The creator of the coming world created Vîraka out of fire. Vîraka was very fond of Divine singing and dancing and was, therefore, respected by the Gaṇeśvaras. Sometimes, he used to play in mountains, where lions roared ; sometimes, he remained in the mines of jewels, sometimes, he played in Sâlatâla forest ; sometimes, the pleasant-blooming Tamâla forest ; sometimes, under the trees, sometimes, in waters full of lotuses and having a little mud ; and sometimes, he used to remain in the pure auspicious lap of his mother. Thus he spent his time in childish pastimes. Sometime, like Śiva, Vîraka the lord of Gaṇeśvaras used to sing with Vidyâdharas in the groves, with all paraphernalia and amusements. At this moment the Sun, after illuminating the half world, went down below the horizon to some other distant land, the Astâchala mountain.—568-578.

The Udayâchal and the Astâchala which are the mountains on which respectively rises and sets the Sun, the former helps in the beginning, and the latter in the end ; but in the heart of the Astâchala really lies imbedded firm friendship. The Sumeru Mount which is daily worshipped, whose base is wide and which is very lofty does no help to the Sun, the door of real service, at this time. This sort of behaviour is also present in the waters. So the intelligent beings should make use of everything. The Sun, too, at the end of a day, entered into waters; but He did not feel any need for those when He had considered his own a short time previously.—579-581.

In the evening-time, the Munis feeling the absence of the Sun, suppressed their grief and looking towards Him prayed for His speedy return. Then the veil of darkness spread more and more over the Universe just like the mind of the wicked becoming enshrouded in sin.—582-583.

Then, Lord Śiva went to sleep with His noble consort Pârvatî in His mansion, the walls of which were shining with gems on the hoods of snakes and over the bed was a beautiful canopy ; and on the floor was spread a white cloth shining like moonbeam ; the border of the canopy decorated with various kinds of gems and pearls. It was moving to and fro by the gentle breeze; on account of the lustre of gems, it seemed as if there arose a rain-bow.—584-586.

When Śiva began to sleep with His neck touching the arms of Pârvatî, His white lustre looked extremely charming and the goddess Pârvatî, gleaming like the petal of a blue lotus, looked dark under cover of night. At that time the Lord jokingly said to Pârvatî :—587-588.

Here ends the one hundred and fifty-fourth chapter on the birth of Kumâra Kârtikeya.

CHAPTER CLV.

Śiva said :—" My body is resplendent with lustre and you look black and your embracing me looks like a serpent coiling round a sandal tree. With apparel white and with the moonbeams falling on you, you look like the new moon-lit night."—1-2.

Having being thus addressed, Pârvatî leaving the neck of the Lord and with Her eyes turned red with anger and knitting Her eyebrows, said : One despises others through one's own faults. O Lord ! He is surely to meet with misfortunes. Constant despise is the reward that I am now getting on attaining Thee after the performance of rigid austerities. Śiva ! I am neither mysterious nor wicked. O, one with streaming hair ! you are well-known to have become vicious by contact with evil things. Śiva ! I am not the teeth of Pûṣâ, nor am I the eyes of Bhaga. Bhagavân Âditya knows Thee well. Thou art to be blamed, Thou art now causing Thy own trouble by chiding me thus due to Thine own fault. Thou callest me black ; but Thou art well known as very black (Mahâ-Kâla), what shall I do ? I am going to the mountains to practise austerities and will give up my life. What is the use of my life under the subjugation of a cunning husband ?—3-9.

Hearing Her such angry words, Śiva said lovingly and meekly : " O Girijâ ! I have not blamed you on account of your being the daughter of Himâchala ; I have called you by that name simply to test your Bhakti. Do not indulge any doubts for nothing. Girijâ ! those whose conscience is clear are not led astray. I shall no more joke with you if you are so much annoyed. Pray, remove away your anger. O beautiful one ! I bow to Thee and join my hands before the Sun. None should ever joke with one who gets offended with what is spoken in affection, and jest."—10-14.

Śiva thus coaxed Pârvatî in many ways but Her wrath did not abate. She snatched Herself away from the embrace of Śiva and prepared to start immediately.—15-16.

The Lord seeing Her mind fixed on going, angrily said " It is true, you are in every way like your father. The several limbs of your body appear like unreachable tall peaks of the Himâlayas with clouds embracing in the middle and trying to reach the Heavens. Your heart is hard to attain, as the unfathomable interiors of the Himâlyas are hard to be traversed. Your body is very hard, owing to the hardness of the rocks in the Himâlayas ; you are present at many places and that is derived from the hilly forest land ; and your crookedness is from the zig-zag lanes thereof, and you are hard to be served as the cold and snows of the Himâlayas are hard to be borne. In short, all the qualities of Himâchala are imbibed in you."—17-19.

Pârvatî, thus addressed, shook Her head with fury and grinding Her teeth said.—20.

Umâ said :—" Pray do not despise other worthies by trying to find fault with them. Thou art also full of faults on account of Thy bad company. Thy crookedness is derived from Thy contact with serpents.

Thou art void of affection like Thy ashes. Thy heart is more vilified than Moon by Her spot. Thou art inferior even to this bull in understanding. What is the use of talking more. Thou art fearless by living in the cremation ground. Thou art shameless, because, Thou art naked. Thou dost not dislike disguishing things on account of Thy constantly wearing skulls and mercy has left Thee once for all."—21-23.

Sûta said :—With these words, Pârvati left that place. At that time, the attendants of Śiva made a noise and Vîrabhadra running up to her said, crying, O Mother! where are you going leaving us alone? Saying so, he threw himself round Her feet and said :—" O Mother! what has happened? Where are you going so angrily? If you go away so ruthlessly I will follow you; else, forsaken by you, I will throw myself down from the peak of the mountain where you may practise penances."—24-27.

On his having thus spoken to Pârvatî, She said after fondling him with her right arm, "Son! do not be sorry. You should not throw yourself down from the mountain nor should you accompany me. Son! I tell you what you ought to do. Śiva has despised me by calling me Krisnâ (black), so I shall practise austerities in order that I may become fair complexioned. This Śiva is desirous of women. After I go away you should keep guard at the gate so that no other woman might come. Son! If you find any other woman coming in do report it to me and I shall at once arrange about it."—28-33.

Hearing that, Vîrabhadra said "I shall do as you say"; and then he cheerfully set himself to carry out the injunctions of his mother, after duly saluting Her .—34-35.

Here ends the one hundred aad fifty fifth chapter on Kumâra Sambhava (the birth of Kârtikeya).

CHAPTER CLVI.

Sûta said :—Afterwards Pârvatî beheld the mountain Goddess, Kusumamodinî, the comrade of Her mother, coming to Her.—1.

The Goddess also seeing Pârvatî lovingly embraced Her and said :—"O Daughter! where are you going?"—2.

In reply to that querry Pârvatî narrated to Her, all about the agony that was inflicted on Her by Śiva and looking upon Her as Her own mother She said :—3.

"O Pleasing one! You always remain here as the Goddess of this mountain. You are most dear to Me, consequently, you should do what I tell you. Pray, inform me if any woman comes in private to the abode of Śiva; you should also try not to allow any woman enter in private to Śiva. On receiving your information, I shall arrange what ought to be done." Pârvatî went to the presiding goddess and said "I will act accordingly" and went away.—4-7.

Umâ, on the other hand, entered Her father's pleasure gardens as clouds wander in the sky. In that way, She left all the ornaments and

donned barks of trees on Her body. During the hot weather, She warmed Herself in the fire burning around Her. She remained in water during the rainy season. Sometimes She lived on the jungle fruits and sometimes observed fast. She slept on the floor. Thus She carried on Her penances. Her body became dried up and lean and thin.—8-10.

Afterwards the son of the demon Andhaka, named Âḍi, coming to know about Pârvatî's resolution and practice of Tapasyâ, remembered the destruction of his father; and he turned up to take revenge. Âḍi, the son of Andhaka, and brother of Vaka, was trying to discover weak points of Śiva; and he now went to Śiva after conquering the Devas in battle. Going there he first saw Vîrabhadra standing at the door and became anxious. In by—gone days when Andhaka was killed by Śiva, the demon Âḍi practised severe austerities when Brahmâ, being pleased with his devotion, appeared before him and said "Demon! what do you desire as a fruit of this asceticism?" The demon said:—"That I be immortal is my wish."—11-16.

Brahmâ said:—"There is no one exempt from death; every embodied being is sure to die. You should, therefore, seek your death through some means."—17.

The demon said:—"I may only die when there occurs a change in my form, otherwise, I may live for ever;" hearing which Brahmâ said "You will die when your form undergoes a change."—18-20.

Getting that boon, the Daitya considered himself immortal and afterwards in order to hide himself from Vîrabhadra he transformed himself into a serpent and without being noticed by Vîrabhadra, crawled inside where Śiva was. Then, that great Asura, leaving off the disguise of the serpent, masquedered as Pârvatî in order to tempt Śiva. After making his form exquisitely alike Pârvatî by his spell, he put on sharp and strong teeth, and made up his mind to kill Śiva. He went near Śiva in the form of Pârvatî putting on neat dress and ornaments.—21-27.

Then, seeing the horrible demon in the form of Pârvatî, He became greatly pleased and said:—"Pârvatî! thou art well-dispositioned. I hope there is no false appearance in thy love. Thou hast come to me after realizing my motive. The whole world is blank to me owing to thy separation. Thou hast done well in coming to me. It is well worthy of thee."—28-30.

The demon thus addressed by Śiva and not knowing His glory smilingly said by slow degrees:—31.

"I had gone to practise severe penances to gain Thy affection, where I could not find myself well owing to my being away from Thee and that is why I have returned to Thee."—32.

Śiva became suspicious and smilingly began to think seriously on the affair.—33.

"Umâ had become angry with me and had gone away with the fixed resolution. How has She now come back without fulfilling Her object? This is my doubt."—34.

Śiva now noticed the marks on her body in course of His speech and did not find the mark of a lotus on the left region of the ribs. Instead of which, there was a bundle of hair.—35.

Then, the Lord came to know it to be a devlish freak and keeping His form hidden, took the Vajra-astra and hit it on his private part and thus killed that Dânava. Vîrabhadra did not know the destruction of the demon in that way and the Goddess of the mountain seeing the demon thus killed in the form of a woman and not realizing the full situation, sent the news by the messenger Vâyu to Pârvatî, when She began to seethe with wrath. Her eyes turned red with anger and She felt fearfully agitated in mind and pronounced a curse on Vîrabhadra.—36-39.

Here ends the one hundred and fifty-sixth chapter on the killing of the demon Âḍi.

CHAPTER CLVII.

Pârvatî said:—"O Vîrabhadra! as you did not care for me and showed less affection and regard for me and as you allowed a woman to appear in private before Śiva, I curse you for this offence so that your mother shall be a salty piece of stone without any heart, inanimate, rough, and rugged."—1-2.

This curse was the cause of Vîrabhadra's evolution from the rock. While Pârvatî pronounced that curse, wrath came out of Her mouth in the form of a powerful lion.—3-4.

Pârvatî, on seeing the ferocious lion with his long manes, long tail, fearful fangs, slender waist, standing before Her, in the twinkling of an eye, with his mouth wide open and long red tongue flapping out, began to think of entering within his mouth. Lord Brahmâ realizing what was in Her mind made His appearance before Her and addressed Her in a very clear tone.—5-7.

Brahmâ said:—"O child! what is your wish? What rare boon can I confer upon you? Now desist from your rigid austerities. I advise you so."—8.

Hearing that, Pârvatî revealed to Him what she had thought of since a long time.—9.

Pârvatî said:—"I had attained Śiva after a course of hard penances and He addressed me as dark-complexioned, so now I wish that My complexion may become like that of gold in order that I may adorn Myself in the arms of the Lord."—10-11.

Hearing that, Brahmâ said: "It shall be so, and you shall also form a part of half of His body."—12.

After that, the complexion of Pârvatî instantly turned into a golden hue from that of a blue lotus colour. Her dark skin was separated from Her body and transformed itself into the original form of the Goddess Râtri who stood aside, dressed in yellow and red, three-eyed, with bell in Her hands, and adorned with various ornaments. Brahmâ then said to Râtri

who was shining like the petal of a blue lotus "Rârti! you have become blessed by the contact of Pârvatî, and the lion, produced by the fury of Pârvatî, shall be your conveyance and it will be marked on your banner also. Go to Vindhyâchala where you would do the work of the Devas. You will be known in future by the name of Ekâvamśâ. "Goddess! This Pâñchâla Yakṣa is given to you as your attendant. He is well up in various kinds of Mâyâ. One hundred thousand of Yakṣa attendants are following him."—13-18.

The Goddess Kauśikî, thus enjoined, went to Vindhyâchala and Pârvatî also went to Śiva after fulfilling Her object. Vîrabhadra, who was standing at the entrance with a golden rod in hand, challenged Pârvatî and taking Her to be an ordinary one addressed Her angrily. He said: "you have no business here. Go away. A demon had come in the appearance of Pârvatî to deceive Śiva whom I could not see sneaking inside. He was, however, killed by the Lord.—19-22.

After that the Lord reprimanded me severely and said: "Do you not keep watch carefully? you will not be able to guard for a long time." Since then I am very alert and will not admit you in. You had better retrace your steps."

Here ends the one hundred and fifty-seventh chapter on the curse on Vîraka.

CHAPTER CLVIII.

Vîrabhadra continued, "Lotus eyed! My loving mother had also given me the same order. She told me not to allow any other woman to get inside."—1.

Hearing that, Pârvatî began to reflect and said to Herself "Ah! concerning him, Vâyu told me he was a demon and not a woman. I have cursed Vîrabhadra in vain. In anger, fools, no doubt, do ignoble deeds. Reputation is lost by anger. It also destroys riches. I have cursed my son without knowing the real truth. Men with perverted minds easily get into trouble." With such thoughts Pârvatî remorsefully said to Vîrabhadra.—2-5.

The Devi said:—"Vîrabhadra! I am your mother and you need not entertain any doubt. I am the beloved of Śiva and the daughter of Himâchala. Son! do not be deluded by my appearance. Brahmâ, becoming pleased with My asceticism, has granted me this fair complexion. Son! without knowing the full details of that demon, I have cursed you which cannot be now obviated but I assure you that you will soon come back after being liberated from its effects in thy man-birth."—6-9.

Sûta said:—Afterwards Vîrabhadra began to pray to his Mother shining like the Moon.—6-10.

Vîrabhadra said:—"O daughter of Himâchala! O compassionate to those who seek Thy shelter, the nails of Whose feet are rendered more lustrous by the reflections of the swords of the bowing Devas and demons adorned with crowns studded with jewels, I salute Thee.

O the Destroyer of the troubles of the afflicted! shining like the Sun, lustresome like the mountain of gold, with the curved eyebrows looking like serpents; I am at Thy mercy. Pârvati! there is no one who can confer boons on devotees so readily as Thou canst. Śiva does not yearn for any one else in the world excepting Thyself.—11-13.

"O great one! by great yogic power, Thou hast converted Thy body into another unconquerable body like that of Maheśvara and hast become His ornament. It is Thou who being praised by the Devas, hast killed the friends and relations of the demon Andhaka. Thou ridest on the great lion with long white manes rising from his shoulders. Thou destroyst the great Asuras by Thy extended hands, reflected with the fire emitting from Thy sharp weapons. O Mother! the inhabitants of the earth call Thee by the name Chaṇḍikâ, the Destroyer of Śumbha and Niśumbha. Thou art the only Deity to be meditated by the people of the world who bow down to Thee. It is Thou who art earnest in destroying the demons who create great riot and disturbance. Devi! I bow down to Thy manifestations in the heaven, on the aerial track, in the blazing fire and on land, O unconquerable one! O unequalled one! O dear one to Śiva! I salute Thee. The ocean full of waves, the fire and thousands of serpents cannot cause me any harm when I utter Thy name. I am at Thy mercy and have no craving. Devî! calm down and be clement to me. I saluate Thee. O shelter to Thy devotees of firm devotion! O Bhagavati! I take refuge at Thy feet. May Thy unending shower of mercy fall on my head. Forgive me. Now assume Thy peaceful form."—14-19.

Sûta said:—When Vîrabhadra prayed like that, Pârvatî became highly pleased and cheerfully entered the apartment of Her Lord Śiva.—20.

Then Virabhadra sent back the Devas, who had gone there to make Their obeisance to Śiva to Their respective realms. He said to Them "Devas! this is not the time to meet Śiva; the Lord is enjoying the company of His noble consort." Hearing that the Devas returned to Their respective regions.—21-22.

A thousand years passed away thus when the Devas deputed Agni to make enquiries about Śiva.—23.

Agni assuming the form of a parrot saw through an opening the Lord enjoying the company of Pârvatî when getting annoyed, Śiva said "This hindrance has been caused by you and the essence will, therefore, get within you." Agni thus addressed, swallowed the semen-virile of Mahâdeva holding it in His palms.—24-26.

Agni gratified the Devas with this in return when the semen-virile of the Lord gushed out of Their stomachs and flowed close to the residence of Śiva where it formed into a pool of melted golden colour where the golden lotuses sprang up and birds of numerous varieties began to chirp there. Pârvatî, hearing the renown of that pool extending to many Yojanas and its crystal waters shining like gold and beautified with lotus beds, went there in company of Her maids and began to sport in it and took up lotuses and made head ornaments. Afterwards, she stood there and felt inclined to drink its water when the Kṛittikâs having finished their bath,

took its water on a lotus leaf and came there. Pârvatî cheerfully said "I will see this water resting on lotus leaves."—27-32.

Hearing such words of Pârvatî, the Krittikâs said to Her "O beautiful-eyed one! If by virtue of drinking this water You bear a child, then he would be renowned in the universe after our name. If you agree to this proposal we shall give you this water." Pârvatî asked how the son born of Her could be theirs?—33-35.

When Pârvatî said that, Krittikâs spoke "if you agree to this, we would then make his limbs beautiful and perfect." Pârvatî said "Alright, let it be so." Then the Krittikâs joyfully offered water to Pârvatî which She quaffed. Afterwards, by virtue of that draught, a son was born to Her out of the right side of Her abdominal cavity who was a lustre of all the realms. He was resplendent like the Sun, armed with a sharp trident blazing like gold. He had six heads and was shining like gold. He shone as the destroyer of the Daityas. Thus Svâmikârtika was born. He was known by the name of Kumâra.—36-41.

Here ends the one hundred and fifty-eight chapter on the birth of Kumâra Kârtikeya.

CHAPTER CLIX.

Sûta said:—Before the fair-faced Kumâra, the destroyer of the foes, was born, he was effused in the form of semen in the mouth of the fire, afterwards he came out of the left belly of the Devî. The Kritikâs joined together with him after his birth and the six heads were fixed to the six trunks; for these reasons he is known as Skanda, Viṣâkha, Sanmukha, and Kârtikeya.—1-3.

NOTE.—कृत्तिका=The six stars. The Pleiadês reprensented as nymphs and acting as nurses to Kartikaiya, the God of war.

On the new moon night of the month of Chaitra, two powerful sons of the brilliancy of the Sun, were born in the thicket of reed forest; and on the fifth day of the bright-fortnight, they were joined together by Indra, for the welfare of the Devas. On the sixth day of the same fortnight, Kârtikeya was duly installed by Brahmâ, Indra, Upendra, Âdityas and the other Devas with scent, garlands, excellent Dhûpa, play things, umbrella, châmara, ornaments and unguents.—4-6.

Then, Indra gave his daughter Devasenâ in marriage to Svâmikârtika after adoring Him with incense, flowers, umbrella, flyflap and ornaments. Viṣṇu gave Him arms, Kuvera placed a million of Yakṣas at His disposal, Agni bestowed His lustre on Him, Vâyu gave Him a conveyance, Twaṣtâ gave Him a beautiful cock who could assume any form at will to play with.—7—10

In that way, all the Devas gladly gave some sort of present to Svâmikârtika who was like another son to them and kneeling on the ground they all recited the following prayer:—11-12.

The Devas said:—"We salute Thee, O Ṣaḍmukha! highly radiant and illustrious like the rising Sun and lightning. We salute Thee, Sanmukha! decorated with many kinds of ornaments, Fearful amongst the

fearful in fighting and our Protector from the perils of war. O mysterious Guha! O Dispeller of the fears of the three worlds! Clement to the babies having beautiful and clear eyes, highly resolute; we salute Thee O One of high resolves! The enchanter of the mind! O Thou art irresistible in fighting; Rider of the beautiful peacock in war; we salute Thee. The keeper of the lofty banner! the best among the blessed, the fulfiller of the aims of the good; we salute Thee. O mighty one! Thou art the present and the future forms of those beings who are devoted to karmas; we salute Thee."—13-17.

On being thus adored by Indra and the other Devas, Svâmikârtika looked towards Them and said "Devas! do not be afraid of anything, I shall kill your enemies. Be free from all your cares and anxieties. O Devas! also tell me what object of yours I may fulfil. I shall fulfil your wish even if it may be difficult to accomplish."—18-19.

The Devas thus addressed by Svâmikârtika, bowing Their heads before Him said:—20.

"The demon Târakâsura has destroyed all the Devas. He is most valiant, unconquerable, wicked and wrathful. Pray, destroy him. He is our terror, this is our only desire." Hearing such words Svâmikârtika said "I will kill him" and at once accompanied the Devas and marched to kill Târakâsura.—21-23

Then Indra, getting his refuge, sent his messenger to deliver his blunt message to the demon king; the messenger went to him dauntlessly and said.—24.

The Messenger said:—"Târakâsura! Indra has told me to inform you that he is the lord of heaven, and, O Demon! I am his messenger. I have told you what he directed me to do. Besides this, Indra has also told me to inform you that he is the king of the three realms, and as you have tormented the world, he will now punish you." Hearing those words the demon, whose prosperity was about to vanish, said with great fury:—"Messenger! tell Indra that I have seen his valour hundreds of time in warfare. Is he not ashamed of himself? He is veritably a shameless creature!"—25-28.

Hearing those words the Messenger returned and Târakâsura began to ponder. He said to himself "Indra would not say so without having got support of some powerful ally, for I have several times subdued him in war. We have conquered him thoroughly; now all on a sudden how has he got another's protection?"—29-30.

Afterwards, the vicious minded Târakâsura experienced the following inauspicious signs. He saw the shower of dust, the fall of blood from the sky, felt the throbbing of the left eye, the drying up of the mouth, delusion of mind, the turning dull of the lotus faces of the ladies, the ferocious beings making inauspicious sounds. Afterwards, he saw the army of the Devas advancing in chariots with tinkling bells, streaming with lofty banners and flyflaps, having a multitude of singing Kinnaras in its force, with the warriors wearing garlands of celestial flowers, armour and weapons, playing on various kinds of music. He saw the armies getting dusky-coloured on account of the dust rising from the hoofs of the marching horses. The

banners were flying on their running chariots. The wonderful chariots and chamaras over them were looking brilliant. The bards were singing praises of the Devas. He saw that army from the terrace of his mansion and anxiously said to himself : "Who can be such an extraordinary warrior whom I did not subdue in war previously." Afterwards, the demon king heard the following sharp words uttered from the mouths of the bards.—31-39.

He heard the bards of the Devas saying "O Kumâra! You are shining with the lustre of unequalled prowess. By Your mighty valour you are well-skilled in the arts of warfare, victory to You! You are pleasing like the Moon, the Destroyer of the demons like the fire! Victory to You! O Rider of the chariot drawn by a peacock. Svâmikârtika! the fingernails of Your feet are being rubbed, by the coronets of the kotis and kotis of Devas, victory to You. You are the lord of the pure groups of the lotus-like heads of the Devas; It is You only who are the unbearable conflagration fire destroying the whole family of the demons, victory to You. O Viśâkha! O Lord! The Redeemer of all the realms, may You be victorious. O Skanda! O son of Gaurî, Vibho, wearer of golden ornaments, conquer. You are the only one who can uproot the enemies by Your mere sport. May you conquer. Skanda! Bâla, seven days' old, the Dispeller of the grief of the three realms, conquer. You are the destroyer of Târakâsura, the Lord of the demons, couquer. You are the Destroyer of the sorrows of the world! may you conquer in every way."—40-43.

Here ends the one hundred and fifty-ninth chapter on the preparation of war between the Devas and the Dânavas.

CHAPTER CLX.

Sûta said:—Hearing that Târakâsura remembered the words of Brahmâ that he would be killed by a child. With his army he mournfully set out on foot without any coat of armour to meet the foe when Kâlanemi, and others also came to him.—1-2.

Târaka said: O Kâlanemi and other Daityas! why are you confounded. Take up your arms; collect your army and rush on the foe—3.

Seeing Svâmikârtika, the terrible Târkâsura said "Child! do you wish to fight? You ought to play with a ball. You have never seen ferocious demons. Is your understanding so limited on account of your infancy?"—4-5.

Hearing those words, that Kumâra also said words which were gratifying to the Devas:—"Târakâsura! now hear the meaning of the Śâstras. During war time, the learned do not understand the real meaning of the writings of the scriptures. You should not look down on Me, as a mere child. A cobra may be a very young, one; see the Sun, though he may be small yet cannot be looked at. O Demon! have you not seen how a mantra of very few syllables contains wonderful force?"—6-8.

After the Kumâra had said so, the demon hurled his club at Him which He destroyed by His unfailing vajra.—9.

Afterwards, the demon adjusting a ball of iron to his javelin flung it at Svâmikârtika which He caught by His hand and hit Târakâsura with His awful club by the blow of which the demon began to shiver and he said to himself that the Kumâra was unconquerable and that his end was come. At that time Kâlanemi and other demons seeing the rage of Svâmikârtika began to shower their weapons on Him.—10-13.

Those blows did not, in the least, affect Svâmikârtika; and all became futile. Then the chief demons all clever in warfare began to strike Prâsa and Śilîmukha weapons on Kumâra. Kumâra, though struck, did not feel any pain. That battle destroyed many Devas when Svâmikârtika seeing them in distress angrily took up His arms and began to cause disaster to the demons which made Kâlanemi and others turn their backs on the battlefield. Many demons were killed and many fled. At that instant, Târakâsura seeing what was happening, turned up with a club decorated with the network of gold; and violently struck Svâmikârtika with it; His peacock struck by this, fled away.—14-20.

Svâmikârtika seeing His peacock flying away and vomiting blood turned on the battlefield, rushed at Târakâsura, holding a Śakti javelin in His hand adorned with a bracelet and shining like gold, said "O wicked one! stop, stop. See this weapon and today count yourself among the dead. If you know of any better weapon, think of it now." Saying so, He threw His Śakti which, making a jingling sound, rent open the rough heart of the demon who fell down like a mountain blasted by thunderbolt.—21-25.

The coronet fell down from the head of the dead demon, his turban was scattered and all the ornaments were strewn. The Devas were jubilant to see the fall of such a formidable demon. At that time no one, not even one in the hell, became sorry. The Devas were entirely free from sufferings. The Devas along with Their consorts prayed to Svâmikârtika and returned to Their regions after showering blessings on Him.—26-28.

The Devas then said with glee "The wise who would read or listen to this narration relating to Svâmikârtika will be illustrious, long-lived, prosperous and handsome. Besides this, they will have no fear from any one and will be void of suffering. One who will read this after his morning sandhyâ will be liberated from all his sins and become exceedingly rich. The recitation of this is specially beneficial to the young one suffering pain and to one connected with state craft. This narration yields to all the fruits of their desires. Such devotees at the end are corporally united for ever with Svâmikârtika."—29-33.

Here ends the one hundred and sixtieth chapter on the destruction of Târakâsura.

CHAPTER CLXI.

The Riṣis said :—" O Sûta ! we now wish to hear about the destruction of the demon Hiraṇyakaśyapu and also the glory of Narasiṁha (Avatâra) which is the dispeller of great sins."—1.

Sûta said :—O Brâhmaṇas! The demon Hiraṇyakaśyapu was the most ancient progenitor of the Daityas during the Satyayuga (the golden age). He practised severe austerities for 11,000 years, taking his bath regularly and then plunging himself in water neck-deep and observed the vow of silence. He led a life of continence restraining and controlling his passions and was very humble. Brahmâ was highly pleased with his devotion.—2-4.

Riding on His white swan illustrious like the sun and followed by twelve Âdityas, Vasus, Sâdhyas, Siddhas, Maruts, Rudras, Yakṣas, Râkṣasas, Demons, Serpents, Directions, Vidiśas, Rivers, Oceans, Stars, Muhûrtas, Planets, Devas, seven Riṣis, Brahmarṣis, Râjarṣis, Gandharvas, Nymphs, Brahmâ, the Lord of the universe, went there and addressed the demon :—5-9.

" O Suvrata ! I am pleased with your asceticism and you may ask for a boon that may suit your wish. You shall attain all your desires through My kindness."—10.

Hiraṇyakaśyapu spoke :—O best of the Devas ! Make me invulnerable from the Devas, demons, Gandharvas, Yakṣas, Serpents, Râkṣasas, men, Piśâchas. The curses of the Riṣis also may not affect me. If you are pleased with me, then also grant me O, Lord ! the boon so that I may not die of any weapon, missile rocks, trees, wet and dry things. I may also not die during the day or night. Let me be (like) the Sun and the Moon and perform the functions of the wind, fire, water, sky, stars, the ten directions. May I be Anger, Cupid, Indra, Varuṇa, Yama, Dhanapati, Kuvera, Yakṣa, Kimpuruṣa.—11-15.

Brahmâ Said :—" Son ! I grant you all these extraordinary boons sought by you. You shall attain them all that you desire without any doubt."—16.

After that, Brahmâ returned to His realm Vairâja, through the aerial track accompanied by the Brahmarṣis.—17.

Then the Devas, the serpents, the Gandharvas, and the Riṣis, etc., hearing the nature of the boons conferred on the demon by Brahmâ went to Him and said " O Brâhmana ! By virture of Your boons, the demon will kill us all ; so You should devise some means of his destruction. Bhagavâna ! You are the prime cause of all, You are Supreme, You are the Creator of the Devas and the Pittris. The Kavyas and Ravyas, offerings to the Devas and the Pittris, are ordained by You. You are the unmanifested Prakṛiti. You are wise and you are self-born."—18-20.

Hearing those words of the Devas, Brahmâ consoled them with His nectar-like words. He said : " The performance of asceticism is bound to bear its fruits ; and when his merits will be exhausted, the Lord Viṣṇu will kill this demon."—21-22.

Hearing those words, the Devas and the Brâhmanas joyfully returned to Their realms and Hiraṇyakaśyapu on getting those boons became proud and began to oppress the people. He greatly disturbed the peace of the honourable Munis who were practising austerities and following the true Dharma, remaining in their Âśrama.—23-24.

After conquering the Devas residing in heaven he brought the three worlds under his thumb and directed his engines of oppression towards those living in the hermitages and persecuted those who led virtuous lives. He then began to interfere with the rights of the Devas by going to heaven and monopolizing their share of the sacrificial offerings.—25-27.

The Âdityas, Sâdhyas, Viśvedevas, Vasus, Indra and other Devas, Yakṣas, Siddhas, Dvijas, Maharṣis went to Lord Viṣṇu and jointly offered Their prayer to Him the great Protector of the refugees, highly powerful; the Deva of the Devas, the Eternal, the Yajnapuruṣa, Vâsudeva.—28-29.

They said "Nârâyaṇa! Mahâbhâga! We have come to seek Thy shelter. Lord! do kill the demon Hiraṇyakaśyapu and save us. Thou art Our Protector, Gurû, Thou art the adorable of the Devas like Brahmâ, etc."—30-31.

Hearing such a prayer, Viṣṇu said "Devas! Cast aside Your fears. Go back to heaven, do not delay. I shall kill this haughty demon with all his attendants and give the Kingdom of Heaven to You. With such words, Viṣṇu bade adieu to the Devas and resolved to kill that demon.—32-34.

Then the mighty armed undecaying Viṣṇu took the assistance of "Oṁkâra" and then with his assistance went to the demon's place. Shining like the Sun and the Moon, He assumed the form of Narasiṁha (the lower half of human form with the upper half of the lion).—35-36.

At that instant, Narasiṁha chanced to see the most beautiful assembly of that valiant demon. It was full of every blessing, divinely beautiful, 100 yojanas in length and 50 in breadth. It had all the desires and wealth; it was ærial; it could go wherever it liked. It was free from the sufferings of infirmity, grief and decay. It was full of lustre and prosperity and firm. It was located amongst enchanting surroundings such as beautiful gardens, &c. There were beautiful pools of water within its precincts designed and executed by Viśvakarmâ and the trees of gold studded with precious stones. Besides all that, there were charming awnings of blue, yellow, white, black colours and hundred of creepers loaded with clusters of blossoms that looked like the waving of rows of clouds of various colours. In that place full of light and pervaded with the stupefying odour of unsurpassing sweetness, there was a total absence of grief and it was full of comforts. There, the sun, cold, hunger, thirst and decay were not visible. The demons were sitting at such a place of beauty and comfort.—37-44.

It had various and beautiful architectural forms and was supported on wonderfully extraordinary bright pillars. The self-luminous Sabhâ eclipsed the sun and the moon by its radiance. The Devas and the men were supplied in abundance with their objects of desires there. Nice and tasteful victuals were also in plenty there.—45-47.

Sweet scented garlands were in abundance. It was full of trees bearing flowers and fruits. It was ornamented with handsome floral wreaths. The water was nice and cool during the hot weather and warm during the cold weather. Various kinds of trees laden with sprouts, flowers, fruits, leaves, creepers, and clusters were circling the wells and the tanks. Narasiṁha saw many such scenes there. There were sweet-smelling flowers, juicy fruits, beautiful pools and Tîrthas.—48-51.

He also beheld many reservoirs smiling with nice smelling blue and red lotuses and beautified with the lustresome swans, Kâraṇḍavas, Chakravâkas, cranes, Kuravas, etc., and various kinds of other birds echoing with the notes of cranes. Besides those, He saw nice creepers with highly smelling blossoms embracing the mountain tops.—52-55.

He also noticed the following plants and flower trees there, *viz.*, Ketakî, Aśoka, Sarala, Punnâga, Tilaka, Arjuna, Amra, Nîpa, Kadamba, Vakula, Dhavamâla, Pâtala, Haridraka, Sâlmalî, Sâla, Tâla, Tamâla, and beautiful Champaka. Similarly He saw in that assembly various other kinds of flower plants and the dazzling lustre of Drumas (Trees of Paradise) and Vidrumas (Coral trees)—56-58.

Very many tall trees of various descriptions were there. Besides, many kinds of other trees such as Arjuna, Aśoka, Varuṇa, Vatsyanâbha, Panasa, Nîla, Sumanasa, Chandana, Aswatha, Tinduka, Pârijâta, Nimba, Mallikâ, Bhadra Dûm, Âmalaki, Jambu, Lakucha, Sailavâlukâ, date tree, Cocoanut tree, Harîtaka, Vibhîtak, Kâlîaka, Drukâla, Hingu, Pâriyâtraka, Mandâra, Kundalata, Patanga, Kutaja, red Kuruntaka, blue Aguru, Kadamba, Bhavya, Pomegranate, Vîjapûraka, Saptaparna, Bel and various other trees were there. Sweetly humming bees were there. Aśoka Tamâla, Madhuka, Saptaparṇa and various other trees were covered with shrubs and bushes and enhanced the beauty of the garden, tanks and wells. Besides, various other creepers and forest trees with leaves, flowers and fruits were on all sides. The branches of some trees laden with flowers and fruits were hanging on other trees and various birds Chakora, Satapatra, intoxicated cuckoos, Sârikâs and other birds of red, yellow and various other colours were cooing sweetly there. The couple Jîva and Jîvaka were looking at each other with great joy and satisfaction.—59-68.

The demon Hiraṇyakaśyapu was enjoying there in the company of hundreds of women. His garments and ornaments were wonderful. He was seated on a seat covered with cloth shining like the sun measuring ten hands. He was wearing wonderful ornaments and his earrings were sparkling with diamonds, etc. A gentle and soothing breeze laden with perfume was beating at the place where the demon was seated.—69-72.

Various Gandharvas attending on him were singing beautiful songs to him and he was adored by the following nymphs:—Viśvâchî, Sahajanyâ, Paramlocha, Saurabhaiyî, Samîchî, Puñjikasthalî, Miśrakesî, Rambhâ, sweet-smiling Chitralekhâ, Chârukeśî, Ghritâchî, Menakâ, and Urvasî and thousands of other Apsarâs, experts in singing and dancing, were in attendance on their lord, King Hiranya-Kaśipu.—73-76.

The sons of Diti who were all famous, were also waiting on Hiranyakaśyapu.—77.

They were hundreds of thousands, such as:—Bali, Virochana, Pri-thivîsuta, Narakâsura, Prahlâda, Viprachitti, Mahâsura, Gaviṣṭha, Surahantâ, Sunâmâ, Pramati, Vara, Ghaṭodara, Mahâpârśva, Krathana, Pithara, Viśvarûpa, Surûpa, Svabala, Mahâbala, Daśagrîva, Bâli, Meghâvâsâ, Ghaṭâsya, Akampana, Prajana, Indratâpana. They were seated in groups wearing brilliant earrings.—78-82.

They were also wearing garlands; and they were great speakers and had attained boons. They were valiant and free from death. They were clothed in nice divine dresses and all of them had chariots blazing like fire; their bodies were like Mahendra; and their arms and bodies were ornamented with various armlets and ornaments. They looked like mountains, and were of golden colour. They, along with other demons, were adoring Hiraṇyakaśyapu.—83-84.

They, all seated in various kinds of Vimânas, looked splendid. They were gleaming like gold. Narasiṁha thus saw the great Hiraṇyakaśyapu, the Lord of the Daityas who was shining with uncommon lustre like a mountain. His body was radiant like the sun. His like in wealth, in splendour, in everything else, has neither been heard of nor seen. His splendour was in keeping with his greatness. The valiant demon king was seated on a throne of gold with a necklace round his neck like a lion with perforated work of silver and gold all round him. The hall of assembly was decorated with variegated roads adorned with altars and studded with gems and nice windows. He was attended by thousands of demons shining like the sun and wearing garlands of gold.—85-89.

Here ends the one hundred and sixty-first chapter on Hiraṇyakayaśpu and Narasiṁha.

CHAPTER CLXII.

Sûta said:—Mahâtma Prahlâda, the son of Hiraṇyakaśyapu, saw with his supernatural vision that, hidden within Narasiṁha, who came like the cycle of death, there was Lord Viṣṇu as cinders are embedded in the ashes. He was not the natural lion but Hari, the Lord of the Devas. Other demons, along with Hiraṇyakaśyapu, were highly astonished to see Narasiṁha, whose body was very extraordinary and who looked like the mountain of gold.—1-3.

Prahlâda said:—"O valiant king! the progenitor of the Daityas! I have neither heard nor seen this divine Narasiṁha form. How wonderful this mystic form is? Whence has it come? his formidable lionform seems to indicate to me that He will annihilate the demons.—4-5.

The Devas are all within this form and so are the oceans and the rivers. Huge mountians like the Himavâns, Pâripâtra, etc., the Moon, the stars, Sun, Vasus, Kuvera, Varuṇa, Yama, Indra, the Maruts, the Devas, the Gandharvas, the Riṣis, the Nâgas, the Yakṣas, the Piśâchas,

the terrible Râkṣas, Brahmâ and Śiva, etc., all animate and inanimate are revolving in his head. Yourself, with Jambha and all the Daityas, myself, hundreds of your assemblies with hundreds of aerial chariots and in fact the whole of the three worlds are visible to me in his form. The whole universe is within this form.—6-11.

Prajâpati, the high-souled Manu, planets, Yogas, trees, destruction, stability, intellect, pleasure, truth, asceticism, Dama, Sanatkumâra, Viśvedevâ, the Riṣis, wish, anger, glee, righteousness, delusion, Pittris, are all confined within this form."—12-13.

The king Hiraṇyakaśyapu on hearing those words of Prahlâda addressed the other Dânavas. He said "This wonderful lion should be caught and in case there be any difficulty in its being captured, kill him outright."—14-15.

Hearing those words, those powerful Dânavas began to illtreat Him in all sorts of vicious ways and became ready to torment that Narasiṁha with their weapons.—16.

Then Narasinha after sending forth a loud roar, opened wide His mouth and began to break down that assembly. After the assembly was devastated, Hiraṇyakaśyapu boiling with rage attacked Narasiṁha with his arms.—17-18.

Like the pouring of the sacrificial offerings in the fire the demon showered the following missiles on Narasiṁha:—The deadly club, Kâlachakra, Viṣṇuchakra, Brahmâstra, the consumer of the three realms, the wonderful Vajrâstra, the two other sorts of Vajrâstras (dry and wet), the formidable trident, club, Mohanâstra, Śoṣanâstra, Santâpanâstra Bilapanâstra, Vâyavâyâstra, Mathanâstra, Kâpâlâstra, Kainkarâstra, Śakti, Krauñchâstra, Somâstra, Brahmaśirastra, Śiśirâstra, Kampanâstra, Śatânâstra, Tvastâstra, deadly club, Tapanâstra, Samvartamâstra, Mâdanâstra, Mâyâdhara, Gandharvâstra, Daita-Asiratna, Nandaka, Prasavanâstra, Pramathanâstra, Uttamavârana, Pasupatâstra, Hayaśirâstra, Brâhma-astra, Nârayânâstra, Aindrâstra, Sarpâstra, Paiśâchâstra, Ajitâstra, Śoṣanâstra, Samanâstra, Bhâvanâstra, Prasthâpanâstra, Bikampanâstra.—19-28.

NOTE.—Viṣṇu-astra, Brahmâstra, &c. were all different arrows that were used after reciting the prescribed mantras. Most of them have been described in previous chapters so only the few new ones are explained in this note.

कालचक्र = Lit. the wheel of time. Deadly quoit. विष्णुचक्र = A particular kind of missile. वज्रास्त्र = A destructive weapon of the thunderbolt. मोहनास्त्र = A missile which bewitches the person against whom it is used. कपालास्त्र = A particular kind of missile. कैङ्करास्त्र = A missile which and subdues the adversary. शिशिरास्त्र = A missile that produces chill to kill the foe. कम्पनास्त्र = A missile that shivers the foe. त्वष्ट्रास्त्र = The missile composed of the bright disc of sangyâ trimmed off. तपनास्त्र = The missile that produces heat. सम्वर्तनास्त्र = The missile that produces destructive clouds. मादनास्त्र = The missile that causes intoxication to the foe. प्रसवनास्त्र = The missile that divides into many. प्रमथनास्त्र = The missile that causes excessive torture and destruction. हयशिरास्त्र = A particular kind of missile. ऐन्द्रास्त्र = The missile sacred to Indra. पैशाचास्त्र = A missile that creates fiends who fight and devour the foe. शोषणास्त्र = A particular missile. भावनास्त्र = A missile causing a deluge. प्रस्थापनास्त्र = A missile causing the enemy to retire. विकम्पनास्त्र = A missile causing palpitation and unsteadines to the foe.

As the sun overshadows the Mount Himâchala by his rays during the hot season, similarly did the valiant demon Hiraṇyakaśyapu overpower

Narasiṁha with the weapons. The angry demons drowned Narasiṁha with their missiles as the Mount Mainâka is buried in the sea.—29-30.

Spears, nooses, swords, clubs, huge fiery trees, javelins, bolts, rocks, staffs, burning Sataghni and various other weapons were piled on Narasiṁha, one after the other. They did not wave ▪ bit ; rather, they remained firm like the thunderbolt of Mahendra.—31-32.

The demons circled round Narasiṁha like an encircling fire, holding their nooses and massive bolts, etc. They with their bodies and arms straight looked like Trisîrsa Nâgapâsa (noose formed by three-headed serpents)—33.

Those demons looked like a multitude of big-winged white cranes with their gold and pearl garlands hanging on their handsome forms dressed in yellow robes. The armlets and earrings of those agile demons shone like the rays of the rising sun. All the demons were inspired like Vâyu with vigour and energy.—34-35.

Narasiṁha covered with the dangerous burning missiles of the demons looked dark like a mountain covered with big trees and clouds showering incessant rains, and with dark caves ; but like the mighty Himâlaya He did not move, inspite of so many blows ; He remained firm and steady.—36-37.

At which, the demons began to shiver with fear of Narasiṁha blazing like fire ; they were agitated as the waves of the ocean become by blast of wind.—38.

Here ends the one hundred and sixty-second chapter on the power and glory of Narasiṁha (Man-Lion.)

CHAPTER CLXIII.

Sûta said :—A hoard of demons had various appearances, *viz.*, like that of an ass, alligator, fish, serpent, deer, swine, rising sun, comets, half Moon, swan, blazing fire, cock, lion, with mouths wide open, crow, vulture, jackal, meteors ; some of them had two tongues ; others had faces like big sparks, some looked like mountains ; they were all very proud of their strength. They began to shower arrows incessantly on Narasiṁha, but He was not affected in the least.—1-5.

Afterwards, they became angry like furious hissing snakes and sent forth a volley of various kinds of terrible weapons which were all destroyed in the air and became invisible like a firefly in the mountains.—6-7.

The demons blinded with rage threw their mighty quoits at Narasiṁha which illumined the sky as the sun and the moon at the time of the destruction of the universe.—8-9.

Narasiṁha caught hold of and devoured the quoits shining like fire and thus their dazzle was lost as the sun and the moon are eclipsed by the clouds ; then Hiraṇyakaśyapu hurled his formidable bolt shining like lightning.—10-12.

Narasiṁha broke the flying bolt with His roar, Humkâra, which fell clattering on the ground and looked like a shooting star falling from the heaven.—13-14.

The rows of arrows pierced into Narasiṁha looked like the garland of the petals of the blue lotus.—15.

Afterwards Narasiṁha with a loud roar tore up the demons as wind does with the leaves; when the chief Daityas flew up to the sky and showered rocks from there and the whole space became full of them and they fell on the head of Narasiṁha and gleamed like so many fireflies. Then the demons covered Narasiṁha with the rocks as the mountains are covered with rain. But even then the demons could not move Narasiṁha as the violent ocean cannot move the Mandarâchala mountain.—16-20.

After the shower of rocks, rain poured in on all sides to kill Narasiṁha. The whole space pervaded with those fearful torrents but they did not touch Narasiṁha. After the showers of rocks and rain proved ineffectual, Hiraṇyakaśyapu let out fire conjoint with wind which Indra warded off by rain after which the demon created pitched darkness.—21-27.

The universe pervaded with darkness under the cover of which the demons again began to array themselves with arms, when Narasiṁha shone forth like the Sun, and the demons saw the three wrinkles on the forehead of Narasiṁha which were the trident mark looking like the stream of the Ganges flowing in three directions.—28-29.

When all Mâyâs raised up by the Daityas were annihilated, the demons went for shelter to Hiraṇyakaśyapu with a heavy heart who burnt with rage and determined to destroy everything. At that hour, the whole universe was covered with darkness (Tamas); and the following very strong, fearful winds began to blow as ominous signs:—Âvaha, Pravaha, Vivaha, Udâvaha, Parâvaha, Saṃvaha and Parivaha; and all the planets and asterisms visible at the time of the destruction of the world began to be seen in the sky.—30-34.

The Sun turned pale. The evil spirits, headless Kavandhas, began to haunt in the sky and the full moon along with the stars began to be eclipsed.—35.

The Sun went below the horizon and seemed to spread his rays and He was visible also frequently in the sky.—36.

Seven fearful suns of the smoke colour were visible in the firmament. The planets were seen to reside in the horns in the Moon. Śukra and Bṛihaspati were situated on the left and the right sides respectively there. Saturn and Mars and all the stars at the time of dissolution of the universe arrived at their places in the horns respectively. The Moon also did not welcome the asterism Rohini, indicating, as it were, the destruction of the universe with planets and other stars. Râhu began to shadow the Moon, and meteors began to fall on Him as well as on the Moon. Devendra began to shower blood and meteors began to descend from the heaven and there was a fearful clattering noise.—37-43.

The trees blossomed and fructified out of their seasons. The creepers also did the same to contribute to the other inauspicious signs for the demons. Fruits were produced from fruits and flowers from flowers. The grave appearances of images of the Devas began sometimes to wink,

sometimes to laugh, cry and shriek. Smoke came out of Them and They began to burn.—44-46.

The wild deer and birds mingling with the tame ones started a fearful noise in that fight.—47.

The water of the foul rivers flowed upwards and the particles of blood were diffused all round in the several quarters of the sky.—48.

The adorable trees were neglected and not worshipped. Huge trees were knocked to the ground by wind.—49.

In the afternoon the shadows of persons did not change. In the store-rooms and arsenal of Hiraṇyakaśyapu, honey began to drop from the upper floors and at the same time many signs indicative of the victory of the Devas and the destruction of the demons were visible.—50-53.

Along with that valiant demon, the whole universe trembled; the multitudes of the powerful serpents and high mountains began to tremble. The four, five and the seven-hooded serpents agitated and exhausted, hissed out their fiery venom.—54-55.

Vâsuki, Takṣaka, Karkotika, Dhanañjaya, Ailâmukha, Kâliya, Mahâpadma and the mighty Śeṣa and Ananta with thousand hoods began to shudder with fear, though they were very firm. The luminous beings within the waters supporting the universe, began to tremble with rage. Besides, the fiery serpents in the Pâtâla regions trembled frequently. The wrathful Hiraṇyakaśyapu at that time biting his lips with rage stood up like the Âdivarâha the Boar incarnation, and caused the Ganges, the Sarayû, the Kauśikî, the Yamunâ, the Kâverî, the Krisṇaveṇî, the Suvaiṇî, the Godâvarî, the Charmaṇvatî, the Sindhu, the oceans, the Soṇatîrtha, the Narmadâ, the Vaitravatî, the Gomatî, the Sarasvatî, the Mahî, the Kâlamahî, the Tamasâ, the Puṣpavâhinî, the Jambudvîpa with the golden banyan tree, the gold producing Mahânada Lauhitya, the city Pattan inhabited by many of the Riṣis, and inhabited by the brave, Mâgadha, Muṇḍî, Sunga, Sumha, Malla, Videha, Mâlava, Kâṣikosala, the realm of Garuḍa created by Viśvakarmâ and looking like Kailâsa peak, all to quake.—56-67.

He also stunned the fearful Lauhityasâgara full of red water, the Mount Udayâchala 100 yojanas high encircled by clouds looking like golden altars; the Ayomukha mountain adorned with golden trees, Sâla, Tâla and Tamâla plantations; with beautiful flowers and trees and bristling with all the ores; the mount Malayâchala diffusing strong perfume; the countries of Saurâṣtra, Vâlhîka, Śûra, Âbhîra, Bhoja, Pâṇḍya, Vanga, Kalinga, Támraliptaka, Oṇḍra, Pauṇḍra, Vâmachûḍa, and Kerala. He made the groups of the nymphs with the Devas tremble; the mount Vidyutman, 100 yojanas wide, shining like lightning where there was the inaccessible hermitage of Agastya Riṣi inhabited by the Siddhas and Châraṇas, echoed by the cooings of various birds, decked with flowering trees, with its high peaks soaring high into the Heavens like the Sun and the Moon; the wonderful Riṣabha mountain, the mounts Kuñjara, the irresistible Viśâlâkṣta mount the river Bhogavatî, the mounts Mahâsena, Pâriyâtra, Chakravâha, Uttamavârâha, the golden town of Prâgyotiṣâpur inhabited by the wicked Naraka,

the mountain Megha, and other sixty thousand mountains all to tremble. —68-82.

The Mount Sumeru glittering like gold, the caves of which are incessantly full of the Yakṣas, Râkṣasas and the Gandharvas; the mounts Hemagarbha, Hemasakha, Kailâśa, were all shaken by Hiraṇyakaśyapu. The lakes Vaikhânasa with golden lotuses, the Mânsarovara surrounded by swans; the mount Triśringa, the river Kumâri, the mount Mandarâchala, the mounts Uśîravindu, Chandraprastha, Prajâpati, Puṣkara, Devâbhra, Reṇuka, Krauñcha, the mount of the seven Riṣis, the smoky mount; all these and other countries, rivers and oceans and all the realms were shaken. Kapila, Vyâghravân, the son of Mahî, the sons of Satî residing in the skies, the dwellers in the lower regions; the Raudras, Ûrdhagas, Bhîmagas and other attendants of Śiva were also shaken by the demon. Afterwards Hiraṇyakaśyapu took the club and the trident and assumed a ferocious appearance.—83-91.

The demon, shining, moving and roaring like the clouds, the enemy of the Devas, rushed at Viṣṇu when Narasiṁha supported by "Om," jumped and tore the demon with His pointed nails. At the time of the destruction of the demon, the Earth, the Time, the Moon, the sky, the stars, the Sun, the planets, the directions, the mountains, the rivers, the oceans were all delighted.—92-94.

Afterwards, the gratified Devas, the Riṣis and the Gandharvas, jointly praised the Eternal Viṣṇu "O Deva! Your Narasiṁha form is adored by the learned, knowing the highest and the lowest."—95-96

Brahmâ said:—"O Lord! Thou art Brahmâ, Rudra, Mahendra; Thou art the foremost among the Devas. Thou art the Creator, the Destroyer, the ultimate source of power to all the beings. The sages declare Thee the Paramasiddha, Parama Deva, Paramamantra, Paramahari, Parmadharma, Parama Śarîra, Parama Brahma, Parmayoga, Parama-vâṇî. Thou art Paramarahasya, Parmagati, Paramapada, Parma Deva. Thou art Parâtpara, Parama Pada, Parâtpara Deva, Parâtpara Parama Bhûta, Parâtpara Parama Rahasya, Parâtpara Parama Mahatva, Parâtpara Parama Mahat, Parâtpara Parama Nidhâna, Parâtpara Pavitra, Parâtpara Parama Dânta, the great Ancient Puruṣa."—97-102.

Thus praising Nârâyaṇa, Brahmâ went to Brahma-loka and afterwards various kinds of music began to be played, the nymphs began to dance. Viṣṇu then went to the northern coast of the ocean Kṣîrâbdhi, where after establishing His Narasiṁha form, He assumed His old form and returned to His realm riding on Garuḍa and seated in a magnificent illustrious chariot of eight wheels.—103-105.

NOTE.—परम सिद्धि=The highest attainment. परम देव=The highest God. परम मंत्र=The highest formula. परम हवि=The highest sacrifice. परम धर्म=The highest Dharma. परम योग=The highest yoga. पुराण पुरुष=An old man. An epithet of Viṣṇu. परम शरीर=The highest element. परं ब्रह्म=The highest Brahma. The Supreme Being. परम वाणी=The highest speech. परम रहस्य=The supreme secret. परम गति=The chief refuge. परम पद=Final beatitude. परम पवित्र=Supremely chaste. परम दान्त—The supreme. परात्पर:=Higher than the highest.

Here ends the one hundred and sixty-third chapter on the destruction of Hiraṇyakaśyapu.

CHAPTER CLXIV.

The Riṣis said :—" O Sûta ! You have described in detail the glory of Narasiṁha ; now tell us something more in detail about His other glorious works. How did this universe become the golden lotus ? What was the nature of Viṣṇu's creation inside the lotus ? "—1-2.

Sûta said :—Vaivasvata Manu was astonished to hear the glory of Narasiṁha ; his eyes expressed great joy and he again asked the Lord.—3.

Manu said :—" O Janârdana ! During the Pâdma Mahâ Kalpa how was the universe first created in the lotus springing from Thy navel when Thou wert reposing in the ocean ? Thou art named Padmanâbha ; how were the Devas and the Seers born first in the lotus springing up in the navel of Viṣṇu ? Yogavidâmpate ! pray explain the whole of this yoga for I am not sufficiently satisfied by listening to an account of His glory. When did Viṣṇu repose ? How long did He remain asleep ? What was the length of that period ? When did He awake from His sleep ? How did He create the universe after awakening ? Who were the Prajâpatis at the time of creation ? How was created this wonderful eternal creation ? On the annihilation of the moving and non-moving worlds, only a wide expanse of water remains. The Devas, the demons and the men were all destroyed. Fire, air, earth and Âkâśa did not exist ; all were extinct. The whole universe seemed a big cave ; void as it were. How did then Janârdana rest ? What mode did He adopt ? That Lord of the great Bhûtas, that great form highly energetic, that knower of yoga, that Bhagavân, the best of all the Devas. O knower of Dharma ! O Brahman ! I wish to hear all this with great devotion. Kindly describe in detail all this to me. Lord ! I am very eager to hear about these things."—4-14.

Hearing such words of Manu the Lord Matsya said :—" O Manu, the flower of the solar race ! It is very satisfactory indeed that you feel inclined to hear about the glory of Nârâyaṇa. Hear about it as stated in the Purâṇas and the Vedas and as heard from the Brâhmaṇas. I shall tell you what Vedavyâsa, the son of Parâśara, illustrious like Bṛihaspati saw, by virtue of his great asceticism, in his vision."—15-17.

(Veda Vyâsa said :—) O Riṣis ! There is no one other than me and the chief Riṣis, who can comprehend and adequately realize the Highest Nârâyana and I shall tell you as I have been able to form some idea about Him by the help of my limited intellect and from what I have heard about Him. Even Brahmâ, the Creator of the Universe, is not able to know His essence ; Nârâyaṇa is the mystery of all the Vedas ; He is what is proved there. He is the mystery of the Maharṣis, that for which all sacrifices are made ; the Tattva of all the seers, the Aim of the Thinkers, and the Hell of the Wicked ; the Adhidaiva, the Daiva, the Adhibhûta, and the highest wisdom of the ideal Riṣis. He is the Yajña as described in the Vedas Tapas as described by the poets, He is the Doer ; He is the Agent, He is the Buddhi, He is mind, He is Kṣettrajña. He is Oṅkâra, He is the Puruṣa, the Great Instructor, the Great Governor, and He is the only One, He is the five Prâṇas, He is the Eternal undecaying One. He is Kâla, Pâka (friction), Paktâ (awarder of fruits), the seer, and the study of the Vedas, He is this Nârâyaṇa Deva and there is absolutely nothing beyond Him.

He is the Doer of everything. He is the Annihilator of all. He is the Creator of us all. He makes all work. He remains above all things. We are all in quest of Him and we all adore and worship Him.—25-26.

All the narrations, Śrutis, etc., tend towards Him. He is the Universe. He is the Lord of the Universe, Who is also known as Nârâyaṇa. He is Truth and Immortality; He is Eternal, Past, Future and the Present, the Purâṇa-Puruṣa and Brahma."—27-28.

NOTE.—अधिदेव=The Supreme Lord. अधियज्ञ=The highest sacrifice. अधिभूत=The highest element. कारण=Door. हेतु=Place of origin. ध्रुव अक्षर=An epthet of Viṣṇu.

Here ends the one hundred and sixty-fourth chapter on the creation from the Lotus.

CHAPTER CLXV.

Matsya said:—O Manu! The age of Satyayuga is four thousand divine years. Its twilight is of eight hundred divine years. During that age the four feet of Dharma are complete and there is one part of adharma; the people devoted to their own dharmas are born in that Yuga. All the Brâhmaṇas are engaged in the pursuit of high class dharma. The Kṣatryas rule the Empire and are ready to please their subjects; the Vaiśyas take to agriculture, and the Sûdras render menial service to the three castes. In that age, truth, cleanliness, and dharma increased and every one followed and propagated the dharma practised by the high castes. King! The people in that age lead such a virtuous life and the low also keep themselves on the track of their dharma.—1-5.

The Tretâ age lasts for a period of three thousand divine years and its twilight is of six hundred years duration. Two pâdas of adharma exist during that age and there are only three pâdas of dharma. There is truth and Satvaguṇa in that dharma. The castes become vitiated with regard to their functions in that age and the disturbance weakens the Varṇas. This is the cycle of Tretâ age, now I shall describe Dvâpara and hear about it.—6-9.

O Manu! the age of Dvâpara is two thousand divine years and its evening is of four hundred years. In that age, all the beings are stupefied by Rajoguṇa and are jealous and mean. Dharma exists only twofold and adharma is threefold. In Kaliyuga, the twofold dharma becomes extinct by and by. The Brâhmaṇas lose their spirit and become lukewarm in their duties at the close of Dvâpara and the fasts and vows become abandoned.—10-13.

Kaliyuga remains for a thousand divine years and its evening lasts for a couple of centuries. There are four feet of adharma during that age and dharma consists of only one. Men are overpowered by Tamoguṇa; and they become sensuous during that age. The people of Kaliyuga are full of vanity and egoism and do not feel any love towards Jîvas. None of them is predominent with Satvaguṇa. None is truthful. The Brâhmaṇas become athiests, conceited, void of attachment and follow the duties of the Sûdras. During Kaliyuga the âśramas are upset and at the end of the age, the Varṇas also become mixed.—14-18.

The period of the aforementioned four yugas is 12,000 years, when that period elapses it makes one day of Brahmâ. On the lapse of Brahmâ's one day, Îśvara feels inclined to annihilate the creation on finding it apathetic. He destroys all the Devas including Brahmâ, the demons, the Yakṣhas, the birds, the Gandharvas, the nymphs, the serpents, the mountains, the rivers, the creatures like scorpions, etc., and various kinds of insects. He also destroys the five elements.—19-23.

The destruction of the universe starts like that when Viṣṇu in the shape of the Sun absorbs the eyes of all the beings, dries up everything in the form of wind, consumes every thing in the form of fire and sends forth heavy rain in the form of clouds.—24.

Here ends the one hundred and sixty-fifth chapter on the creation from the lotus.

CHAPTER CLXVI.

Matsya said :—Nârâyaṇa, of Satva guṇa, in the form of the Sun absorbs the ocean by His piercing rays. After drying up the ocean He also similarly dries up rivers, wells, tanks and the mountains by His rays. Then He penetrates the lower regions and dries up the moisture there and afterwards He dries up all the moisture produced by filth, secreta, saliva, etc., that exist in the bodies of all beings. Later on the Lord in the form of the wind shivers everything and draws in all the airs such as Prâṇa, Apâna, Samâna, etc. The Devas, and all the elements, are annihilated.—1-6.

The organ of smell, and the body become dissolved in earth. The organ of taste, and relish merge into water and the organ of vision, the power of seeing and forms dissolve into fire. The organ of touch, Prâṇa, and activities all mingle in air. Sound, the organ of hearing and sky dissolve in Âkâśa.—7-8.

The Lord destroys the whole structure of the universe in a moment when the minds, intellects and souls of all the beings get into Viṣṇu. Afterwards by virtue of the blowing wind, the trees and branches rub against each other and a big fire crops up and consumes everything. This fire is named saṃvartaka fire. This fire reduces everything to ashes during that period of annihilation. It consumes all the mountains, trees, bowers, creepers, reeds, vimânas, divine cities and all the resting places. Viṣṇu, after consuming all the universe, requenches the fire with continuous downpour, divine rain and ghee at the end of the age. The land then becomes full of auspicious water sweet like milk. It spreads all over the landscape and no living creature exists.—-9-17.

Every being is destroyed, all the great essences merge in the body of Viṣṇu. The Sun, the wind and the space becoming subtler disappear. The whole universe exists in a very subtle state. At that time, Viṣṇu drying up the oceans and the being therein by His glory reposes all by Himself. He sleeps in that wide expanse of water for many thousands of yugas when none can comprehend the Avyakta Viṣṇu.—18-21.

None can know at that time His manifested or unmanifested state; who is that Puruṣottama? What yoga He resorts to? Why does He resort to yoga? What for and how long does He remain in that water and what shall He do in future? No one can fathom all these truths. He is not seer, nor goer, nor knower, nor remains with any body. He alone knows about His ownself or His desires. No one knows anything of Him. After thus absorbing within His body, earth, water, fire, air, ether, the creator Brahmâ and the Great Munis, He goes to great sleep.—22-24.

Here ends the one hundred and sixty-sixth chapter on the creation from the lotus.

CHAPTER CLXVII.

Matsya said:—When there is one vast expanse of water, Lord Viṣṇu covers the earth with water and sleeps on it in the form of a swan (Haṁsa). One who thus sleeps in midst of this mass of waters and Rajas is known as the undecaying mighty armed Purûṣa named Brahma. That Lord Viṣṇu dispels the Tamoguṇa by His glory and infuses the mind with Sattvaguṇas. This is the real supreme truth, and His true Jñânmûrti (true knowledge). He is the goal of the Upaniṣadas and the mystery of the Araṇyakas. He is the Yajñapuruṣa (the sacrificial Lord); He is next to Him and He is again the Highest excellent person (parama puruṣottama).—1-5.

The Ritwika Brâhmaṇas who perform and direct the performance of the sacrifices were first born of Viṣṇu. He created Brahmâ first from His mouth, and then from His arms He created Udgâtâ, Sâmaga, Hotâ, and Adhvaryu (the sacrificial priests). From His back came Mitrâvaruṇa, Brâhmanâchhaṁsi, Prastotâ, and Prati Prastotâ. The Pratihartâ and the Potâ Brâhmaṇas were produced from the stomach; Achâvâkas and Neṣṭas were born from his thighs; Agnidhra Brâhmaṇas from His hands; Subrahamaṇya Brâhmaṇas from His knees; the Unnetâ and Jâtuṣa Brâhmaṇas were born from His feet. Thus the Lord created sixteen excellent priests who performed the functions of all the sacrifices. Lord Viṣṇu, the very incarnation of the Vedas, rests in sacrifices. The Vedas along with the six aṅgas which dictate karmas are also this Supreme Puruṣa and nothing else.—6-12.

I shall tell you the wonderful scene beheld by the sage Mârkaṇḍeya at the time of Lord Viṣṇu's repose in the vast speck of water all by Himself. Swallowed up by Lord Viṣṇu, the sage Mârkaṇḍeya remained within His belly by His glory for many thousands of years and began to wander about there. There he made pilgrimages to many places; and he saw the sacred places, the holy hermitages, and the divine realms. He also beheld the wonderful countries, empires, various kinds of cities, etc. Then the sage devoted himself to meditation, to the performance of sacrifices, Japams and Homas, and asceticism by virtue of which he slowly came out of Viṣṇu's mouth. He did not know at all when he entered in His belly or when he came out of His mouth. This was due to Lord's Mâyâ. He saw the whole universe under the cover of Tamoguṇa

and that vast expanse of water. He was afraid. The sage was then bewildered and lost all hopes of life. On seeing Viṣṇu he seemed to have remembered Nârâyaṇa and became glad. He became astonished and standing in that vast expanse of water did not know whether he was dreaming or deluded.—13-20

He said to himself "What wonders have I seen! surely this universe would not be so much fraught with troubles." With such thoughts the sage saw that there was no Sun, Moon, wind, mountain nor earth. What world was that? While he was thinking thus, he saw a man sleeping, and floating like a mountain as if a cloud, half submerged on that water. He was brilliant like the Sun and even in that night He was luminous by His own splendour as if He was awake. No sooner the Muni Mârkaṇḍeya came to know who He was, then he immediately went again into His belly.—21-25.

Getting inside the belly of the Lord, Mârkaṇḍeya thought of what he had seen outside as a dream, and like before went to many sacred places full of many hermitages and having many pools and streamlets flowing in them.—26-27.

He also saw many people performing various sacrifices and hundreds of Brâhmaṇas. The Brâhmaṇas were all pursuing the highest path of duty and he also found the four orders well-established. In that way, the great sage Mârkaṇḍeya passed a divine century within Viṣṇu. But he could not find the end of the belly of Nârâyaṇa.—28-30.

NOTE.—All this is allegorical. It simply means that at the time of the dissolution of the universe, everything becomes extinct, only the Lord remains with everything absorbed within Himself and at the recreation of the universe, He gives birth to one after the other till the universe becomes complete.

Then after sometime coming out of Viṣṇu's mouth, the sage saw a boy sleeping on the branch of a banyan tree. He was seen playing all by himself without any anxiety in the universe bereft of creation. The sky was covered with mist and the down below was a vast expanse of water There were no beings nor lives there. The sage was much surprised and tried, out of curiosity, to see the boy satisfactorily, but could not look at Him on account of His dazzling brilliancy. Then he thought to himself while floating on the water, I undoubtedly saw him before, but am doubtful as I might be deluded by Deva Mâyâ. Then being amazed and struck with horror, the sage approached that boy swimming in the water. Then the Lord, in the form of that young boy, thundered to Mârkaṇḍeya "Son, Mârkaṇḍeya! donot be afraid. Come near me." Hearing those words the tired sage said:—31-37.

"Who is it that despising my asceticism summons me by name? Who is despising my age of a thousand divine years? Even if you are Devas you ought not to behave with me in this way; Brahmâ even calls me longlived. Who is it that after practising rigid penances and leaving all hopes of life courts his destruction by addressing me by my name?"—38-40.

When Mârkaṇḍeya finished his wrathful speech, the Lord Madhusûdana said:—"Son! I am Purâṇapuruṣa, Your progenitor. Why do you not come to me? I am your father; Your Guru. In former times

your father the sage Angirasa adored Me with great devotion and asceticism with the intention of begetting a son. Then, at the close of his asceticism, he sought a most illustrious son which boon I granted and by virtue of the same he was blessed with you as a son. O, Mârkaṇḍeya who can by his Yogic power see me dabbling like a boy at a period like this, unless He is blessed by me?"—41-45.

Afterwards, the great ascetic, the longlived sage Markaṇḍeya with folded hands and with eyes struck with wonder most devoutfully saluted Lord Viṣṇu after reciting his name and Gotra.—46-47

Mârkaṇḍeya said:—"O Sinless one! I am eager to know Thy this Mâyâ in truth. Thou art reposing in this expanse of water. Thou art in the form of a boy. By what name art Thou known in this universe? Thou must be a very great soul, indeed; else who can remain in this state."—48-49.

Śrî-Bhagavâna said:—"O Brâhmaṇa! I am Nârâyaṇa. I am the Creator and Destroyer of all. I am known as Ananta, Sahasraśîrṣâ, Seṣa, &c. in the Vedas. I am that golden Person, illustrious like the Sun. I am Brahmamâyâ yajña among the sacrifices. I am Agni carrying oblations. I am the father of waters. I am Indra in his place. I am the Parivatsara of the years. I am the yogi, the cycle and the end of the cyle. I am present in all the beings including the Devas. I am the Śeṣa among the serpents and the Garuḍa among the birds. I am the end of all in the shape of Dharmarâja. I am the dharma of all the Âśramas. I am the asceticism of all the dewellers in the hermitages. I am the divine river. I am the milk ocean Kṣîroda. I am the supreme truth. I am Prajâpati. I am the Sâṅkhya and Yoga. I am the highest place, the sacrifice, the Presiding Deity over learning. I am the Sun, the wind, the earth, the sky, the water, the ocean, the stars, the directions, the years, the moon, the clouds; I sleep in the milk ocean; I am the conflagration fire in the salt ocean. I drink up all the Haviḥs in the form of waters by means of saṃvartaka fire. I am the Parama Purâṇa. I am the Creator of the past, future and the present. Brâhmaṇa! whatever you see or hear about or think about, I am all those. I created this universe before and I am creating it now. Mârkaṇḍeya! I create this whole universe at the end of each yuga and then support it. Hear about my dharmas by joyfully entering within My belly. Brahmâ along with the Riṣis and the Devas rests in My body. I am the Avyakta Yoga, again I am Vyakta, the enemy of the demons. You attain to me. I am the one-lettered mantra and again the three-lettered mantra. I give dharma, artha, kâma; and again I am the giver of Mukti. I am the giver of salvation. I am "Om" the symbol of the sacred Trinity."—51-65.

When Lord Viṣṇu thus spoke to that sage, He suddenly swallowed the sage. Then the sage rested there in His belly in peace and was desirous of hearing about the truth of eternal Viṣṇu. He heard the sound "Haṁsa" there, thus:—I am known as the eternal Haṁsa. It is I that remains in this great ocean bereft of the Sun and Moon and roam about slowly and again create the world by assuming various bodies.—66.

Here ends the one hundred and sixty-seventh chapter on the creation from the lotus.

CHAPTER CLXVIII.

Matsya said :—That High Soul living in water began to practise asceticism there. Since then, the species of aquatic animals began to appear. Then that highly powerful Soul wanted to create worlds and thought of the universe that is made up of five elements. In course of that conception, that ocean, void of air and space, became disturbed and by that disturbance the womb of the subtle universe was created, which being again agitated, begot small subtle holes and sound and it gave birth to air which found space and thus expanded.—1-5.

When wind appeared, there arose waves in the ocean; and when the waters of the ocean became agitated, the great Vaiśvânara fire appeared. This fire dried up the waters. By the loss of water there was an expansion of the space in the small holes and the firmament appeared; then the water, born of the fire of the Lord, became tasteful like nectar. The space in the holes created the sky out of which came forth the wind and by their concussion, fire was produced. Then the Lord thought of Brahmâ and various other things for the creation of the cosmos.—6-10.

The Lord selects, out of the Jîvas on the earth, a qualified one for the post of Brahmâ for the creation of the cosmos after the expiry of one thousand Mahâyugas (a Mahâyuga-consists of four yugas). He who is a pure Soul, endowed with the powers of asceticism and highest knowledge, with the yogic powers and equipped with all the Aiśvaryas (the powers and highest excellencies), who is established in his self and purified by many births, is made such a Brahmâ. In that great ocean, the great place of pilgrimage, the infallible Hari, the creator of all the worlds, plays for some time and brings forth out of his navel a wonderful lotus of a thousand petals shining like the sun. That beautiful lotus, looking like the hairs of that High Soul was brilliant like fire and bright like the autumal Sun. That lotus of extravagant beauty began to shine.—11-16.

Here ends the one hundred and sixty-eighth chapter on the creation from the lotus.

CHAPTER CLXIX.

Matsya said :—Afterwards Viṣṇu, out of that golden lotus, begot Brahmâ, the Creator of the Universe. The lotus was many yojanas wide, endowed with the qualities of the earth, full of all Guṇas and all Tejas and of a golden colour. Brahmâ was highly energetic, the Greatest Yogi and the Creator of all the worlds.—1-2.

The learned describe the very same lotus as the *terra-firma*, the Maharṣis call it the lotus born of Nârâyaṇa. Rasâ, also known as Padmâ Devi, is the earth. The weighty portions of the lotus are the mountains.—3-4.

The mountains Himavâns, Sumeru, Nîla, Niṣadha, Kailâsa, Muñjavanta, Gandhamâdana, Punya Śikhara, Mandarâchala, Udayâchala, Piñjara, Vindhyâchala, are the rendezvous of the groups of the Devas, Siddhas, Mahâtmâs and the pious.—5-7.

The countries within these mountains form the Jambûdvîpa. The best distinguishing feature of Jambûdvîpa is the performance of a great many sacrifices there.—8.

The nectarlike streams of these mountains give birth to many rivers which form places of hundreds of pilgrimages.—9.

The numerous ores, with which the mountains are full, are the best part of the lotus; and the Mlechchha countries in the impassible mountains form on the petals of the lotus. The lower portions of the petals form the habitations of the demons, serpents and birds.—10-12.

The oceans near the residences of the demons are the sap of the lotus where the great sinners are drowned.—13.

Round the lotus-shaped earth exist four oceans on the four sides. By the mere contemplation of Nârâyaṇa, this lotus-shaped earth appears in existence. So this springing up of the earth is termed Puṣkara. Consequently lotus is called Puṣkara and for the same reason the high seers have enjoined the use of drawing the lotus before the performance of any sacrifice.—14-16.

In this way, Lord Viṣṇu has created the universe with mountains, rivers, lakes. Afterwards the infinitely powerful Viṣṇu again begins to sleep in that great ocean.—17-18.

Here ends the one hundred and sixty-ninth chapter on the creation from the lotus.

CHAPTER CLXX.

Matsya said :—When Brahmâ was practising austerities in the lotus, the great Asura Madhu appeared to cause him obstacles and the Asura Kaiṭabha full of Rajoguṇa also put on his appearance. They full of Rajo and Tamoguṇas began to torment the universe. Wearing fine dress, having white, pointed and fearful teeth, adorned with coronets, armlets, those most valiant Asuras with bloodshot eyes, bloated chest, mighty arms, gigantic like the mountains, shining like the clouds, with faces like the sun, holding clubs like lightning, agitating the ocean with their feet, made an attempt to arouse Viṣṇu from His sleep.—1-6.

They, traversing through that lotus, saw the four-faced Brahmâ, who was the best of the yogis, and who had a bright body—7.

Brahmâ as directed by Nârâyaṇa was carrying on the work of the creation of the universe by His mental power. He was creating the people, the Devas, the demons, the Yakṣas, the Ṛisis, the Mânasa Ṛiṣis, in course of which both the demons, wishing their death and agitated with anger, addressed the following sullen words to Brahmâ :—8-9.

" O, lotus born one! wearing white coronet and white dress, having four heads, void of grief! How are you sitting here quietly ? Get out of it and fight with us, we are very powerful and if you cannot face us, then speak, Who is your Creator? Who has located you here ? Who is your protector ? And what is your name ?"—10-12.

Brahmâ replied :—" You ought to know the name, deeds and means of that one Supreme Being who is adored by the whole universe, who has thousands of eyes and who is the unit. I see you are two ; I wish to know your names and your object ; what do you do ?"—13.

Madhu Kaiṭabha said :—" O wise one ! there is none superior to us in the universe. We envelope the universe with Rajo and Tamoguṇas. We are full of Rajo and Tamoguṇas. The Risis cannot transcend us. We are inviolable, we enshroud the dharma and nature of all the beings. Consequently, we cannot be overpowered by any being. The whole uiverse trembles with our fear. We are the givers of artha, kâma and svarga in course of the sacrifices during each Yuga. Those who attain comfort, pelf, happiness and fame, always adore us. We are happiness, pleasure, beauty, fame and every other thing what can be desired"--14-17.

Brahmâ spoke :—" I have acquired Yoga with great practice and am full of satvaguṇa ; but the Supreme Being, the incarnate of Sattva, the great controller, the author of satva, rajasa and tamas guṇas, the Creator of the universe who only begets satva-bhûtas, will destroy you."—18-20.

At that time the powerful Viṣṇu stretched his arms by His Mâyâ while asleep and both the demons were caught and drawn in and they looked like two monstrous birds hanging on His hands.—21-22.

Then both the Asuras saluted Viṣṇu and said " we know Thee to be the Great cause of the universe. Thou art Puruṣottama, protect us. We are ignorant. Thou art the image of sattvaguṇa. We have come to see Thee. Deva ! Thy sight is not fruitless. We are eager to seek a boon from Thee, and we salute Thee."— 23-25.

Śrî Bhagvâna spoke :—" What for do you seek a boon ? You have completed your lives. Do you wish to live longer ?"—26-27.

Madhu Kaiṭabha said :—" Deva ! let our death be at your hands, at such a place where others did not before experience their deaths. Grant us this boon ? "—28.

Śrî-Bhagavâna said :—" I speak this truly that both of you will be born great in the future age. Do not be doubtful about this."—29.

Having said so, the Lord killed under His thighs both the demons who were the originators of Raja and Tamoguṇas.—30.

Here ends the one hundred and seventieth chapter on killing of Madhu and Kaiṭabha in the creation from the lotus.

CHAPTER CLXXI.

Matsya said :—The highly energetic Brahmâ, the chief of the knowers of Brahmâ, with His arms uplifted, began to practise severe austerities within the above mentioned lotus. Driving away all darkness with His lustre, He shone forth like the Sun. Afterwards, Viṣṇu, in another assumed form of a Yogâchârya, appeared before Brahmâ as the Spiritual guide. The sage Kapila—the great Preceptor of Sâṅkhya—also appeared along with Him. Both of them went to Brahmâ singing His praises. Afterwards

both the Professors of the Supreme knowledge and adored by the Riṣis spoke to Brahmâ of immeasurable lustre, thus:—It is Brahmâ who resides embracing the whole universe, who is tied fast with the knowledge of Brahmâ and self, and who is worshipped by the three worlds, that is the Creator of all the Bhûtas; when the latter absorbed in His contemplation hearing their words, created by His yogic power, the three realms on the basis of the Brahmâ Sruti. Brahmâ created a son from His desire who, immediately on being born, went to Him and said "In what way shall I assist you?"—1-9.

Brahmâ said:—"O highly intelligent one! Do as Nârâyaṇa, the Brahma incarnate and the Muni Kapila instruct you."—10.

Then that son of Brahmâ stood with folded hands before those Brâhmaṇas and said "Give me orders what to do."—11.

Bhagavâna said:—"Think of what is Truth, Eternal, and emancipation. What is said to be true and undecaying is of eighteen varieties. What is true, that is Highest, follow that."—12.

Hearing those words, that son of Brahmâ, went to the north where helped by His intellect He attained, by degrees, Brahmâhood.—13.

Then Brahmâ created Bhuva a second son from His mind who also asked Him what assistance he could render Him. Brahmâ told him to follow what the two Preceptors said and by their command he went down to the earth and began to study the Vedas from them. In time he attained the highest position. Brahmâ again created His third son Bhûrbhûvaḥ—the knower of Sâṅkhya—in the same manner, who also with the directions of Brahmâ went to the two Preceptors and obtaining knowledge, acquired the highest position like his two elder brothers.—14-18.

Then the conditions of the three sons of Brahmâ are described. Nârâyaṇa and Kapila both returned to their abodes after taking with them the three sons of Brahmâ.—19.

Brahmâ commenced again His rigid penances, after Nârâyaṇa and Kapila had left Him. Then Brahmâ, in course of His practices, did not feel any comfort and happiness, for those [whom he had created] were single. He created a beautiful woman from His body by virtue of His tapasyâ.—20-21.

She, by virtue of Her austerities, equalled Brahmâ and was gifted with the faculty of the creation of the universe. Brahmâ thus engaged in creation, first created the three-footed Gâyatrî, adored by the Vedas and then the Prajâpatis and the oceans.—22-23.

He also created the Vedas from the same Gâyatrî. Then, He created those Prajâpatis who were like Him and through whom this universe and all the beings have been created.—24-25.

The highly ascetic and the most illustrious son, named Viśveśa Dharma was begotten first who was followed by other sons named, Dakṣa, Marîchi, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭa, Gautama, Bhṛigu, Aṅgirâ, and Manu. The highly wonderful Riṣis have followed thirteen paths of dharma.—26-28.

The twelve daughters, *viz.*—Aditi, Diti, Danu, Kalâ, Anâyu, Siṁhikâ,

Muni, Tâmrâ, Krodhâ, Surasâ, Vinatâ, and Kadrû were born of Dakṣa. The sage Marîchi produced Kaśyapa from his lustre and Dakṣa gave his twelve daughters in marriage to Kaśyapa and gave twenty-seven daughters, that is, the twenty-seven asterisms beginning with Rohiṇi, to the Moon. Brahmâ created the five maids named Lakṣmî, Marutvatî, Sâdhyâ, Viśveśâ, and Sarasvatî who were married to Dharmarâja: the Consort of Brahmâ of great beauty and having the form of Kâma, stood before Her Lord as Surabhi, when He with the view of producing cows for the benefit of the world enjoyed in Her company when she gave birth to many smoke coloured progeny of huge bodies.—29-36.

All those sons, dark like the night and sombre like the evening clouds, began to cry and despise Brahmâ; and in consequence of their crying and running away, they were named Rudras. They are :—Nirṛiti, Sambhu, Aparâjita Mrigavyâdha, Kapardî, Dahana, Khara, Ahirabradhnya, Kapâlî, Piṅgala, and the most illustrious Senânî, these are the eleven Rudras. Yogaiśvari cow was also born of that Surabhi cow as well as the lower animals, goats, swans, high class drugs. Dharma produced Kâma from Lakṣimî, the Sâdhya Devas were born of the lady of the same name Sâdhyâ.—37-42.

Bhava, Prabhava, Îśa, Asurahantâ, Aruṇa, Âruṇi, Viśvâvasu, Bala, Dhruva, Haviṣya, Vitana, Vidhâna, Samita, Vatsara, Bhûti, and Suparvâ were all born of Sâdhya through Dharma; and, similarly, the Devi Sudevî gave birth to the eight Vasus, *viz.*—Dhara, Dhruva, Viśvâvasu, Soma, Âpa, Yama, Vâyu, and Nirriti. It is also heard that dharma begot from Viśvâ the Viśvedevas.—43-48.

Viśveśâ gave birth to the mighty armed Dakṣa, Puṣkaravana, Châkṣusa, Manu, Madhu, Mahoraga, Vibhrântakavapuḥ, Vâla, Viṣkambha, and Garuḍa, illustrious like the Sun.Marudvatî gave birth to the Marut devas.—49-51.

Agni, Chakṣu, Ravi, Jyoti, Savitra, Mitra, Amara, Saravriṣti, Sukarsa, Virâṭ, Vati, Viśvavasu,-Mati, Aśvamitra, Chitraraśmi, Niṣadhana, Hûyanta, Baṛaba, Mandapannaga, Brihanta, Brihadrûpa, and Pûtananuga are the Maruts. Aditi Devi gave birth to the twelve Âdityas from Kaśyapa.—52-55.

They are Indra, Viṣṇu, Bhaga, Tvaṣṭâ, Varuṇa, Aryama, Ravi, Pûṣa, Mitra, Dhanada, Dhâtâ, Parajanya. These are the best of the dwellers in Heaven. Âditya begot from Sarasvati two sons who were gifted with highest attributes and were great ascetics. Danu gave birth to Dânavas and Diti brought forth the Daityas.—56-58.

Kâla gave birth to Kâlakeya Asuras. Anâyuṣâ gave birth to fearful diseases. Siṁhikâ begot Grahas; Munis gave birth to the Gandharvas, Tâmrâ was the mother of the Apsaras, Krodha gave birth to the Piśâchas, Yakṣas and the Râkṣasas.—59-61.

Surabhi begot quadrupeds and cows; Vinatâ produced Garuḍa and other birds.—62.

Kadrû was the mother of the mountains and the serpents, and in such a way the universe multiplied.—63.

O King! In such a way the lotus Puṣkara was produced by Viṣṇu and the creation emanating from it is known as Padmasriṣṭi. I have thus described the glory of the Lord Viṣṇu—the Purâṇapuruṣa—before you, and the Riṣis, all pray to Viṣṇu the Prime cause of all.—64-65.

One who hears this Purâṇa, specially on the days of the festivals, goes to heaven after enjoying all the best comforts in the world.—66.

One who pleases Lord Śrîkriṣṇa by sight, words, and mind is shown kindness also by the Lord.—67.

And, as fruits (of devotion), Kings acquire Kingdoms; poor men get riches, a man of short life gets longevity and people desirous of sons are blessed with sons.—68.

Devotion to Viṣṇu begets the benefit of sacrifices and of the reading of the Vedas, all desires and the benefits of asceticism, various kinds of riches and other virtues.—69.

He attains what he desires. King! one who listens to the glory of the lotus, forsaking everything, never gets any pain. Such is the description of the lotus creation which I have described to you as narrated by Vedavyâsa and the Śrutis.—70-71.

Here ends the one hundred and seventy-first chapter on the creation from the lotus.

CHAPTER CLXXII.

Matsya said :—Now hear how Viṣṇu attained Viṣṇuhood in Satyayuga; how he attained Vaikuṇṭha amongst the Devas; and how he attained Kriṣṇahood amongst the human beings. The deeds of the Lord are indeed impervious, king! now hear about the past and the future manifestations of Viṣṇu.—1-2.

The mystic Viṣṇu is known as Nârâyaṇa through discernable manifestation. He is also called Anant-âtmâ and Avinâśi Prabhu. When the eternal Hari became engaged in the form of Nârâyna in creation, He manifested Himself as Brahmâ, Vâyu, Soma, Indra, Dharma, Bṛihaspati, Śukra, etc., Viṣṇu was also born as the son of Aditi in consequence of which He is also called Upendra, the younger brother of Indra; He manifested Himself to destroy the enemies of the Devas such as the demons, the Daityas, the Râkṣasas.—3-6.

The Supreme Spirit Nârâyaṇa first became the Pradhânâtmâ and created Brahmâ and the latter created the worthy Prajâpatis in the previous kalpas who contributed to the great multiplication of the men and other beings. The eternal Akhaṇḍa Brahma was divided by the Prajâpatis in many parts. The doings of Viṣṇu have been thus described. Now listen to His mundane glory.—7-9.

When Vritrâsura had been killed in the Satyayuga, the Târakâmaya war renowned in all the three realms took place; in course of which the demons showed marked valour and began to destroy the groups of the Devas, the Yakṣas and the Râkṣasas.—10-11.

The Devas and the Râkṣasas, acknowledging themselves vanquished, went to seek the help of the Lord Nârâyaṇa; whilst those demons, burning like cinders, after eclipsing the Sun, the Moon, the clouds and other stars began to spread in the sky. The clouds, highly charged with electricity, began to thunder and rain, when all the seven kinds of winds began to blow. At that time the deafening din created by thunder, rain and wind was most fearful, and it appeared as if the whole firmament was going to be consumed. Thousands of meteors began to fall. The Divine chariots also fell down on the ground after being tossed in the heavens. It looked as if the annihilation of the universe was in progress. In course of that terrible, calamity the lustre from every one's face was gone. It was pitch dark, and the ten directions were under cover of dense darkness.—12-18.

The Goddess Kâlî wandered about in the sky, when even the Sun was entirely covered with the massive folds of darkness. At that time, Lord Viṣṇu, dispelling the huge piles of darkness by His arms, shone forth with His glory and His blue appearance.—19-20.

The Lord shone like the sombre clouds, soot and the mountains; His body looked like cloud and collyrium. Even the hair (on his body) looked like clouds; by His lustre and appearance He looked like a blue mountain. He was dressed in yellow and wearing ornaments glowing like burnished gold, His complexion resembling the colour of the smoke arising at the time of the destruction of the universe; He had four arms; hence, His shoulders looked more yellow. His shoulders were broad, wearing a diadem, armed with high class weapons bright as Heavens, majestic like the mountain, having serpentlike arrows in His quiver, and Nandaka axe and Śakti; holding conch, quoit, club and the lotus, He looked like a mighty mountain, Forgiveness is the base whereof; Prosperity its tree; the Sâraṅga bow is its peak.—22-25.

The celestial ladies formed its leaves and various chariots, trees and rainwater, its oozings; and in such a way, it became the illuminator of all the realms and the source of rejoice to all.—26.

Knowledge and egoism formed its essence; the chief elements formed its sprouts. The numerous variegations were the leaves, the stars and planets formed the flowers, the world of the demons formed the trunk of the tree. The Viṣṇu mountain thus appeared in the world.—27-28.

It looked like a huge reservoir resembling the ocean resting on the Rasâtala. It was covered with the massive network, even difficult for the lion to seek his rescue and adorned with birds, animals and various beings, thus conducing to the common welfare of all the Lokas. Adorned with the aroma of modesty and wealth, the unspeakable endless Bhâvas (feelings) formed the waters thereof. The manifested Ahaṅkâra formed the froth; the planets and stars formed the bubbles.—29-30.

The elements were the crests, the asterisms were the bubbles, the Vimânas were the birds, it was agitated by the clouds. All the men and beings were its fish; the rows of mountains formed the couches; the three guṇas were its eddy, the regions were its alligators, fishes, etc., the warriors were its creepers and saplings, the snakes were its reeds, and the twelve Suns were its great islands. The eleven Rudras were its cities, the eight

Vasus, its mountains; the Sandhyas formed its waves; and birds formed the air thereof. The demons were the crocodiles. The Yakṣas and the serpents were the huge fishes, Brahmâ was the supreme valour, the women were the gems, Śrî, Kîrti, Kânti and Lakṣmî were the rivers. The Yogas and the great festival occasions found their origin and end in Him. The Devas became consoled at the sight of such a Nârâyaṇa.—31-36.

Then Nârâyaṇa, looking like such a vast ocean, the Lord of the Devas, the Giver of the boons, the Most Clement on the devotees, the Giver of peace, seated in a chariot streaming with the banner with the symbol of Garuḍa, became visible in the firmament.—37-38.

In other words, the stars, the Moon, the Sun, gleaming like the Mount Sumeru bedecked with the starry flowers, the Dispeller of fear, seated in an excellent divine chariot, the Lord Viṣṇu was visible to Indra and the other Devas on the aerial track.—39-41.

Seeing Him, all the Devas with folded hands shouted out victory, took His refuge, and explained to Him the whole situation; when the Lord determined to put an end to all the demons in the war and said to the Devas :—" Devas! be calm and do not fear. I shall now conquer all the demons and you shall possess the Empire of the three realms." Being pleased with such nectar-like words of the truthful Lord, the Devas returned to Their regions, and after that all the darkness was dispelled and the clouds were dispersed. Pleasant wind began to blow, calm reigned in each direction, and all the stars, regaining their brilliance, began to circumbulate the Moon. The celestial fight of the planets ceased, the oceans became calm, the dust storms subsided, and peace in all the realms was restored. The roads became clear and the threefold Devas looked bright and cheerful. The agitation from the rivers disappeared, the devotees came to their senses, the hearts and senses of the townsmen became jolly. Maharṣis started the chanting of the Vedic hymns loudly, without any sorrow or grief, and the fire began to accept the sacrificial offerings. The Universe became peaceful, and the Dharmas were again established. All the beings became elated, and all the Devas hearing the resolution of the Lord Viṣṇu to destroy the demons, became highly delighted.—42-51.

Here ends the one hundred and seventy-second chapter on Târakamaya fight.

CHAPTER CLXXIII.

Matsya said :—The demons hearing those fearful words of Viṣṇu made great preparations, and left no stone unturned to gain the battle. At that time, the demon Maya took his seat in an imposing golden chariot, measuring 1,200 cubits, gliding on four huge wheels, its extensive yoke jingling with little bells and covered with the tigerskin, with birds worked out in precious stones, full of various weapons, rumbling like the thunder of clouds, decorated with lofty turrets touching the sky, teeming with clubs, plaited with gold, streaming the golden banner shining like

the Sun, and the Mount Mandarâchala, painted black like the snake and tiger spots, drawn by gigantic bears, the breaker of the enemy's chariots. Seated in such a majestic chariot the valiant demon looked like the sun rising on Mandarâchala.—1-8.

Târakâsura seated himself in a lofty chariot of gold, looking like a mountain and making terrible noise, having its motion unimpeded, which was plaited with iron, having wheels of the same metal, dispelling darkness by their glitter, rumbling like the clouds, decorated with massive net work of iron over the windows, full of clubs, spears, nooses, axes etc., all made of iron, yoked by a thousand asses, and shining like another mountain Mandara from a distance.—9-13.

The demon Virochana came furious with anger, armed with a club, looking like the Mount Achala in that army. The demon Hayagriva came in his own chariot, with a following of thousands of demons and chariots. The demon Varâha, immensely extensive in bulk, with his bow drawn measuring thousand kiskus, came to the field like a mountain pushing on his chariot. The demon Khara came charged with great conceit and wrath, his lips and eyes throbbing.—14-17.

The valiant demon Tvaṣṭâ, riding on a chariot drawn by eight elephants, went round the army to see that all the phalanxes of the demons were ready. Viprachitti's son, the demon Śveta, also came with his white earrings, Ariṣta, the son of Bali, came armed with rocks, and began to use them as missiles.—18-20.

The demon Kiśora came with his fresh energy and looked like the sun in the midst of dark clouds. And so did many other demons, wearing armours. The demon Lamba, fully bedecked with hanging pendants, shone forth like the Sun, through the mist in his army. Râhu also came biting his lips, gnashing his teeth and with eyes disturbed with anger.—21-23.

Râhu stood before all the demons smiling and many other demons came riding on horses, several others came riding on elephants.—24.

Many came riding on the lions, sheep, bears, mules, camels, boars, several ferocious looking demons came on foot. At that time, the demons with only one or half a leg, in their eagerness for war, began to dance and began to terrify the Devas, shewing their hands and holding clubs, parighas, stones, muṣalas and other terrible weapons in their hands. Several roared like happy lions, and came waving their arms with glee.—27.

Those demons armed with clubs, Pâśa, Prâsa, Parigha, Tomara, Ankuśa, Pattiśa, Sataghnîs, Satadhâras, Gandaśaclas, iron Parighas, discus, etc., began to cheer up their own armies.—28-30.

Thus the demon army, full of conceit and perseverance, looked furious like clouds, and assembled before the Devas. The thousands of the infuriated demons looked shining like the wind, fire, mountain, water and clouds, and became mad for war.—31-32.

Here ends the one hundred nnd seventy-third chapter in the Târakamaya battle.

CHAPTER CLXXIV.

Matsya said :—O son of the Sun ! You have heard about the force of the demons ; now hear about the strength of the army of the Devas. The twelve Âdityas, the eight Vasus, the eleven Rudras, the two Aśvinîkumâras, wearing their armours and followed by their men, appeared in the field. The thousand-eyed Indra—the lord of all the Devas—came on his great chariot, and marched himself before the Devas, to kill the enemy of the Devas. His chariot was also placed in the centre of the army. Indra then took his seat in that illustrious chariot going swiftly like Garuḍa, gliding on beautiful wheels, inlaid with gold and gems, containing his famous weapons, such as thunderbolt, etc., surrounded by the Devas, the Yakṣas and the Gandharvas, adored by the Brahmariṣis, conjoint with lightening clouds, going at their will. At that time, he was adored by the Brâhmaṇas. Riding on such a chariot, when Indra goes round the earth, the sacrificial priests chant various hymns to him.—1-7.

Various kinds of music were played in the heaven, hundreds of nymphs began to dance. In their midst the chariot looked beautiful like the rising Sun on the Udayâchala mount. It was drawn by a thousand horses, swift like the mind and wind. At that time, the chariot controlled by Mâtali looked handsome like the Mount Sumeru illumined by the Sun. Dharmarâja came armed with his formidable club, and took his stand in the army of the Devas, causing terror to the demons by His roars.—8-11.

The handsome Varuṇa also appeared in the field, along with the four oceans, serpants lashing their tongues, wearing garlands and jewelled ornaments, armed with his deadly noose, riding on the horse shining like the moon-beams, dressed in variegated coloured robes ; and awaited the hour of war. He then appeared like the oceans agitated with billows. Kuvera, the Lord of the Yakṣas, the Râkṣasas, Kinnaras and the riches, armed with a club, made His appearance seated in his Puṣpaka Vimâna, with Yakṣas, Râkṣasas, Guhyakas and conch shell and lotus etc. His carriers were men.—12-18.

The Lord Śiva came then riding on a very big bull. Indra took his stand in the east, Dharmarâja in the south, Varuṇa in the west and Kuvera in the north. The valiant Dikpâlas guarded their respective directions as well as the army of the Devas. The God Sun also came in His chariot, drawn by seven swift horses having beautiful reins, moving round the Meru, illumining the Udayâchala and Astâchala mountains, and giving light to all the realms, adorned with many rays, shining with His own lustre, the Lord of the twelve Adityas thus graced the battlefield. —19-23.

The demons beheld the Lord Moon who came to the battle, mounted on a chariot drawn by white horses, adorned with white and cool rays, pleasing to the worlds, followed by all the Nakṣattras, the Lord of the Brâhmaṇas, the Dispeller of nocturnal darkness, the receptacle of thousands of herbs and nectar, looking like a portion of the universe ; and riding on white horses and holding in his hands weapons causing cold.—24-27.

Vâyu, the creator of fire, the Lord of all, the omnipresent in all the seven tunes and the sounds, the foremost of all the elements, the formless, the easily accessable to heaven, the producer of sound, and five-fold Prâṇa of all the beings, the life of all, bursting with his own force; also joined the army of the Devas, followed by clouds and caused great pain to the demons by His violence.—28-31.

The Devas with the Gandharvas and the Vidyâdharas waved their swords, which looked like serpents that had lately cast off their skin, and thus began to play. The gigantic serpent Lords, infusing their venom, into the arrows of the Devas, made the smaller of their species to bodily merge into the arrows. Many other Devas armed with huge rocks, trees, etc., became ready to hurl them at the demons.—32-34.

The highly powerful Lord Viṣṇu, from whose navel sprang the lotus, who assumes the form of fire for the destruction of the world, the eater of tho sacrificial oblations the cause of the entire universe, the giver of Peace, armed with the club, also adorned the great field of battle with His garuḍa, like the rising Sun on the Mount Udayâchala.—35-37.

Viṣṇu held his lustrous chakram in His right hand; the discus looked like the rising Sun, as if ready to destroy the enemies.—38.

He held in His left hand the huge club of a black colour ready to annihilate the enemies; and He held other weapons such as Sâranga bow, etc., in His other hands.—39.

Lord Nârâyaṇa rode on His illustrious Garuḍa the son of Kaśyapa, eater of snakes, going more swiftly than the wind, agitator of the sky, roaming in the air, looking beautiful with snakes in his mouth, looking like the lofty Mandara mountain after the churning of the ocean, who had shown his valour many times in the fight between the Asuras and the Devas, with his body having the mark of the thunderbolt of Indra hurled on him for stealing nectar, having crest on the head, highly powerful, ornamented with golden ear-rings, having garments of variegated leaves, looking like a golden mountain, shining with the splendour of the gems on the hood of the snakes that he held in his mouth with his wings, looking like clouds with rainbows, overspreading the heavens, and with red, yellow and blue banners streaming in the air, of huge body, the brother of Aruṇa, and the best of those who roam in the air. Riding on such a Garuḍa, Viṣṇu made His appearance. The moment Lord Viṣṇu appeared riding on His mighty Garuḍa, all the Devas and sages followed Him and began to sing His praises with verses, all Mantras. - 40-48.

Kuvera, Yama, Indra, Dharmarâja and the Moon went ahead of the Lord, illumined by the rays of the Moon, and at the same time Brihaspati blessed all the Devas saying "Let good come to the Devas" and Śukrâchârya blessed also the demons, uttering their welfare.—49-50.

Here ends the one hundred and seventy-fourth chapter on Târakâmaya fight.

CHAPTER CLXXV.

Matsya said :—A tremendous battle ensued between the Devas and the demons and every one, eager for victory, took up his arms and stood like a mountain in the battlefield. The haughty warriors, representing the forces of dharma and adharma, respectively, waged a fierce battle, where they displayed both vanity and modesty.—1-3.

Afterwards the sky was covered with moving chariots, advancing herds of elephants, and warriors leaping with sword in hand. The falling of arrows and clubs, and the twanging bows created a din like the thundering of clouds at the time of the annihilation of the universe, causing a great terror to the creation.—4-6.

The demons began to hit the Devas by hurling clubs and huge rocks at them, which caused the valiant Devas, eager for victory, a great suffering, and the Devas hurt with the weapons, with their heads powdered with clubs and their chests smashed by the demons, began to vomit blood. The Devas could not do anything when they were entangled in a network of arrows by the demons. Thus overpowered by the demons they could not do anything. They could not use their arms and appeared like the dead acknowledging themselves beaten by their foe. —7-11.

Seeing that, the thousand-eyed Indra dispelled those huge piles of dreadful arrows by his thunderbolt and effected his entrance in the ranks of the demons. Devastating the army of the demons, he created darkness by letting out his Tamas-astra when the demons could not see one another. The Devas became freed of the Mâyâ of the Demons which Indra drove away by his lustre, and then they began to kill the demons with great caution. Then the demons of bluish haze began to fall down like mountains with their wings severed.—12-16.

When the demons began to be annihilated in great numbers, Maya spread the Mâyâ of Urvi and dispelled the darkness, and created fearful fire like the one that prevails at the time of the destruction of the world, which started the devastation of the Devas, whilst the demons again took up a firm stand. The Devas seriously belaboured by Ûrvâs fire, went to seek the protection of Indra and the Moon. The Devas, burnt by Urvâ fire and their senses benumed reported the whole matter to Indra. —17-21.

Seeing such a fearful chaos, Varuṇa prompted by Indra said :—22.

" Indra ! Aurva has been created by the Brahmarişi's son Ûrvâ in ancient times. The Brahmarişi became like Brahmâ by means of his asceticism.—23.

NOTE Aurva. A celebrated Risi. The sons of Kârtavirya with the desire of destroying the family of Aurva killed even the children in the womb. One of the women in the family, however, in order to preserve her embryo secreted it in her thigh (Ûru), whence the child at its birth was called Aurva. Beholding him the sons of Kârtavirya were struck with blindness and his wrath gave rise to a flame which threatened to consume the whole world, had he not at the desire of the Pitris cast it into the ocean where it remained concealed with the face of a horse. Aurvânâla is also known as Vadavâgni or Vadavanala. It is the submarine fire.

Then the Maharṣis and the Devas began to pray to the sage Ûrva who was shining like the Sun by virtue of his asceticism.—24.

The demon Hiraṇyakaśyapu also appeared there. The Brahmarṣis then said 'Bhagvân! this Your attempt is to root out the race of the Ṛiṣis. You are the only survivor and there is none in your family and you are devoting yourself to rigid austerities in the flower of your life. So many sages are all by themselves without any offspring and in the same way the families of the Ṛiṣis have died out ated in the absence of any progeny. The Ṛiṣisis look entirely cut off from the world. You have become illustrious like Prajâpati by virtue of your asceticism, but you should also beget a son for the continuance of your family. You have renounced householder's life; therefore create another body by getting another soul out of your own.'—25-30.

Those words went deep into the heart of Ûrva who despising these Ṛiṣis said 'the highest duty of the Ṛiṣis, as enjoined by the Śâstras, is to pass their days in the forest, living on the produce of nature, for a Brâhmaṇa ought to strictly observe Brahmacharya. In that case he can shake the position of Brahmâ. The householders have threefold duties to discharge, but those of them living in the forest ought to follow our ways. The Ṛiṣis living merely on water, air, grain and on things powdered by stones, simply warming themselves in the fires burning all round them, practising Daśatapâḥ and Panchatapâḥ, all of them thus pursuing the course of rigid asceticism, seek final emancipation by leading a life of celibacy.—31-36.

A true Brâhmaṇa becomes as such only by virtue of Brahmacharya, and others, knowing what Brahmacharya is, also say that fortitude is established in Brahmacharya. And asceticism is also established in the practice of Brahmacharya. The Brâhmaṇa fixed in his austerities is really enshrined in heaven. There is no Siddhi without Yoga, and there is no fruit without Siddhi. There is no higher name and fame than Brahmacharya which is the root of all.—37-39.

There is no greater ascetic than the one who strictly follows Brahmacharya by subduing all his passions.—40.

It is hypocricy to grow long hair without asceticism, to pursue any vow without any resolution, and to practise Tapasyâ without Brahmacharya. These three are simply signs of vanity.—41.

Where is wife? and where is Yoga? and where is the perversion of thought? Great differences lie between these.—42.

Brahmâ has created all these by His mental power. If one has the seed of asceticism within him, he can create a son from his mind. Verily you are the knowers of selves. Then why do you not create such children by the force of mind alone?—43.

The ascetics ought to beget progeny out of the embryo created by their mind, and your address to me is bereft of dharma, and is like the speech of those who are not good. By the power of my innerself, I shall create a son, without the help of a woman, after illumining my mind with the glory of asceticism. I shall create such a son out of my soul, who would be ready to consume the creation."—44-47.

Afterwards the sage Ûrva, absorbed in his asceticism, throwing his thighs into the fire rubbed them with a kûśa grass. Then the son in the form of Fire, desirous of consuming the universe, was produced from his thigh, by its own force without the help of any firewood. In such a way the fearful fire Aurvâ was begotten from the thigh of the seer Ûrva. —48-50.

That son of Ûrva said with a feeble voice, to his father, immediately on being born "Father! I am oppressed by hunger, pray direct me to consume the universe." Saying so, the fire Aurva ascended to heaven, and with the intention of consuming everything all round, increased itself in bulk, and spread itself in all directions.—51-52.

Afterwards Brahmâ said to Ûrva 'Pray save the universe from the fury of your son.—53.

'Brâhmaṇa! I shall assign a very good place to your son. Have full confidence in my words.'—54.

Ûrva said :—"To-day I am blessed. You have shown me a great kindness by promising a place for my son. Bhagavân! what oblations will my son get when he feels hungry in the morning? What will be the place of his stay and what arrangements will be made for his food?' Those things should be arranged in a manner be-fitting the position of my son." 55-57.

Brahmâ said :—'This son of yours will stay as the submarine fire in the ocean and O Brâhmaṇa! I am also born of water. He will be gratified to drink it. I am giving the same butterlike water to your son which I also drink in course of my stay in it.—58-59.

'At the end of the yugas, your son and I will wander about in mutual company' when we will repay the debts of those who are sonless. Later on, the same fire will dry up all the waters. Besides he will burn up all the Devas, Asurs, Yakṣas, Râkṣasas, etc., and all other elements.'—60-61.

Hearing those words of Brahmâ, Ûrva said 'Be it so.' When the fire merged into the ocean, after throwing his lustre into his father. Then Brahmâ and other Riṣis resumed their pursuits undisturbed, on realising the glory of fire, the son of Ûrva.—62-63.

The demon Hiraṇyakaśyapu beholding that wonder of Ûrva Ṛiṣi spoke, after making a series of salutations. "O Riṣi! It is indeed highly surprising that Agni the witness of the universe has merged into you and Brahmâ has also become pleased with your devotion. Great sage! I have come to you as your and your son's slave. Pray look with a favourable eye on your devotee. Sire! If I suffer it will be like your defeat."—64-67.

Ûrva said :—'I am gratified, because I have now become your preceptor. I have now no fear of danger on account of my asceticism. You should also embrace the Mâyâ created by my son, who, though without any fuel is more violent than Pâvaka the ordinary fire. This Mâyâ will protect your family and destroy your enemies and will be unbearable to the adversary.' Hearing those words the demon Hiraṇyakaśyapu embracing her (Mâyâ) went to heaven after bowing to Ûrva Muni very much gratified.—68-71.

The mighty Mâyâ, created by Aurva the son of the sage Ûrva, was unbearable even by the Devas.—72.

Now Hiraṇyakaśyapu being dead, this Mâyâ had become comparatively weak. Also the sage, who was the author of that Mâyâ, cursed him. I have narrated this all to you, said Varuṇa to Indra ; so that in case you want the Mâyâ to be destroyed, you should let the Moon go with me to render me assistance, and I shall undoubtedly destroy it, with his co-operation, by means of water.—74-75.

Here ends the one hundred and seventy-fifth chapter on the Târakâ maya fight.

CHAPTER CLXXVI.

Matsya said :—Indra on hearing what Varuṇa said gladly directed the Moon to go to fight.—1.

He said " Moon ! go and help Varuṇa ; thus carry out the rescue of the Devas and the destruction of the demons. You are more powerful than me. You are the Lord of the heavenly bodies and you pervade all the realms with your elixir which like the ocean, waxing and waning exists in you. You bring about by your diurnal motion the day and the night. Your spot, in the form of a hare, is indicative of you giving shelter to the universe and even the Devas and the celestial bodies do not know the full significance of your power.You are located above the Sun and the other heavenly bodies. You by your glory dispel the universal gloom and make it bright and luminous. Your rays are white ; your body is made up of cold ; you are eternal, you are the manifestation of sacrifices, the Lord of the herbs, the source of actions, begotten from water, producer of lotus and other aquatic plants, most cool, the receptacle of nectar, nimble, having white conveyance, the Illuminor of all things, the giver of nectar to those who are privileged to have it, the dispeller of darkness from every thing ; therefore be good enough to dispel, by your co-operation with Varuṇa, the delusion caused by this demon. You are the beauty of the beautiful ; you are the Soma of the drinkers of Soma ; you are the most beautiful of all ; and you are the Lord of stars. We are all tormented in the battlefield ; now go and re-relieve us by destroying this Asuri Mâyâ.".—2-9.

The Moon said :—" The Lord of the Devas ! I shall pour down a heavy dew destructive to the demons. See the Demons void of their conceit and the store of their delusion exhausted. I will envelop the Daityas with severe cold ; I will burn them with chill and I will make the Demons void of their pride." Thus saying, the Moon showered torrents of cold, while Varuṇa hurled his noose. The demons under the influence of these began to lie inert and dead.—10-12.

Thus Varuṇa and the Moon both started the annihilation of the demons by showering cold on them. Both those Lords of the waters, fighting by the store of their freezing resources, roamed about in the field like the ferocious oceans. Varuṇa and the Moon pouring down

showers of rain, like those that descend at the time of the annihilation of the universe, totally destroyed the delusive fire. The demons, benumbed by the cold showers of the Moon and entangled in the noose of Varuṇa, could not move their limbs any way, and they all looked like the mountains with dismantled crests. The Moonbeams and the cold showers of Varuṇa entirely unhinged the demons. Their chariots deprived of all lustre fell down tossing from the heaven.—11-19.

Maya saw the demon folks so belaboured by the Moon. He then introduced his Pârvatî Mâyâ which suddenly pervaded all space with rocks, swords, shields, dense forests teaming with yawning caves and roaring lions and elephants, full of herds of deer and wind, containing huge trees and moving by the force of wind in the heavens at will. The Châandrî and Vâruṇi Mâyâs of the Moon and Varuṇa disappeared. And the moment such a delusion was introduced, swords, rocks, trees began to pour down upon the Devas, who began to be destroyed and the demons regained a safe footing. All the strategems of the Moon and Varuṇa were made useless. The Devas began to die of the heavy sword blows. There was a huge shower of rocks, trees, &c., which filled the universe like the heavy rain. At that time many Devas were powdered by the rocks, several were divided into pieces by them, a good many were covered with trees. The bows of many were broken and they were all bewildered and helpless. No one excepting Lord Viṣṇu remained powerful. The other Devas disappeared.—20-28.

That demon waved the rocks over Lord Viṣṇu, but the latter shewed His perseverance and did not show the least anger. The Lord like the clouds that bank up at the time of the annihilation of the universe, kept on looking at the conflict, in the expectation of the befitting hour, when to hit the demons.—29-30.

Afterwards Viṣṇu saw both Agni and Vâyu, and at the request of Indra asked them both to dispel the delusion, at which they annihilated that all pervading Mâyâ. Vâyu with Agni consumed the demons, just as beings are reduced to ashes at the destruction of the universe. The wind blew fiercely and was followed by fire. In that way the two Devas started their play of havoc in the ranks of the demons. They consumed the Vimânas of the demons with everything all round. Agni in company of the wind burnt the shoulders of the demons, and Maya could not kill any one. The Pârvati Mâyâ disappeared. At that time Viṣṇu was praised by the Devas.—31-36.

The Devas cried out " Victory ! Victory ! " and all the plans of the demons were frustrated. The three realms were liberated from bondage. The Devas were gratified and the din of " Bravo ! Bravo ! " filled the space. Indra was victorious and the demons were defeated. All the directions were cleared. Dharma increased and the Sun and the Moon returned to their respective realms, and the three realms were restored to their equilibrium.—37-38.

Every one began to perform sacrifices, sins were subdued, death was curbed, sacrificial oblations began to be poured into the fire, the Devas ascending to heaven began to survey the glory of the sacrifices and all the Lokapâlas returned to their quarters.—39-41.

Ascetics flourished, the sinners declined. The followers of the Devas were pleased and those of the demons became sad. Dharma reigned over three-fourths of the world and adharma existed in only one. The path of virtue flourished and the people became righteous. Every one began to follow his order of life and the kings began to devote themselves to the protection of their subjects. The sins of the universe were subdued by the subjugation of the demons by the Fre and the Wind.—42-45.

The whole universe became radiant with the lustre of Agni. Kâlanemi hearing about the violence of Agni and Vâyu appeared on the field. He was wearing a coronet shining like the Sun and was bedecked with tingling armlets and ornaments. He looked tall like Mandara mountain; golden coloured; he had hundred arms, hundred faces, hundred heads and appeared like a mountain with hundred peaks. He appeared like a blazing fire, measuring the sky with his massive arms, kicking the mountains with his feet, driving away the heavy banks of rain clouds by his breath, with his eyes knitted, persecuting the Devas, covering all the directions, looking like the messenger of death. He, stretching his arms clustered with heavy fingers, addressed the demons, saying "Demons! you should all get up now." He overspread all the quarters with arrows and seemed ready to burn the Devas. He looked like death at the time of the dissolution of the universe. All the Devas were bewildered to see Kâlanemi. All the beings looked upon that persevering Kâlanemi as Nârâyaṇa; he began to roam on the battlefield pacing his very tall legs to and fro and thereby raising wind and rolling as it were the firmament. The Devas were all very much terrified. Maya, the lord of the Asuras then embraced him. Kâlanemi then with Viṣṇu looked beautiful like the Mandara mountain. Indra and the other Devas were deeply pained to see the demon Kâlanemi advancing as if the death of all.—46-61.

Here ends the one hundred and seventy-sixth chapter on Târakâmaya fight.

CHAPTER CLXXVII.

Matsya said:—That highly energetic Asura Kâlanemi, in the midst of the demons, appeared growing in strength like the heavy rain clouds gathering in strength after excessive heat. Then the chief Dânavas, like Maya and Târakâsura and others, seeing Kâlanemi were encowraged as if they had drunk the nectar; and stood up and made an advance; and all the demons casting off their fears and knocking off their fatigue, cherished Târakâsura's victory and they all congregated in the field to resume fight, after duly holding a council of war. They arranged their phalanxes and the principal demons forming the vanguard of Târkâsura also turned up dauntlessly. All were pleased to see Kâlanemi. The chief generals of Maya came off gladly from Maya's side and joined Kâlanemi, Maya, Târakâsura, Varâha, Hayagrîva, Sveta the son of Viprachiti, Khara, Lamba, Ariṣta, Kiśora, Svarabhânu, Châmara, and Vakrayodhî, versed in warfare and learning and tapasyâ,

also came armed with clubs, quoits, axes, discs, rocks, javelins, spears, nooses stoves, the terrible Gandśaila, Pattiśa, Bhindipâla, iron Parighas, heavy Ghâtani, Śatagni, Yugasyanties, etc., to render assistance to Kâlanemi.—1-12.

They were also armed with arrows resembling the mouths of the serpents bolts, keen swords, tridents, bows, and many other luminous weapons. The army of the demons, under the leadership of Kâlanemi, looked awfully striking, as if the whole sky was covered with blue clouds.—13-15.

The army of the Devas, guarded by Indra, looking white and black, extremely joyful, having the Sun and the Moon with them, with asterisms as banners, swift like the wind, located close to the heavenly bodies, under the protection of Indra, Varuṇa, and Kuvera, gleaming like fire blaze, under the chief leadership of Nârâyaṇa, like the mass of ocean, swelled by the Yakṣas, and the Gandharvas armed with various kinds of weapons, shone forth and looked particularly splendid. Both the armies encountered each other, like the heaven and earth at the time of universal dissolution, and a fearful conflict ensued.—16-21.

The Devas and the demons showed their valour, and arrogance. They fought furiously like the clouds emerging from the roaring eastern and western oceans. They began to tear down each other, as the infuriated elephants rend the mighty mountain trees. They also blew several kinds of conches and trumpets. The din of their conches filled earth, sky, heavens and the space all round, and so did the noise of the twanging of the bowstringe, clashing of swords, clap of the hands, etc. In the midst of the tumult raised by the kettle-drums, etc., the roars of the demons vanished; they began to break the heads of each other; some of them fought duels; some broke other's arms, etc., many of them wrestled, the Devas used their heavy clubs and iron bolts, etc.—22-27.

Many warriors fell down with their limbs severed by the clubs and arrows. Several of them fought from their chariots and horses, biting their lips with rage. There was a tremendous uproar, when the infantry and the chariots started face to face fighting. They smashed the chariots of each other, fighting like two clouds in the months of Śrâvana, and Bhâdra rushing into each other. Many were killed under the pressure of the chariots running over them. Most of the warriors were unable to guide their chariots, being impeded by other chariots; and several of them threw down their foes by the arm.—28-33.

Some of them killed their foes by pushing them by their shields. The warriors wounded in the battle vomitted blood like the clouds pouring out rain. A fearful onslaught raged between the Devas and the demons. The dense volleys of arrows shot from both the armies covered the sky like clouds, and the weapons looked like rainbows in the heavens, afterwards Kâlanemi came charged with wrath like the surging ocean. The clouds charged with lightning and making a thundering noise, began to be dispersed when they struck Kalanemi's luminous coronet and his body hard like a mountain. When he began to breathe in his wrath, and with his twisted faces and wrinkled eyebrows sweats

came out of his body and sparks of fire emitted. Sparks emitted from his mouth and his arm stretched towards the sky and the sides, and grew in magnitude, and looked as if five-hooded serpents had emerged from the mountains, and various kinds of weapons such as clubs, bows, etc., held by him looked beautiful like the mountain peaks touching the skies. When his garments were blown by wind, it seemed as if, the top of mount Meru was struck with the evening rays of the Sun. He knocked down many Devas by his violently striking them with mountain peaks and trees, and cut down many of them by his sword, who felt unable to move about. He killed a good many by his blows. The Devas, the Gandharvas and the serpents, thus belaboured by Kâlanemi, became lustreless and utterly helpless, and even the mighty Indra of a thousand eyes was entangled in his network of arrows.—34-47.

At that time Indra, riding on his Airâvata, could not move about. Varuṇa was bereft of his noose and looked like the clouds and the oceans bereft of water. Afterwards, he belaboured Kuvera with his club, and subdued Dharmarâja, who shuddering with fear, ran away abandoning His glory. He also overpowered the Lokapâla and divided himself in four parts and located them in four directions. These parts did all his works. Then going up to the path of the stars, he took the splendour of the Moon and his kingdom what is so anxiously coveted by Râhu. He then dispelled the light of the Moon, and also drove away the shining Sun from the gates of heaven, and took under his charge His Sâyana (procession of the equinoxes) and the diurnal functions. Knowing Agni to be the mouth of the Gods, Kâlanemi swallowed Him also. He also conquered Vâyu by his valour and controlled and swallowed all the heavenly and mundane streams along with the ocean. In such a way that demon after bringing under his control all waters of heaven and earth, shone forth like Brahmâ and became the terror of the universe; and assuming the forms of Lokapâlas and the Sun and the Moon, he controlled the affairs of the universe in a well-ordained manner. Then enthroning himself in the heavens in the place of Brahmâ, that demon, highly energetic like wind and fire, began to rule himself the celestial and terrestrial kingdoms. All the demons then prayed to him as the Devas do unto Brahmâ.—48-60.

Here ends the one hundred and seventy-seven chapter on the Târakâmaya fight.

CHAPTER CLXXVIII.

Matsya said:—The Vedas, Dharma, Forbearance, Truth, and Lakṣmî, these five things were not attained by Kâlanemi on account of his ignoble deeds, contrary to the laws of dharma; other things came under his possession. In not being able to attain these five things he became angry, and wanted to enthrone himself in place of Viṣṇu and appeared before Him. He saw the Lord riding on His Garuḍa and holding conch, quoit, club, lotus, wearing white apparel and brandishing His club to destroy the

demons. His garment appeared like lightning. He himself appeared like rain clouds. His carrier was Garuḍa, Kaśyapa's son having crest and golden wings. Seeing Him thus appearing in the battlefield with a calm composure, ready to destory the demons, that demon angrily said :—1-5.

"He is my enemy. He is the Destroyer of my elders, He lived in the oceans, destroyed the demons Madhu and Kaitabha. It can be said that as long as He lives, the war between us will not end. There will be a most fearful fight between Him and me. He has killed many demons in this battle. He is very cruel. He has not shown His clemency even to the children and the women of the demons killed. He is shameless. He is Viṣṇu. He is the heaven of the Devas. He sleeps on the Śeśa serpent. He is the Prime Soul. He is the Lord of Brahmâ and the Devas and our Tormentor. Hiraṇyakaśyapu was the victim of His fury. The Devas under His guardianship enjoy the sacrificial oblations and the offerings of clarified butter poured into the fire by the Riṣis. He is the Destroyer of all the enemies of the Devas. Our race is annihilated by His quoit. For the benefit of the Devas He has no regard for His own life and throws His quoit shining like the Sun in midst of the demons. He is Bhagavân Keśava—the Destroyer of the demons. He is Bhagavân Viṣṇu—our Destiny. He has now come to fight. Now this Viṣṇu subdued by me will make His salutations to me. In this battle I shall kill Viṣṇu—the terror of the demons—and will then kill all the rest of the Devas. Thus I will free myself from the debt of my ancestors. This Viṣṇu in all forms causes anguish to the demons. I have heard that this very same Viṣṇu bears enmity to the demons even after he gets other births; and he has killed the demons Madhu and Kaitabha, when a lotus sprouted from His navel, and when there was only one vast expanse of water all over the universe. I have also heard of His having torn Hiraṇyakaśyapu my father in the form of Narasinha (half man and half lion). He had measured the three realms by His three strides, when Aditi held Him auspiciously in Her womb. Now the Târakâmaya war has commenced and He will be destroyed by fighting with me." Having uttered such words, he got ready to encounter Viṣṇu.—6-22.

Lord Viṣṇu, inspite of such harsh words, kept Himself quite calm, and only said with a smile :—" Demon ! you are somewhat conceited and that is why you are addressing Me so impatiently. The strength of conceit is no strength indeed ; whereas the strength of angerlessness is more stable and really strong. Filled with conceit, in My opinion, you are void of valour. Fie to your words. Verily, women pose at a place where there are no men. Demon ! I see you are ready to follow the footsteps of your ancestors. I shall do unto you as I have done with your compeers gone by, for who can remain in comfort after breaking the bridge of dharma made by Lord Brahmâ ? O, one eager to destroy the Devas ! I shall kill you without doubt, and shall instal the Devas in their places"—23-27.

When Viṣṇu, the holder of Śri Vatsya, spoke like that, the demon laughed with anger, and holding missiles in hundreds of his hands, began to hit the chest of the Lord. Maya and other valiant demons also ran after Viṣṇu with their keen arms and Nistrinśa weapons.—28-30.

Lord Viṣṇu was not moved in the least by the blows of the demons. He kept Himself firm like a mountain.—31.

Kâlanemi taking up a ponderous club hurled it at Garuḍa, which indeed astonished the Lord. When Garuḍa felt exhausted, the Lord feeling Himself also troubled, become angry, took up His Sudarśana, quoit, and exhibited His majestic glory. At that time Viṣṇu began to grow with Garuḍa; and covered all the directions with His arms, and the Lord pervading all over the universe rose to heaven, and started His destructive campaign against the demons.—32-37.

The Riṣis and the Gandharvas began to chant hymns to Viṣṇu, and at the same time the Lord rose so high that His coronet touched the clouds, His feet covered the earth and His stretched arms spread in all directions. Then He look His mighty Sudaraśana chakra, shining like the rays of the Sun, containing a thousand edges, the destroyer of the enemies, looking like a blaze of fire, its ends adorned with golden work and its middle bedecked with diamonds, having garlands on it, going and assuming forms at will, terrible to all the enemies, the eater of the blood, bone and marrow of the demons, made by Brahmâ Himself, conjoined with the fury and fortitude of the Maharṣis, by the throwing of which the moveable and immoveable objects become burnt up, by virtue of which the goblins and the Râkṣasasa get satisfaction (by getting blood and flesh to live upon).—38-45.

Raising such a Sudarśana chakra, unmatched in accomplishing its objects and looking violent like the burning rays of the Sun, Viṣṇu took away all the Dânava's energy and cut down the arms and the hundreds of the heads of Kâlanemi looking like fires. But the demon still remained unmoved, and his headless form like the trunk of a tree stood up in the field, when Garuḍa threw him down on the ground by the force of his wings, and by his breast. His body fell down with great violence and he expired instantly. Then the Devas rallying together cried out "Bravo! Bravo!" and adored Viṣṇu. Then all the demons took to flight; but they were all resisted by the stretching arms of Viṣṇu who caught hold of their hair and necks. He powdered the faces of many and broke the waists of several. A good many were cut down by the quoit and the club blows of the Lord. Several died falling from the heavens. When all the demons were thus destroyed, the Lord stayed there after doing the work of Indra. On the termination of the Târakâmaya war, Brahmâ along with the Riṣis, the Gandharvas and the nymphs went there. —46-56.

After adoring Viṣṇu, He said "Devadeva! You have done a great work. You have removed the source of pain to the Devas. You have gratified us all by killing these demons. The demon Kâlanemi destroyed by You could not have been killed by anyone else. He was a source of utmost sufferings to the Devas and the three realms. He caused a great pain to the Riṣis and was bent on doing me harm as well. You have, therefore, done me a personal favour by killing Kâlanemi. May You be blessed. Pray move on to the north where the Brahmariṣis will behold You. Deva! what boon can I confer on you, for you Yourself are the giver of boons to all. You have destroyed the thorn of the three realms. Now hand over the fullest kingdom of the three realms to Indra."—57-63.

Viṣṇu thus praised by Brahmâ, said to Indra and the other Devas:—"Devas! Hear with attention what I say. In this warfare I have killed a demon more valiant than Indra, but two have escaped from this great war. They are Virochana and Râhu, consequently Indra and Varuṇa should guard the eastern and western quarters respectively. Dharmarâja and Kuvera should keep guard on south and north respectively. The Moon along with His sateliets should return to His realm. O Sun! enjoy Yourself with Your northern and southern Ayanas and seasons throughout the year. The daily oblations of clarified butter, &c., poured into the sacrificial fire may now be resumed.

NOTE—Ayanas—The northern and southern paths of the Sun.

"O Brâhmanas! Resume Agnihotras and other sacrifices according to the Vedic injunctions, and oblations be offered in Fire. The Devas may be gratified by sacrifices, the Pitris by the performance of Śrâddhas, and the Maharṣis by the recitation of the Vedas. The wind may freely roam in His realm and blow from there. The three fires may now gratify the three realms and the three varṇas. The sacrifices may be resumed through the Brâhmaṇas, and the Yâjnikas may accept their sacrificial fees. The Sun may nourish the earth, the Moon may foster the Rasas, and the Wind may refresh all. Let all in this way resume Their allotted functions. Let the mother rivers rising from the mountains Mahendra, Malaya, etc., flow to the oceans. O Devas! cast aside your fears of the demons, be calm, may you be prosperous. I am going to Sanâtana-Brahmaloka. Do not ever be afraid of the demons either in your realms or in battlefield. The demons are mean and whenever possible will attack the Devas. They have no fixed abodes. You should remain careful in your abodes, in the Heavens and in battlefiled. You are simple and good. Gentleness and frankness are your wealth."—64-79.

Lord Viṣṇu after thus speaking to the Devas retired to His realm in company of Brahmâ. Such was the wonder of the Târakâmaya war that waged between the Devas and the demons and I have related all that to You.—80.

Here ends the one hundred and seventy-eighth chapter on Târakâmaya war.

CHAPTER CLXXIX.

The Riṣis said:—"O Sûta! we have heard the creation from the lotus and the glory of Lord Viṣṇu narrated by you at such a full length; pray now tell us about the glory of the Lord Bhairava Bhava. (Śiva)"?

Sûta spoke:—I shall relate the glory of Śiva the Lord of Devas, which please hear with attention.

In ancient times there was a demon, as black as soot, who was known by the name of Andhaka. He was invulnerable of the Devas and was constantly engaged in his asceticism. Seeing one day the Lord Śiva and Pârvatî enjoying in each others company, he wished to snatch away the latter from the Lord, when a most fearful battle ensued

between Him and the demon. That battle was fought in the Mahâkâla forest, in the district of Avanti. The Lord was very much oppressed by the demon when the Lord, Rudra discharged the weapon called Pâsupata. Out of the blood that gushed from the body of that demon by the blow of that formidable arrow, thousands of Andhaka demons sprang up, and the gore of those demons also similarly multiplied itself into hundreds of demons.—2-7.

When they were killed the blood from them again gave births to hundreds of Andhakas of formidable appearances. In such a way innumerable demons spread all over, when the Lord created the following Divine Mothers to drink their blood :—Mâheśvarî, Brâhmî, Kaumârî, Mâlinî, Sauparṇî, Vâyavyâ, Śâkrî, Nairittî, Saurî, Saumyâ, Śivâ, Dutî, Châmuṇḍâ, Vâruṇî, Vârâhî, Nârasinhî, Vaiṣṇavî, Chalachhikâ, Śatânandâ, Bhagânandâ, Pichhillâ, Bhagamâlinî, Balâ, Atibalâ, Raktâ, Surabhî-Mukhamandikâ, Mâtrinandâ, Śunandâ, Viḍâlî, Śakunî, Raivatî, Mahâraktâ, Pilapichikâ, Jayâ, Vijayâ, Jayantî, Aparâjitâ, Kâlî, Mahâkâlî, Dûtî, Subhagâ, Durbhagâ, Karâlî, Nandinî, Aditi, Diti, Mârî, Mrityu, Karṇamoṭî, Grâmyâ, Ulookî, Ghatodarî, Kapâlî, Vajrahastâ, Piśâchî, Râkṣasî, Bhuśuṇḍî, Sânkârî, Chaṇḍâ, Lângalî, Puṭabhî, Kheṭâ, Sulochanâ, Dhûmrâ, Ekavirâ, Karâlinî, Viśaladanśtrinî, Syâmâ, Trijaṭî, Kukuri, Vinâyakî, Vaitânî, Umattudumbarî, Sidhi, Lailihânâ, Kaiḳarî, Garadabhî, Bhrukutî, Bahuputrî, Prevâynâ, Viḍambinî, Kraunchâ, Śailamukhî, Vinatâ, Śurasâ, Danu, Uṣâ, Rambhâ, Menakâ, Salilâ, Chitrarupinî, Svâhâ, Svadhâ, Vaṣtkâra, Dhriti, Jeṣṭhâ, Kapardinî, Mâyâ, Vichitrarûpâ, Kâmarûpâ, Sangamâ, Mukhevilâ, Mangalâ, Mahânâsâ, Mahâmukhî, Kumârî, Rochanâ, Bhîma, Sadâhâsâ, Mahoddhatâ, Alaṃvâkshî, Kâlaparṇî, Kumbhakarṇî, Mahâsurî, Kosinî, Sankhinî, Lambâ, Pingalâ, Lohitamukhî, Ghanṭâravâ, Dansṭrâlâ, Rochanâ, Kâlajanghikâ, Gokarṇikâ, Ajamukhikâ, Mahâgrivâ, Mahâmukhî, Ulkâmukhî, Dhûmaśikhâ, Kampinî, Parikampini, Mohanâ, Kampanâ. Khelâ, Nirbhayâ, Bâhusâlinî, Sarpakarṇî, Ekâkṣî, Viśokâ, Nandinî, Jyotsnâmukhî, Rabhasâ, Nikuṃbhâ, Rakta-kampanâ, Avikârâ, Mahâchitrâ, Chandrasenâ, Manoramâ, Adarśanâ, Haratpâpâ, Mâtangî, Lambamekhalâ, Abâlâ, Vanchanâ, Kâlî, Pramodâ, Lângalâvatî, Chitta, Chittajalâ, Koṇâ, Sántikâ, Aghavinâśinî, Lambastanî, Lambasṭâ, Visaṭâ, Vásachûrṇinî, Skhalantî, Dîrghakeśî, Suchirâ, Sundarî, Śubhâ, Ayomukhî, Kaṭumukhî, Krodhinî, Aśanî, Kutumbikâ, Muktikâ, Chandrikâ, Balamohinî, Sâmânyâ, Hâsinî, Lambâ, Kovidârî, Samásavî, Kankukarṇî, Mahânâdâ, Mahâdevî, Mahodarî, Huṃkârî, Rudrasusatâ, Rudreśî, Bhûtaḍâmarî, Kunḍajihvâ, Chalajjvâlâ, Sivâ and Jwâlâmukhî, and several others.—8-32.

They looked very terrible. They all drank the blood of those demons and were exceedingly gratified. After they were quite full and could not drink more blood, the demons again began to multiply by leaps and bounds, when Lord Śiva went to seek the succour of Viṣṇu.—33-35.

Then Lord Viṣṇu, with great wrath, created Śuṣka-Revatî who in a moment drank the blood of all the Andhaka demons. She became more withered and dry as she drank their blood, and when all the blood was drunk, the demons were completely annihilated.—36-37.

When Śiva with His valour was ready to pierce Andhaka the primary Asura, with His trident, the demon prayed to the Lord and He being pleased

with His devotion, bestowed Ganeśatva to him, and also made him the attendant-in-chief, and allowed him to remain in His company (granted Sâmîpya).—38-39.

Then all the Divine Mothers said to Śiva "Bhagavân! We shall through your favour eat up all the Devas, demons and men residing in all the three realms. Pray order us accordingly." Śiva said:—"You should all undoubtedly protect the creation; so you should abandon this ignoble desire of yours." But they unmindful of the words of the Lord, started their campaign of destruction, assuming terrific appearance. Then Śiva thought of Narasinha, birthless and deathless and the creator of all the Lokas, Who instantly appeared then and there with His claws besmeared with the gore of Hiraṇyakaśyaipu, His tongue flapping out like a spark of electricity, with His formidable fangs and long teeth, full of mighty energy and roaring like that of the rumbling clouds, agitated by the fearful wind that blows at the time of the destruction of the world, thundering like the oceans, with His mouth wide open, with His nails hard like thunderbolt, with His eyes gleaming red like the Sun, burning with the fire of fury, wearing a crown, garlands, armlets, girdle of bells, fine garments, spreading His lustre all over the universe, shining like the fire blaze, having majestic hair, and wearing garlands of various kinds of beautiful flowers. His appearance looked like the mountain Meru, and His two eyes looked like the Suns. His fearful rows of teeth, though formidable yet beautiful, illumined His face. His colour was blue like blue lotuses.—40-51.

Narasinha appeared before Śiva in the same form as was thought of by Him. He was adorned with a pair of garments. The whole universe was overpowered with His lustre. The waving of the hairs on His body looked like so many rays of fire moving in wind. The Lord saluting Him said:—"Lord of the universe! Devadeva in the form of Narasinha, my salutations to Thee. Looking handsome with Thy claws dyed in the gore of the demons, shining like gold, Padmanâbha (from whose navel sprouted the lotus) the superior of the universe, my salutations to Thee. Thundering like the clouds at the time of the dissolution of the universe, illustrious like the thousands of suns, charged with the fury of a thousand Yamas, powerful like the thousands of Indras, prosperous like thousand Kuveras, the soul of a thousand Varuṇa and Kâla, calm like a thousand earths, lustresome like thousand Moons, glorified like a thousand Rudras, valiant like a thousand heavenly bodies, having a thousand arms and eyes, the destroyer of many weapons, the liberator of thousands, such you are. Deva! the Divine Mothers that I had created for the destruction of Andhaka are now ready to devour the whole universe with utter disgard of My orders. I have created them, but I cannot destroy them now Myself. How can I, being their Creator become their Destroyer.—" —52-61.

Hearing such words of Śiva, Narasiṇha created Vâṇîśvarî from His tongue, Mâyâ from His mind, Bhavamâlinî from His hinder private parts, Kâli from His bones who drank the blood of the high-bodied demon Andhaka. She is known in this world by Śuṣka Revatî.—62-64.

I shall also name to You the thirty-two Divine Mothers created by

Viṣṇu from His body. They are all prosperous and fortunate. Their names are:—65.

Ghantâkarṇî, Trailokyamohinî, Sarvasattvavaśamkarî, Chakrahridaya, Vyomachâriṇî, Śankhinî, Lekhanî, Kâmasankarṣiṇî, are the maids of honour of Vâṇiśvarî; and Sankarṣiṇî, Aśvathâmâ, Bijabhâvâ, Aparâjitâ, Kalyâṇî, Madhudanṣṭrî, Kamalotpalahastikâ, are the maids of Mâyâ; and Ajitâ, Sûkṣmahridayâ, Vriddhâ, Veśâsmadanśanâ, Nrisinhabhairavâ, Vilvâ, Garutmahridayâ, Jayâ, these eight the maids of Bhavamâlinî; and Âkarṇanî, Sabhaṭâ, Uttaramâlikâ, Padmakarâ, Jwâlâmukhî, Bhîṣaṇikâ, Kâmadhenu, Bâlikâ are the maids of Revatî.—66-72.

All of them are most powerful and have been created from the body of Viṣṇu. They are powerful enough to create and destroy the whole universe. The Divine Mothers created by Viṣṇu subdued those created by Śiva, because none can stand the flash of wrath beaming from their eyes. The Mâtrikâs who were ready to destroy the world, now took refuge of Nrisingha Deva who then explained them the whole situation.

He said:—"You should also foster and guard the universe with My command; as the men and animals look after their off spring, and as the Devas protect the creation so do ye also, and work in every way like the Devas. Let the Devas and men worship the Deva Tripurârî. Never cause pain to the devotees of Śiva; and you should also protect those who contemplate on Me. Those who will offer you sacrifices every day, You should give them all their desired objects. You should also guard those who recite the praises uttered by Me, and you should protect My seat. Lord Śiva will give you His Raudrâ Devî. You all would occupy the position of the highest Devî and protect Her also. You should guard the universe in conjunction with Her. The Divine Mothers created by Me will remain with Me, and will attain the oblations made by the devotees along with Me. Those who will adore you separately, you should give them all their desires. Those desirous of progeny will get children no doubt, if they worship Śuṣkadevî."—73-84.

Saying so Lord Viṣṇu disappeared from that spot with the Mâtrikâs; and the sacred Kritaśaucha tîrtha sprang up there. And here Mahâdeva the Dispeller of all the troubles gave His Divine Raudrâ form to the Mâtrikâs created by Him. And He remained enshrined there amongst the Mâtrikâs.—85-86.

Śiva, half man and half woman, after installing the seven Mâtrikâs there in that Raudrasthâna disappeared. And whenever the Mâtrikâs created by Śiva approach the form of Him, the Lord Siva, the Desrtoyer of Tripurândhaka, then that enemy of Tripura and Andhaka pays homage and pujâ to the Lord Viṣṇu in His form of Man-Lion, (and thus Śiva worships Viṣṇu).—87-90.

Here ends the one hundred and seventy-ninth chapter on the killing of Andhaka.

CHAPTER CLXXX.

The Riṣis said:—"O Sûta! we have heard an account of the destruction of Andhaka and now we are eager to know the glory of the sacred

Kâśî (Benares city). How did Bhagavân Pingala become Gaṇeśvara and the giver of food to all within the precincts of Kâśî? How did he attain the Kṣetrapâlahood and how did he attain the Pingalahood? We wish to hear about all these things."—1-3.

Sûta said:—"Hear from me how Pingala came to be the Gaṇeśvara and the giver of food to all and how he got his residence in the city of Benares? There was one Yakṣa, the son of Pûrṇabhadra, who was renowned by the name of Harikeśa. He was very devout and righteous and beautiful also.—4-5.

Ever since his birth he was devoted to Śiva and thought of the Lord at all hours. He saluted Śiva; his whole heart was in Śiva; sitting, sleeping, walking, standing, drinking, eating, he thought of Śiva and Śiva alone.—6-7.

His father Purṇabhadra said to his righteous son "Son! I do not recognise you as my son. Your birth is unfortunate and deplorable. It is not meet to lead such a life in the family of a Yakṣa. You are Guhyakas and they are naturally fierce and cruel. We are hard-hearted. We are addicted to hunting and flesh-eating. Brahmâ has not ordained us to follow the life that you pursue. One ought not to follow the life of a different order abandoning his own. You should, therefore, forsake your human feelings and pursue the course of your family, otherwise I should think that you have been born of men. Mark my ways, who am born as a typical Yakṣa and who also perform various works pertaining to my class of being."—8-13.

Sûta said:—That illustrious Purṇabhadra after thus speaking to his son, went out quickly and asked his son to leave his home and go away wherever it pleased him.—14.

On being thus addressed by his father, he left his home and relations and went to Kâśî, where he devoted himself to rigid asceticism. His eyelids did not fall; he curbed his passions and stood motionless like a dried up piece of wood or a piece of stone.—15-16.

By continuing his austerities like that, for one thousand divine years, he was surrounded by ant-hills on all sides. White ants and insects began to feast on him. After sometime all the flesh and blood were almost consumed, and that devotee of Śiva with his bones, began to shine like a white shell.—17-19.

Sometime after, the Goddess Pârvatî said to Śiva "Lord! I wish to see the woods, gardens and bowers and also feel desirous of hearing the glory of Kâśî which please relate to me. As Kâśî is your dearest resort, it must bear excellent results".—20-21.

When Pârvatî made such a request to Śiva, He took Her out of Kâśî to show Her the sylvan beauties and explain to Her the glory of the sacred Kâśî.—22-23.

Śiva said:—"O Dear! Look! how nice is this garden! How beautiful! See this forest smiling with many kinds of flower clusters, creepers, flowers of Priyangu, Ketakî, sweet-scented Tamâla, Karṇikâra, Vakula,

Aśoka, Punnâga, and various sweet-smelling flowers swarmed by the buzzing blackbees.—24-25.

In this forest, the sweet singing birds are throwing their melodious notes on the blooming lotuses; somewhere beautiful swans and enchanted blackbees are creating a bustle, at some places chakravâkas are echoing notes; at others kâdamba kadambas are roaming; at other places again Karandavas are sounding notes. Somewhere the celestial ladies are enjoying the aroma of flowers, somewhere the creepers circling round the delicious flavoured mango trees are looking so beautiful;" in such a way the Lord Siva pointed out the attractions of that spot.—26-28.

Somewhere the Vidyâdharas, Siddhas and Châraṇas were singing beautiful songs, somewhere the nymphs were dancing, somewhere the joyous birds repeating their captivating notes, somewhere the green pigeons were echoing notes, at some places the roars of the lion were being heard; the deer were running away with fear at other places, somewhere the lakes flourished with full blown lotuses, somewhere a swarm of blackbees buzzed over the plants laden with flowers, somewhere the new foliage bedecked the branches.—29-31.

Some portion looked beautifully blue by the dense Nichula reeds. Somewhere the creepers were broken by being trampled by the walking elephants, somewhere were seen the beautiful trees embraced with creepers, somewhere the gamboling peacocks and the Yakṣas made a show of their strutting; somewhere cooed the pigeons, at some places Kimpuruśas were walking along. Such a beautiful wood adorned with white flowers and the Devas were pointed out to Pârvati by Siva. The peaks of the mountains where sports and amusements are held are being echoed by pigeons. They look white and exceedingly beautiful and were shining with the beauties of all sorts of flowers. The sight of them made one fency that many inhabitants of the heavens were resorting there. —32-33.

The thorough fares with the blooming trees looked beautiful like the Divine pathways. The various kinds of birds were chirping on the branches of those trees. The Aśoka trees with their branches bowing down to the ground by the weight of flowers looked highly beautiful. The beautiful blossoms, pervaded with the swarm of singing blackbees, were indistinguishable from the silvery moonbeams playing on them during the night. The herds of deer standing in thickets overshadowed by the trees were grazing on green meadows and exhibited a different kind of beauty. The wings of swans rubbing against the water and flowers enhanced their beauty. The beautiful spots on the peacock feathers dazzled by the reflection of the moonbeams, when those majestic birds danced at other places. Hârita trees looked exceedingly beautiful. Somewhere the Sâranga birds added to the beauty of the sylvan splendour, somewhere the air resounded with the melodies of the enchanted Kinnara ladies, somewhere the Munis squatted themselves on the floor of their hermitages strewn with flowers, somewhere the Panasa and mango trees looked beautiful with their plethora of fruits, somewhere the jingling of the anklets of the Siddha ladies filled the space, somewhere the bees swarming on the Kadamba trees made it look sombre, somewhere the air loaded with

the perfume of Ambu and Kadamba flowers diffused a madenning smell all round, somewhere the deer standing among the cluster of trees looked exceedingly charming, somewhere were the flowers as white as the moon-beams, somewhere they were of the colour of vermillion and saffron, somewhere flourished the smiling lotuses and somewhere the groups of Aśoka trees were pointed out to Pârvatî by Śiva.—34-41.

Somewhere the trees blossomed with the flowers of the silver, coral and gold colours. The garden land some where looked silvery; somewhere looked golden, and somewhere looked of Vidruma (reddy precious gemlike) colour.—42.

The birds sitting on the Punnâga trees were singing, the wind was beating against the red flowers of Aśoka, the blackbees buzzed on the smiling lotuses. The Lord Śiva, in company of Pârvatî, beheld the beauty of such a forest.—43-44.

Seeing that Pârvatî said:—"Deva! You have shown the majestic grandeur of this forest, now be pleased to relate to me the glory of Kâśî, the Avimukta Kṣettra, because I am not sufficiently gratified to hear the glory of this sacred place and so I wish to hear it again."—45-46.

Mahâdeva said:—"This sacred city of Kâśî is My best place. It is always the giver of emancipation to all. It is the most mysterious place of all. Dear! this place is full of My devotees. There are many Siddhas, who have taken up vows and there are various orders of saints and Sâdhus, with various Lingas or signs, practising highest yogas and wanting My regions.—47-48.

By virtue of their yoga practises they subdue their passions and become free.—49.

The reason of My presence in this sacred, auspicious and beautiful place, adorned with lotus beds, various trees and always frequented by nymphs and Gandharvas; I shall now explain to you. My devotees constantly meditating on Me and dedicating all their deeds to me, attain emancipation, which they would not get anywhere else.—50-52.

This my city is more mysterious than all other mysteries. The Lord Brahmâ and other Devas, the Siddhas, wishing emancipation, also reckon this sacred place as supreme. Consequently I feel so much attached to this place.—53.

I never leave this sacred place Kâśî, nor will I ever leave it. Hence its name is Avimukta Kṣettra.—54.

One bathing at Naimiṣâraṇya, Kurukṣetra, Gangâdvâra, and Puṣkara or devoting his self there and not getting highest fruits there, gets it here, and, therefore, it is so superior to all the sanctified places. There is no doubt in this; this is the speciality of the place.—55-56.

The people get Mokṣa (freedom) at Prayâg (Allahabad). If the people take My refuge, they get Mokṣa; yet in spite of Allahabad being the best of all places of pilgrimage, this Benares is the chief of all, and is reckoned to be superior to Prayag.—57.

There was a great ascetic Riṣi named Jaigîṣavya. He attained the

highest siddhi in this Kâśi Kṣettra by his Bhakti and devotion towards Me.—58.

This Jaigîṣavya desired to reach the goal of the yogis. He daily meditated on Me in this place. By his meditation, the fire of yoga was kindled in him, and he attained Kaivalyam (Independence) so very rare to the Devas.—59.

The clear conscienced seers also attain such a bliss here as is rarely attained by the Devas and the demons.—60.

Here I grant excellent enjoyments and powers, union with Me and my devotees, the place that they desire. Kuvera the Lord of the Yakṣas, has become like My attendant, by dedicating all his deeds to me. And dear! the devotee Saṃvartana will also attain in future the highest siddhi here, by adoring Me with devotion.—61-63.

The son of Parâśara the great Yogarṣi, ascetic Veda Vyâsa, who will be the propagator of the Vedas, and the Dharma, will also live in this sacred place. Brahmâ, Viṣṇu, Vâyu, the Sun, and Indra along with the Devarṣis, Indra and the other Devas and other Mahâtmâs, also adore Me in this sanctified place. Other Siddha Yogis, with great vows and under disguise, live here and worship Me.—64-67.

King Alarka, also through My favour, will attain this sacred place, and will cause it to thrive like before, when there will be a great increase and prosperity among the four castes. He will well protect it and will then attain Me after dedicating all his deeds unto Me.—68-69.

All the householders and Sanyâsis residing here will be devoted to me, and by My grace will attain the highest Mokṣa, so very rare. They will attain the difficultly obtainable emancipation through My favour, and even the most sensuous people, unheedful of dharma, dying here will not be born in this world ; and those who are free from all mundane cravings, have patience, and have stationed themselves in satvaguṇa, with their passions subdued and devoted to Me, dying here will undoubtedly attain liberation through My grace The final rest attained by the people, through the continual practice of yoga in course of thousands of lives, is attained merely by dying here. Devi ! I have related to you the glory of this sacred place, this Avimukta Kṣettram, thus concisely.—70-75.

O Maheśvarî ! there is no better place than this that could give siddhi, and the knowledge of the mysteries. All the Yogis and the Lords of the yogas, consider this place to be the foremost giver of siddhi. This is the Parmasthâna, Paramabrahma and Paramapada ; this is Paramaiśwam. This Kâśi is the essence of all the three realms. It is always pleasing, enchanting and beautiful. The sinners, resorting to this place, are also liberated from their sins. Devi ! this place is always dear to Me. It is splendid with various kinds of creepers, bowers, and flowers. People dying here are liberated from the cycle of birth and death and attain the highest place. There is no doubt in this.—76-79.

Sûta said :—Afterwards Mahâdeva explained to Pârvatî about the granting of boons to the Yakṣa, heretofore mentioned.—80.

He said " Dear ! this Yakṣa, this devotee of Mine is now sinless, after his asceticism and he will now get from Me some boon."—81.

After saying so, Mahâdeva the Lord of the universe, repaired to that spot in company of Pârvatî, where the Yakṣa was practising austerities.—82.

There, seeing the devotee's bones shining white as he was reduced to a mere skeleton, Pârvatî said "Verily the Devas describe You to be so stiff; it is quite right because you do not grant boon to even such of your devotees. In such a sacred place, it is not proper that this son of a Yakṣa should be subjected to such hardships. Pray grant him a boon quickly.—83-86.

"Deva! the Riṣis, like Manu, have said that blessings are always attained from Siva whether he be pleased or displeased.—87.

"All beings seek comforts and enjoyments and kingdoms during lifetime and emancipation after death." Hearing such words of Pârvatî the Lord approached the Yakṣha who saluted him. The Lord then granted him Divine vision, when he was able to behold the Lord with all His attendants and was highly pleased. Then the Lord said "I am granting you a boon, by virtue of which you will see the three realms, and your body will also become like Mine. Look at Me, being free from any grief or trouble."—88-90.

Sûta said :—On attaining such a form, he stood up and throwing himself at the feet of the Lord said "Be kind on me," when the Lord said "I have granted you a boon." At which he again said :—"Lord! grant me such a boon so that I may have unflinching devotion for You and I may be called everlasting Gaṇapati and the giver of food to the World.—91-94.

"Besides this I also want that Your this avimuktatirtha may always be before my eyes."—95.

Mahâdeva said :—"Yakṣa! be free from the sufferings of infirmity, diseases and death, you will be the Gaṇapati, the lord of attendants, the giver of wealth, adorable by all, unconquerable. You will be prosperous and giver of food to all. You will be Kshetrapâla, you will have all the yogic powers.—96-97.

"Besides this you will be most valiant, righteous, the knower of Brahma, dear to me, having three eyes, holding a mace and gifted with supreme yoga."—98.

"Udbhrama and Sambhrama will be your attendants, and they will always obey you. By your order they will get respect for you from all the people; and they can create delusion in their people."—99.

Sûta said :—In this way, Lord Mahâdeva, after appointing that Yakṣa, as Gaṇeśvara, went back in his company.—100.

Here ends the one hundred and eightieth, chapter on the glory of Vârâṇasî, and the granting of boon to a Yakṣa by Lord Śiva.

CHAPTER CLXXXI.

Sûta said :—"Hear you, O, pure souled holy Riṣis! with attention, this righteous narration which is the dispeller of all ills, and the mother of all good merits.—1.

Once upon a time, Bhagavân Sanat-Kumâra asked Nandikeśvara :—the Lord of the gaṇas and as powerful as Rudra.—2.

He can assume terrible forms that the Devas and Dânavas cannot assume. And in this terrible form He remains firm and stable, like a pillar, till Pralaya. He asked :—"Now kindly describe to me the sacred places, where Maheśvara always resides—this great mystery of all."—3-4.

Nandikeśvara said :—" I shallr elate to you, after saluting, the Lord the most ancient event which Mahâdeva Himself narrated first.—5.

The Lord narrated it first to Pârvatî, for Her satisfaction, and afterwards it spread over the universe.—6.

Sometime ago the illustrious Consort of Śiva—Pârvatî—on the summit of the Mount Meru, asked the Lord after making salutations to Him :—7.

" O Bhagavân ! O Lord of the Devas ! O one with crescent of the Moon in His forehead ! Pray explain to me the duties of those men, living in the world, as well as of those, who have subdued their passions. How do the charities, sacrifices, well-practised asceticism, meditations and recitations give everlasting fruits ? And how are the sins of ages thereby destroyed ? What are the ways, ordinances and duties and sadâchâras, by the observance of which, you remaining there, become pleased with your Bhaktas and grant imperishable position to them ? Pray explain all these to me, for I am very curious to know all these."—8-12.

Mahâdeva said :—" O Devi ! Hear with attention. I shall relate to you the glory of the avimuktatîrtha, which is the best among all the sacred places, and so dear and near to me. I am telling you a great secret. Sixty-eight sacred places have been already described, and the one where Rudra is Omnipresent and never absent from there is called the avimuktatîrtha and is the first best of all the rest. I never forsake avimuktakṣettra (Kâśi) ; hence it is called Avimukta Kṣettra. Emancipation is readily obtainable here, and the charities, meditations, sacrifices, recitations and other similar deeds performed there beget everlasting benefits, and the sins of thousands of ages are destroyed the moment one enters the sacred place. The sins are consumed like cotton in the fire.—13-18.

O Devi ! the Brâhmaṇas, Kṣatriyas, Vaiśyas, Śûdras, bastards, sinners, animals, insects, flies, deer, birds, Mlechhas, dying in course of time in avimuktatîrtha, go to My realm (of Śiva) and become Rudras, who wear a crescent on their forehead, and get eyes on their foreheads, and become like Me.—19-21.

Whether they aspire or not, but in every case they attain My realm, by dying in avimukta, no matter whether they be men or lower animals. —22.

Far better it is for one when he goes to Kâśi, to fix himself down to the earth, by tying a piece of stone on his legs, and never leave this place, and thereby enable him to go to My realm.—23-24.

He who never goes out of the precincts of Kâśi, attains My realm ; there is no doubt in this. Vasrapradа, Rudrakoṭi, Sidheśvara, Gokarṇa, Rudrakarṇa, Suvarṇâkṣa, Amara, Mahâkâla and Kâyâvarohaṇa, are all

sanctified places, and I am present at all those places, in both the morning and evening Sandhyâs.—25-26.

Besides them, the Kâlanjaravana, Śankukarṇa, Sthaleśvara, are all sanctified by my presence, but Dear! My presence in Avimukta is undoubtedly on all the occasions. Besides these Hariśchandra Tîrtha, Âmrâtakeśvara, Jaleśvara, Śrîparvata are also most sacred. They all are mysterious and secret.—27-28.

Mahâlaya, Krimichandeśvara, Kedâranath, Mahâbhairava, are also highly sacred. As I am present at the aforementioned eight places always. Thus I am present at Avimukta at all times.—29-30.

Dear! the other sacred places, that exist in the three Lokas, always remain at the feet of Avimukta. Your son, Svâmi Kârtika will relate the glory of Avimukta and the glories of the Riṣis, who will come in future" —31-32.

Here ends the one hundred and eighty first chapter on the Mahâtmya of Avimukta kṣettram.

CHAPTER CLXXXII.

Sûta said:—Once on a time, the Riṣis Sanaka, Sanandana, &c. and the devotees of Śiva asked Svâmi Kârtika, the chief of the knowers of Brahma, on the summit of Kailâśa:—"Brâhmaṇa! Pray explain to us about the abode of Śiva in the earth where Bhagavân Śiva always dwells."—1-2.

Svâmi Kârtika said:—"The soul of all, the Eternal Lord Mahâdeva, the High Soul, remains in his terrible form, rare to the Devas and Dânavas, at Avimukta like a pillar, motionless and stable, till pralaya. This is the most mysterious place.—3-4.

The Siddhas always remain there owing to the presence of the Lord. Śiva has described Avimukta to excel all the sacred places, nor is there any other place more sacred than it. Every part of it is holy and endowed with a holy tirtha. There exists a divine abode, over the cremation ground there, and it is not visible to all. Yet it is connected with the earth. There the abode of Śiva (Śivâlaya) is situated in the space. Unworthy people, who are not yogis, cannot behold the Lord's abode; but the Yogis, the Brahmacharis, and the knowers of the Vedas, can see it. Those who are Brahmachâris, the Siddhas, the Vedântis, and do not leave this place till death, they attaining all the benefits of sacrifices and washed off from all their sins, attain the highest position. The Brâhmaṇas living there on three meals a day, and without any Yoga or their mind under control, attain virtues, like the one living merely on air, and get the highest position that an ascetic would get.—5-10.

The one who leads a calm life, after subduing all his passions, in this place even for a moment, begets the fruits of highest asceticism, and the one who remains there like that for a month, begets the benefits of having observed the Pâśupata ordinance. In other words, he attains bliss after being liberated from the cycle of births and deaths. He attains the position of yoga and the final beatitude. The fruits derived here by the

glory of Śiva and of this Avimukta kṣettram, are not obtained even by the practice of yoga for ages. The one who goes there is purified of the sin of even killing a Brâhmaṇa. One who continually resides there, for all his life, unmoved in mind, is not only purified of his sin committed in this life, but also of his Brahmahatyâ sin in his previous birth, and attains Śiva and does not get any other births. He gets the favour of Śiva and all his desires are fulfilled, and he gets the same end as the knower of Sâṃkhya does. He remains there all his lives and never quits it.—11-18.

Mahâdeva resides in Avimukta with all His attendants, consequently one begets highest attainments and renunciation there. Emancipation is attained by living there permanently, and he is never re-born. Avimukta is the highest kṣettram ; it is the highest goal. One may be able to describe the seven islands round the Mount Meru and all the oceans, but I cannot adequately relate the glory of Avimukta. People at the point of death suffer agonies, and do not remain conscious and lose their memories, but the devotees of Śiva, giving up life at Avimukta, are blessed by being whispered into their ear the most sacred formula "Târaka Brahma" by the Lord Śiva Himself. If one dies at Maṇikarṇikâ ghât he attains his desired goal.—19-24.

He is always blessed by the favour of Śiva, and attains that goal, which unmeritorious persons do not get. People should realise the unrealities of life, and that it is full of all sins, and in order to free themselves from the troubles of the world they ought to devote themselves to Avimukta-tîrtha, which is the giver of yoga, peace, and the dispeller of fears of this world and of all other obstacles. One who remains at Avimukta, even bearing all troubles and difficulties, attains emancipation, in course of his life, being liberated from the cycle of birth and death. He attains union with Śiva.—25-27.

Here ends the one hundred and eighty-second chapter on the Mâhâtmya of Kâśî.

CHAPTER CLXXXIII.

Śrî Pârvatî said :—Mahâdeva ! What is the cause of your giving preference to Avimukta-tîrtha over the mounts Himavân, Mandarâchala, Gandhamâdana, Kailâśa, Niṣadha, Sumeru, Triśikhira, Mânasa, the Nandanavana of the Devas, as well as other sacred places? What invisible high sanctity attaches to it, that you in company of your attendants, remain there? What favours do you show to the people residing there? Pray explain all that to Me.—1-5.

Mahâdeva said :—Dear charming Lady, this question of yours is indeed very interesting. I shall explain everything to you, please listen with attention. A very sacred stream, adored by the Siddhas and the Gandharvas, flows through Kâśî and the Ganges merges into the same. That stream feels gratified by being devoted to me, consequently, this place Avimukta (ever blessed with my presence) is sacred of all and, therefore, I also hold it so dear and I am present in the Linga located in that sacred place.—6-9.

I shall now relate those virtues of this sacred place, by merely hearing which, a man undoubtedly is washed of all his sins.—10.

A false man or an irreligious one, though he be full of deceit, irreligion and sin, is washed of all his sins by pilgrimaging to that sacred place.—11.

When all the immoveable and moveable creation are destroyed, even then I do not forsake it, and reside there with hundreds of my attendants.—12.

At the end of the cycle, all the Devas, Gandharvas, Yakṣas, Nâgas and Râkṣasas, &c., enter my mouth on this very spot and I accept their worship. This place is best of all my secret retreats and is most dear to me.—13-14.

Blessed are the devotees who resort to this place, the twice-born who breathe their last here, remaining devoted to me, get emancipation. I am always pleased with one who offers oblations to the fire, chanting the Rudra mantra and bestows charity. One who gives away everything in charity, and performs sacrifices, and bathes in the sacred waters of all the tîrthas, attains Me on this spot. Those who reside here, and those who are devoted to you, go to heaven where through My favour they enjoy peace and are free from all sins. My devotees, on coming here, become purified and liberated from all sins."—15-21.

Pârvatî said:—"You destroyed the sacrifice of Dakṣa for your regard of Mė such is your kindness on Me. I am not sufficiently satisfied with this narration of the glories of Avimukta-tirtha, pray therefore be pleased to tell Me something more about it."—22.

Mahâdeva said:—"O most beloved lady of auspicious luck. Yes, it is true that out of great regard for you, I angrily destroyed the sacrifice of Dakṣa. My devotees who adore Me with devotion are not liable to re-birth for hundreds of cycles"—23-24.

Pâravati said:—"Deva! The glories of this place that you have related to me pray be good enough to repeat in greater detail. I wish to know all about it, for I am so full of wonder."—25.

Mahâdeva said:—"Those who reside at Avimukta-tîrtha acquire immortality and finally merge into Me. What more do you wish to hear?"—26.

Pâravatî said:—"Mahâdeva! indeed the glories of Avimukta-tîrtha are very great and I am never satiated of hearing them. Pray therefore tell me something more about it."—27.

Mahâdeva said:—"Pâravati! you are supremely dear to Me, I, therefore, again continue the relation of the glories of Avimukta. Listen then with attention. It has endless glories. Those who reside here are superior to those who live on mere salads and have subdued their passions, live on raw grain, sipping only as much water as remains on the tip of the kuśa blade and that too after a month, seated on the root of trees, sleeping on the slabs of stone, refulgent like the Sun, free from anger and thus virtuous in many ways. In other words, those practising austerities elsewhere, do not get so much perfection, and those living here are like those en-

shrined in heaven. O Pârvatî ! as there is no one of the male being like Me, and no one of the female sex like you, similarly neither there is, nor will there be, any place sacred like the Avimukta-tîrtha. Paramayoga, Paramagati and Paramamokṣa are obtained at Avimukta-tirtha, consequently there is no such place like this. Devi ! now hear the most secret thing. One attains this Avimukta-tîrtha, by virtue of the yoga practised during hundreds of lives. My devotee at this place attains yoga and emancipation, in course of one life. Devi ! People coming here with unshaken devotion attain final beatitude. There is no such place, nor will there be any like it, on the earth. Dharma is always inherent there in its full form. People of all the four varṇas (castes) attain emancipation here."—28-41.

Pâravatî said :—" I have heard the glory of this sacred city of yours, pray also tell me whom do the Brâhmaṇas worship through sacrifices. "—42.

Mahâdeva said :—" Beautiful lady ! They all worship Me, by reciting sacred *mantras* and by performing sacrifices. Those who worship Rudra and Mahâdeva have no fear in this world. Devi ! There are two kinds of worship, *viz.*, with *mantra* and without *mantra*. There are two kinds of yogas, *viz.*—Sânkhya and Yoga. Those who regard Me omnipresent are Yogis. Those who see Me as the soul in all the beings and never separate Me from themselves never perish .Nirguna and Saguṇa are two kinds of yogas. Saguṇa yoga is comprehensable but Nirguṇa yoga cannot even be. comprehended Devi ! I have told you what you asked Me to explain."—43-48.

Pâravatî said.—" Śiva ! I wish to know the three kinds of devotion mentioned by you. "

Mahâdeva :—" O, Pâravatî thou who art attached to thy devotees ! A man reaches the end of all his troubles by Sâṅkhya and Yoga ; and one who clings to Me even by living on alms merges into Me. Those who are deluded by seeing different things in the Śâstras do not see Me. Those who are contented by being possessed with the supreme knowledge, and incessantly think of Me by being blessed with clear conscience, through Divine knowledge, they get felicity and bliss.—49-54.

A learned man sees me endowed with the three Guṇas, Devi ! I have explained everything before you, now let Me know what you feel desirous to hear.—55.

I shall again relate to you even the most secret thing for your satisfaction, pray hear with attention."

Pâravatî :—" Which form of yours do the Yogis see ? I beg you to remove My doubt."

Mahâdeva :—The true nature of mine is really formless. But that which is manifested as my form is mere light—consisting light, to realise which a learned man ought to make great efforts. The Lord of the universe in his formless condition cannot be described. It can only be described, if at all, by the presistent efforts of hundreds of years.

Pâravatî :—" Mahâdeva ! What is the extent of that shrine where you dwell endowed with atoms ? Pray explain all that to Me."

Mahâdeva :—" It is two yojanas in extent between the East and the West.—56-61.

Within that space Avimukta-tîrtha is situated having a width of half yojana extending from North and South; and the sacred Ganges flows by it.—62.

The attendants of Śiva, some having faces like those of infuriated lions and wolves, have their abode there between Bhiṣmachandikâ and Parvateśvara. Some of them have hunch-backs, some are dwarfs, and some crooked. On the same spot Mahâkâla, Chandaghanta, Daṇḍachaṇḍeśvara, Ghanṭâkarṇa, and others, having huge stomachs, gigantic forms, armed with clubs, tridents, &c., stand and guard the Avimukta-tapovana. Many of the attendants armed with tridents, clubs &c., stand at the gate.—63-67.

O Pâravatî! one who gives away a cow, that gives good quantity of milk, in charity, with its horns mounted with gold, its hoofs covered with silver, having three colours, to a Brâhmaṇa well-versed in Vedas, on the banks of Vârâṇasî, undoubtedly liberates seven generations of his ancestors from bondage. So also one who gives away in charity to a Brâhmaṇa, gold, silver, cloths, and grain, &c., in that Avimukta-tîrtha acquires everlasting merits. People become free from diseases by bathing at that tîrtha and get the benefit of ten aśvamedha sacrifices. Any virtuous man who gives some sort of charity to the Brâhmaṇas after his ablution attains felicity and shines like fire. One who gives away grain in charity at the confluence of the Varuṇâ and Asi with the Ganges, according to the prescribed rites, is not re-born. Devi! I have narrated to you the glory of this sacred place. One who fasts and then feeds the Brâhmaṇas in this tîrtha attains the benefit of Sautrâmaṇi sacrifice. Dear Pâravatî, one who lives on only one meal a day for a month washes off all his lifelong sins. One who enters the fire according to the prescribed rites undoubtedly enters My mouth. One who gives away ten gold coins in charity gets the benefits of Agnihotra sacrifice, and one who gives away incense, &c., derives the benefit of having given away land in charity. One who gives away a broom gets the benefit of having given away 500 gold coins. The giver of sandal gets the benefit of having given away 1,000 gold coins.—68-80.

The charity of flowers and garlands is equivalent to the giving away of 1,00,000 gold coins. The one who sings hymns accompanied by music begets everlasting benefits."

Pâravatî :—" Mahâdeva! you have indeed told me wonderful things, but please let me know the reason of your not leaving this unique place."

Mahâdeva :—" In the days of yore Lord Brahmâ had five heads and the fifth one was shining like gold. Once Brahmâ said to Me 'I know thy genesis,' when I angrily cut off His fifth head with the nail of my left toe. Then Brahmâ said 'Thou hast beheaded Me without any fault, and through My curse thou shalt bear a skull as the badge of the sin of inflicting injury on Brahmâ. Thou shalt roam about in the sacred places.'—81-86.

Hearing His curse I went to the Himâlaya mountain where I begged Nârâyaṇa to give me alms. He on his side dug His fingernail

and a volume of blood rushed out, and it spread itself to the length of 50 yojanas, but the skull was not filled.—87-89.

After that, that stream of blood ran for a thousand Divine years. Lord Viṣṇu said to Me 'How such a skull was brought into existence. Explain it to Me to drive away My doubts.' I replied, 'Deva! hear about it. In ancient times Brahmâ was endowed with Divine form after thousands of years asceticism and through His asceticism He got a fifth head shining like gold. I cut it off in anger. It follows Me wherever I go.'—90-94.

Hearing such words of Mine the Lord Puruṣottama said 'go back and please Brahmâ and by His glorious power this skull will become fixed in your holy abode (kṣettra). Dear Pâravati after hearing that I went to all the sacred places, but nowhere did this skull leave Me. But when I came and settled Myself at My Avimukta-tîrtha the effects of the curse instantly disappeared, and through the favour of Viṣṇu the skull also fell down there and was divided into a thousand pieces. It disappeared like the riches a man obtains in his dream.—95-99.

This place I have made the dispeller of the sin of killing a Brâhmaṇâ (Brahma-hatyâ) and it is the cremation ground of all the Devas including Myself.—100.

I annihilate the universe by manifesting Myself as the Destructor and also create everything. Devi! this sequestered place of Mine is most dear to Me.—101.

My devotees as well as the devotees of Viṣṇu and the Sun, who come and die here merge into Me."—102.

Pâravatî said:—"Deva! This place is indeed most wonderful as described by you. This is your place as pointed out by Viṣṇu. You reside here, and for these reasons other sacred places cannot equal it. The places where Viṣṇu and Mahâdeva dwell are worth a thousand sacred places. O Deva! You are My salvation and you are said to be the emancipation of Brahmâ and all others."—703-106.

Here ends the one hundred and eighty-third, chapter on the Mahâtmyâ of Kâśi.

CHAPTER CLXXXIV.

Mahâdeva said:"—Those who reside here, with the desire of winning emancipation, to them this sacred place is like a wood of penance (tapôvana). People residing here are never re-born. The dwellers of this place get the same end as those who are eager to acquire beatitude by means of Divine Knowledge. This place is extremely dear to Me. It gives everlasting fruits and immortality. This Avimukta-tirtha is also called the cremation ground, and is most mysterious. Those who do not feel attached to it are really the losers. The dust of this place falling on the sinners bestows on them beatitude. The piles of sins, huge as the mount Sumêru and Mandarâchala, become annihilated there.—1-7.

There is Avimukta temple which is renowned by the name of "The cremation ground." It is the "cave of retreat and wood of asceticism" and

the tapôvana of the Lord Śiva. There Nârâyaṇa, Brahmâ, etc., the Sâdhya Devas, the Yogis etc., carry on Their worship of Sanâtana Śiva and My devotees worship Me. Those who die at Avimukta-tîrtha get the same benefit as those who perform sacrifices and devote themselves to asceticism. Brahmâ the Creator, the Destructor of the universe, the Virâta manifestation of Bhagavân, the seven realms,—they all originate here; and Maharaloka, Janaloka, Tapaloka, Satyaloka, the great Yoga of the mind, all the immoveable and moveable creation upwards to Brahmâ, the origin of beings,—they all appear here.—8-13.

Those who never forsake this place remain in peace. This is the best and holiest of all the places. It is the best place among the Kṣhetras, the foremost of the cremation grounds. It is the best of all the streams, mountains and lakes; and, therefore, this Avimukta-tîrtha is adored by the pious devotees of Śiva. This Avimukta-tîrtha is the great seat of Brahmâ also. Brahmâ resides here. It is inhabited and guarded by Brahmâ. It is as if all the realms are located here. The golden Mount Meru and the hard asceticism practised by Brahmâ are inherent here. Brahmâ remains merged in the image of Śiva. It is the holiest of the holy. It is inhabited by all the hoary people.—14-19.

The Brâhmaṇas worshipping the sun have attained the position of Devas in this place. Those who remain firm in their devotion to Śiva and die at this Avimukta-tîrtha, attain emancipation. Those who reside there for eight months and subdue their passions or stay there even for four months in sexual abstinence, also attain emancipation.—20-24.

How far may I describe its glory? Even the unchaste women dying there attain bliss. Men attain here Yoga and bliss, unattainable by men elsewhere. Those who stick to Avimukta-tîrtha and do not go elsewhere, undoubtedly become adorable by Brâhmaṇas. One who resides in Avimukta-tîrtha becomes undoubtedly like Me.—25-27.

It is called Avimukta-tîrtha on account of My being present in it at all times. Those who do not resort to Avimukta-tîrtha are idiots, full of the darkness of ignorance, Tamôguṇa. Such men always pass through the ordeal of birth and rebirth. Licentiousness, anger, greed, attachment, hypocrisy, drowsiness, sloth and backbiting,—these obstacles created by Indra are always present here and many hindrances overpower a man. In spite of all that, this sacred place is the most holy for the devotees. All the Riṣis and Devas have also called it to be the most sacred place.—28-32.

The body made of clay and fat becomes purified at Avimukta-tîrtha, because Lord Śiva keeps guard there. Consequently, the learned do not bury there. The devotees who worship Śiva, then merge in Him, like the offering of clarified butter in the fire. They consider their souls blessed on merging in the Lord, and the Riṣis, Devas, Yatis, Râkṣasas, reside in Avimukta-tîrtha and devote themselves to meditation and sacrifices, etc. No one dying there goes to hell. There, by the favour of Śiva, every being gets his final bliss. This tîrtha is two-and-a-half yôjanas in extent towards the east and the west. The rivers Vârâṇasi, etc., at the

distance of half a yôjana from each other are situated there, and the Śukla river flows alongside.—33-40.

Mahâdeva has thus described this Kṣetra. People desirous of supreme felicity attain knowledge and yoga; and those who devoutfully always reside there are free from all cares. This place of asceticism always remains full of the Siddhas, the Gandharvas, etc. There is no river or mountain equal to this Avimukta-tirtha.—41-43.

All the sacred places located on the earth as well as in the heaven are second to this place. It is the supreme of all. Those who, after renouncing the world and subduing their passions recite the Rûdra Mantra a hundred times, such devotees of Śiva undoubtedly enjoy in the company of the Lord Mahâdeva. Those who have forsaken all desires and are firm and fixed in devotion, become free from fear after attaining Śiva and are never born.—44-48.

They are not born even after hundreds and billions of Kalpas. As the ocean is full of various kinds of gems, so is Avimukta full of many attributes. This place is the giver of delusion to the non-devotees, and devotion to those who are staunch adherents of Śiva. The fools, regarding this as cremation ground, do not consider it to be the foremost of all the sacred places, and the learned do not abandon it, in spite of hundreds of obstacles. They go to such a place, whence they are never reborn and are liberated from the pangs of old age, death, etc. They go direct to the realm of Śiva.—49-53.

Those who are desirous of beatitude beget such as causes them the utmost gratification. The end attained by the mere residence at Avimukta-tîrtha is not obtained even by charities, asceticism, sacrifices and Divine-Knowledge, etc.—54-55.

The best remedy for all sinners is their attainment of Avimukta-tîrtha. The various classes of people dying at Avimukta-tîrtha in their attachment for Śiva are never re-born. The meditation, sacrifices, asceticism and charity performed at Avimukta-tîrtha beget everlasting fruits, and those who die there attain supreme bliss. The sinner, repenting on thousands of his sins, going there attains felicity. Those who die there need not think of Uttarâyaṇa or Dakṣiṇâyana; for every hour for them is equally auspicious. There is no occasion for thinking of auspiciousness or inauspiciousness there, for that place, owing to the glory of Śiva, is always sacred. Thus all the Riṣis heard the glory of such a sanctified place and of Śiva from Svâmikârtika, and began to meditate over them.—56-63.

Here ends the one hundred and eighty-fourth chapter on the Avimukta-tîrtha.

CHAPTER CLXXXV.

Sûta said:—"O Riṣis! the godly devotees, seers, and the pious residing at Avimukta were filled with astonishment and overcome with delight. They again said to Svâmikârtika:—'You have been born of the glory of

Śiva and Brahmâ. You are dear to the Brâhmaṇas and are the knower of Brahma. You have attained the realm of Brahma and are kind to the Brâhmaṇas.—1-3.

Like Brahmâ, you are the Creator, we all salute you! We have all become purified by listening to this narration. We have realized the highest secret. May you be blessed! We are now going to that mundane region of the Lord Śiva where He, the Lord of all, is practising austerities unmoved, for the benefit of the Universe.—4-6.

By the virtue of His asceticism He merges Himself in the formidable form and remains adorned with all His attributes along with His attendants. The Devas, Brahmâ, devotees and the Siddhas are eager to see the Lord, through your favour. We are, therefore, eager to pass our days at Avimukta; for blessed are those who reside there.—7-9.

Those who are righteous, devoid of anger and lust, having their passions under their control, devoted to the practice of yoga, attain emancipation there. There the devoted yogis adore the Lord Śiva, the Giver of beatitude, and attain bliss. It is the most mysterious of all the cremation grounds; and no one attains bliss in this world without the help of yoga.—10-12.

People residing at Avimukta beget both yoga and bliss. In other words, they attain sublime felicity in this life. Deva! the inhabitants of Avimukta get bliss during their lifetime, such is its glory. Once upon a time Vedavyâsa could not get any alms there, and, agitated with the pangs of hunger he felt inclined, to pronounce a curse. He passed a period of six months with great privations.—13-16.

He said to himself, 'How has this place become cursed and doles me no alms. The Brâhmaṇas, the Kṣatriyas, the widows, the married ladies, none of them give me any alms—which is most strange. I shall pronounce my curse on all of them and on the whole city to the effect that this sacred place may become devoid of its sanctity and that there be no pelf and learning left among the people of all the three classes residing here. No friendship should exist among them. I shall also create such troubles for those residing at Avimukta as they may not attain their ends.'—17-21.

Realising the intentions of Vedavyâsa, the Lord Śiva became terrified and said to Pârvatî:—22.

'Devi! hear Me. Now Vedavyâsa is prepared to pronounce his curse.'—23.

Pâravatî enquired:—'Why is Vyâsa so angry? Who has annoyed him? What harm has been done to him that he is disposed to pronounce a curse?'—24.

Mahâdeva said:—'Dear Pârvati? He has practised glorious asceticism for a long time. He has lived in contemplation by observing the vow of silence for a period of 12 years. He begged for alms when he felt hungry, and no one gave him even half a morsel. He has thus passed six months under serious privations; consequently, he has now made up his mind to pronounce a curse. Some plan should be devised to obviate the situation before he pronounces his curse. Vedavyâsa has attained supernatural

powers, and everyone is afraid of his curse. He has the power to bring about what is not destined and to mar the effects of destiny. I shall assume the form of a human being and engage him in conversation, when alms should be given to him.'—25-30.

Pârvatî, thus instructed, also assumed human form and said to Vedavyâsa, 'Bhagavana! come here and receive alms. Seer! you never blessed my home.'—31-32.

Hearing which, the sage cheerfully accepted the alms that contained savoury victuals. He did full justice to it, and was completely satisfied. Afterwards the seer made his salutations to the Lord Mahâdeva and Pârvatî, and said to the latter: "O one with beautiful eyes! This is the residence of the Lord Mahâdeva and Pârvatî, and the Ganges flows through this place. Delicious eatables are also obtainable and emancipation is begotten. Who would not therefore reside in such a Kâśi?"—33-36.

Having said so, Vedavyâsa looked at the sacred Kâśî and began to think of the delicious alms that he was given. Mahâdeva and Pârvatî were standing before him. Lord said to him:—"Seer! you have a very choleric temper, and you should not therefore reside in Kâśi"—37-39.

Vedavyâsa said:—"Deva! Be pleased to permit me to come here on two days, *viz.*, the eighth and fourteenth days of the fortnight, that is, Aṣṭamî and Chaturdaśî," to which the Lord replied in the affirmative.—40.

Then the Lord disappeared then and there, and so did the Goddess Pârvatî. In that way, in the days gone by, the illustrious Vedavyâsa, knowing the glory of Kâśî, fixed his abode in its vicinity; and consequently all the learned men sing the praises of this sacred place.—41-42.

O Riṣis! The blasphemers of the Devas and the Brâhmaṇas, the killers of the Brâhmaṇas, those ungrateful and other sinners, the scoffers of the preceptors, sacred places, and temples, the instigators, do not reside in the sacred Kâśî, as Daṇḍanâyaka, one of the attendants of Śiva, is posted there to oust them. Daṇḍanâyaka's duty is to guard the place, so He ought to be adored with incense, flowers etc. He should be reverentially saluted, and his mantra should also be repeated and counted on the bead. Various classes of people reside in the sacred Kâśi, and all kinds of snakes, scorpions, etc., also abound there. They also become the attendants of Śiva. The Devas, devoted to Śiva and residing there, also attain the everlasting realm, according to Their choice. The sacred Kâśî is superior even to the heaven of the Devas. It is like Brahmalôka. It has been laid out by the Yogic power of the Lord, and there is no other region like it.—43-50.

The sacred Kâśî is the fulfiller of cherished desires. It is free from diseases and the place of asceticism and yoga. Lord Siva, enshrined there is shining in His full glory. Those who practise asceticism there, attain the benefits of sacrifices, of bathing at sacred places, and of giving charities. The past and the present sins committed through ignorance are dispelled by mere sight of Avimukta. Men of calm disposition and those who keep their passions curbed, whatever charities they perform at Avimukta, get a huge return. Those who worship Śiva at Avimukta are not reborn

in this world for crores of cycles. Thousands of Devas enjoy the company of Śiva and, therefore, this place is the best of all. Those who adore Mahâdeva there, are liberated from their sins and become like Devas. All the sacrifices performed with a motive are liable to ordain the re-birth of a man, but those who die at Avimukta are never born. The stars and planets perish at a certain fixed period, but those dying at Avimukta are not liable to it. Those who die there are not re-born even after crores of cycles (*kalpas*). Blessed are those who reach the sacred Maṇikarṇikâ at their last hour, after having undergone the trials of life. They are also blessed who do not forsake Avimukta realizing the grim pinch of the Kali-yuga. The inhabitant of Avimukta, when he goes elsewhere, is ridiculed by everybody.—51-64.

Those who succumb to the influence of lust, anger, and greed, go away from that sacred place for fear of Daṇḍanâyaka. Ignorant people, devoid of meditation, also those oppressed with miseries, attain emancipation there. There are five principal places there, *viz*: Daśâśvamêdha, Lokârka, Keśava, Vindumâdhava, Maṇikarṇikâ. I have related to you the glory of Avimukta, as narrated by Lord Śiva to Pârvati.—65-69.

Here ends the one-hundred and eighty-fifth chapter on the Mâhâtmya of Avimukta Tîrtha.

CHAPTER CLXXXVI.

The Riṣis said :—"Sûta! you have well-described to us the glory of Avimukta. Now we are eager to hear the glory of the sacred Narmada which be good enough to describe to us. Omkâra, the confluence of Kapilâ, and the dispeller of all sins, the Lord Amareśa, are also said to be situate there. How was the sacred Narmadâ saved from annihilation at the time of the destruction of the universe? How was Mârkaṇḍdeya saved from annihilation? You have told us something about them, but we wish to hear more of them in detail."—1-3

Sûta said :—Once before, the King Yudhiṣṭhira asked the sage Mârakaṇḍdeya the glory of Narmadâ, when the king was practising austerities in the forest.—4-5.

Yudhiṣṭhira said :—"Virtuous one! through your grace, I have heard about various kinds of Dharmas, but I feel eager to hear more about them which please narrate to me. First of all, please explain to me how the Narmadâ came into existence."—6-7.

Mârkaṇḍeya said :—"The Narmadâ is the foremost among all the rivers. It is the dispeller of everybody's sins. King Yudhiṣṭhira! the glory of the sacred Narmadâ as I have read in several Purâṇas, I shall explain to you. Sacred is the river Ganges at Kaṇkhala, sacred is Sarasvatî in Kurukṣetra. The sacred Narmadâ is supreme everywhere— in the forest as well as in places of habitation. The waters of the Sarasvatî purify one in course of five days, those of the Yamunâ in seven days, of the Ganges instantaneously, and of the Narmadâ at the mere sight of it.

The Narmadâ is most charming and attractive of the country of Kalinga, the forest of Amarakantaka, and of all the three realms.—8-12.

King! the Devas, the demons, the Gandharvas, the ascetics, the Risis—they all attain emancipation on the banks of the Narmadâ. One who follows the prescribed order of religion and observes a complete fast for a day, after bathing in the Narmadâ, liberates his seven generations from sin. The manes of those who offer them libations at Jalesvara, after bahting in it, remain happy till the end of the cycle.—13-15.

Lord Śiva becomes pleased with one who bathes in the Narmadâ, near the hill abounding with the group of Rudras, and worships Them with sandal, flower and incense. The Lord is enshrined close to that hill, to the west, where one ought to offer libations to the manes with devotion and by keeping one's passions under control. Libations of water mixed with barley should be offered to the Devas, and water mixed with sesamum should be offered to the manes. One who does so makes his seven generations go to the heaven, and he himself enjoys in heaven for 60,000 years with the celestial nymphs, the Gandharvas and the Siddhas. Afterwards he is born as a wealthy man; and, after a life of charities he returns to the very same sanctified place.—16-22.

Then he goes to the domain of Śiva, after liberating his seven generations from sin. The length of the Narmadâ is 100 yojanas, and its breadth is 16 miles. There are 60,00,60,000 of tirthas round the Narmadâ. One who is calm and has his passions under his control, free from anger, and the sin of causing pain to others, and is a benefactor of all the beings and a devotee to the Lord Śiva, if he happens to die at the banks of the Narmadâ, resides in heaven for a century, consisting of the length of days of the gods. There he is in the company of the nymphs, and is adored by the Siddhas and the Gandharvas with incense, flowers, &c. He has also the privilege to live in the company of the Devas of all classes; and, on being re-born, becomes a most illustrious king! There, he is the owner of a majestic palace, studded with jewels and supported on mighty pillars of precious stones, surrounded by a large retinue of servants and maids. Majestic elephants and a multitude of neighing horses adorn his gateway.—23-31.

His gateway is also illustrious like that of Indra. In such a place he is the beloved lord of beautiful ladies, and enjoys himself for a divine century, without being oppressed with any kind of disease.—32-33.

One who dies at Amarakantaka gets many blessings and never perishes by fire, poison drowning. He gets the power of moving about in the space with the rapidity of the wind. The man who dies at Amaresa is blessed with all kinds of enjoyments including 3,000 maids who are at his command for a considerable length of time. One who offers flowers, incense, &c., to the Rudrâs enshrined round the hill, after having his ablution in the river, undoubtedly wins the pleasure of all of Them.—34-38.

To the west of the hill is enshrined Lord Mahesvara, where one who offers libations, according to the prescribed rituals to the Devas and the Pitris after his bath, is the bestower of heaven on his seven generations, and he himself resides in heaven for sixty divine years, where various

comforts and enjoyments fall to his lot. On coming down from heaven, he is born in a wealthy house, and is most charitable and righteous. He again remembers the sacred Narmadâ and goes there, where he again works out the salvation of his ancestors of the past seven generations, and then attains the abode of Śiva. When he is reborn, he becomes a matchless sovereign. Such is the glory of Amarakantaka. Now hear of the tirthas situated to the west of the hill. The lake Jalesvara, situated there, is renowned all over the world, where, by performing the daily prayers and by offering libations to the manes, the Pitris remain satiated to their fill, for a period of ten years.—39-46.

The river Kapilâ is on the right bank of the Narmadâ which is covered with Arjuna and various kinds of trees. This river is renowned as the most sacred in all the three realms, and there are millions of tirthas round it.—47-48.

It is said in the Purâṇas that the trees on its banks also attain emancipation after they decay. The Viśâlyakaraṇî is the second river; by bathing in it one becomes purified instantly. All the Devas, the Kinnaras, the Gandharvas, the mighty serpents, the Râkṣhasas, the Yakṣas and the ascetics, reside on the Mount Amarakantaka. The Riṣis, going there, have sanctified that river. This river is also the dispeller of all sins. One who passes a night there in celibacy and observes a fast after bathing in it, liberates his seven generations. In ancient times, both the Kapilâ and the Viśâlyâ were laid out by the God to fulfil their missions. The people bathing there derive the benefit of Aśvamedha sacrifice. Only he who dies there is liberated from all his sins and attains Rudralôka.—49-57.

In fact, the devotee bathing in any tirtha situated on the banks of the Narmadâ gets the benefit of Aśvamedha sacrifice. Those residing on the northern bank of this river attain Rudraloka. Śaṇkara has said that by bathing in and giving charities at the Sarasvatî, the Ganges and the Narmadâ, one begets equal benefits. The resident of Amarakanṭaka remains in Rûdralôka for a 100 crores of years. The waters of the Narmadâ adorned with froth and ripples are worthy of being saluted. The sacred waters dispel all the sins. The holy Narmadâ dispels all the sins, including those of killing Brâhmaṇas, and bestows sublime lustre. This great river is held sacred in all the three worlds. The people residing at Vateśvara, Gangâdvâra, and Tapôvana, are said to be great ascetics. By bathing in the Narmadâ and at its confluence with the sea, one gets tenfold merits.—58-65.

Here ends the one-hundred and eightysixth chapter on the Narmadâ Mahâtmya.

CHAPTER CLXXXVII.

Mârakaṇḍeya said :—The Narmadâ is most sacred and renowned and the sages desirous of emancipation have made numberless divisions, each of the measure of a Brahman's sacred thread. By bathing in them one is liberated from all sins. The sacred Jaleśvara is renowned in the

three worlds. In the days gone by the sages, the Maruts, and Indra, etc., shivering with fear spoke to Śiva "Protect us."—1-4.

The Lord said "Devas! what is the fear in your mind which has brought you here? whom do you fear? what are your troubles? Tell me all about yourselves."—5-6.

Riṣis said:—"O Mahâdeva! the most illustrious and valiant demon Vâṇâsura is the owner of Tripura which moves about in the firmament. We have come to seek your protection, being afraid of him. You are our salvation; pray, therefore, rescue us from the oppressions of that demon. Deva! be pleased to do what may be good to the Devas, the Gandharvas and the Riṣis, etc.—7-10.

Śiva said:—"Do not be anxious. I shall do everything. You will attain peace ere long."—11.

After thus consoling them, the Lord went to the banks of the Narmadâ and began to devise plans for the destruction of that demon.—12.

He said to himself "How shall I kill the demon?" He then thought of the sage Nârada who appeared then and there; and said "Mahâdeva! what are your behests? Why have you summoned me? I shall carry out your commands."—13-14.

Śiva said:—"Nârada! virtuous women reside within the Tripura of Vâṇâsura and by their virtue the Tripura moves about in the space. You should, therefore, go and delude those ladies in Tripura."—15-17.

Hearing those words of the Lord, the sage went and did what he was directed to fulfil. That Tripura was decorated with various kinds of precious stones, was 100 yojanas broad and 200 yojanas in length. The sage saw Vâṇâsura in such a magnificent place.—18-19.

The demon king who was seated on a majestic throne with the brilliance of the twelve suns, wearing earrings, coronet, garlands and armlets of gold studded with precious stones; stood up to receive the sage Nârada; and said "Devariṣi! you have come here of your own accord. I offer you an oblation and water for washing your feet." He then saluted the sage and said "Let me know your commands and I shall carry them out. You have come here after a long time. Pray take your seat."—20-23.

Afterwards Anaupamyâ queen said:—"Nârada! what dharma pleases the Devas? which ordinance is most gratifying to them?—24-25.

Nârada said:—One who gives away a cow and sesamum to a Brâhmaṇa well-versed in the Vedas gets the benefit of having given away lands beyond the seas. He enjoys himself in a Vimâna shining like crores of suns for a considerable period. The lady who gives away after observing a fast the following trees:—Woodapple, roseapple, Kadamba, Champaka, Aśoka, Aśwattha, plantain, banyan, pomegranate, Neem and Mahuâ; her breasts take the form of the woodapple, her thighs become like the trunk of the plantain tree. She becomes adorable like the sacred Aśwattha tree and sweet smelling like the Neem, illustrious like the Champaka, griefless like Aśoka, sweet like the Mahuâ, soft like the leaves of the banyan. She always gets prosperity. The giving of pumpkins and creepers is not considered high, and the husband of a lady who worships the Devas

with Kadamba blossoms discarding the food cooked and uncooked as well as fruits, observing the vow of silence in the evening and worshipping Kṣetrapâla first; remains in happiness. The ladies who keep a fast on Aṣṭamî, Chaturthî, Panchamî, Dwâdasî, Saṅkrânti; undoubtedly go to heaven. They are liberated from the ills of the iron age and Dharmarâja does not admit such ladies in his town.—26-37.

Anaupamyâ said:—"It is owing to the virtues performed in the past that you have graced our home with your august presence and I venture to enquire about other ordinances from you. Vindhyâbali the renowned queen of the king Bali is my mother-in-law. She is never pleased with me, and same is the case with my father-in-law. The vicious Kumbhivasî is my lord's sister who always treats me with contempt. How can I be happy under such circumstances? Pray let me know by what ordinance they would turn friendly to me for which I shall remain very grateful to you."—38-42.

Nârada said:—"By observing the ordinance just explained to you, Pâravatî became so dear to Śiva, and similarly Lakṣmî has become so dear to Viṣṇu, and Sarasvatî has become endeared to Brahmâ and Arundhatî to Vasiṣṭha. Your lord will also become beholden to you by keeping up the very same ordinance and your father-in-law and mother-in-law will also be silenced."—43-45.

Hearing such words of Nârada, that queen determined to observe that ordinance and said:—"Be pleased upon me, O sage! I shall offer you presents of gold, jewels, garments, which be pleased to accept. Let Lords Viṣṇu and Śiva be pleased upon me."—46-48.

Nârada said:—"Lady! you should bestow these presents on some Brâhmaṇa who may be poor and in need of support. I am blessed with everything and you ought to show only your devotion to me."—49.

In such a way Nârada after having softened the minds of all the ladies in Tripura returned to his abode and a breach was thus created in Tripura.—50-51.

Here ends the one hundred and eighty-seventh chapter on Narmadâ mâhâtmya.

CHAPTER CLXXXVIII.

Mârakaṇḍeya said:—Hear from me, Yudhiṣṭhira! what you have asked me to explain. The spot on the banks of the Narmadâ where the Lord is enshrined is renowned as Maheśvara in all the three worlds and at the very same place He devised His plans of annihilating Tripura.—1-2.

The Lord seated there lifted up the mount Mandarâchala to serve as His Gâṇḍiva bow. He then put the snake Vâsuki in place of the bowstring and Svâmikârtika in place of the quiver. Viṣṇu in place of the arrow and the fire at the tip of it (the arrow). Afterwards the wind was made to propel the arrow. The four Vedas took the place of the horses

of the chariot. Aśvinîkumâra was employed in place of the reins and Indra in place of the axle. Kuvera formed the banner.—3-5.

Yama put himself to the right-hand of the Lord and Kâla to the left. The groups of the Devas and the Gandharvas formed the wheels of the chariot. Brahmâ was the charioteer. In that way, Śiva waited for thousands of years after making such preparations. When the three Puras (cities) fell in one line the Lord let out His arrow on Tripura when the inmates of Tripura became helpless and many kinds of destructive omens occurred there. The wooden horses began to neigh and painted ones to wink. All the demons saw themselves dressed in red in course of their dream. One who dreams of things hostile to him becomes void of power and intellect by the glory of the Lord. Then the wind Sâmbartaka that blows at the close of a cycle commenced.—6-14.

It produced fire on account of which the trees of Tripura began to crumble down. There was chaos everywhere. All the gardens were burnt down in an instant. The huge storm devastated the houses and trees that were on fire which furiously pervaded in all the directions. The dreadful tongues of fire gave a gory appearance to the whole of Tripura. Owing to the dense folds of smoke the demons could not go about from one house to another. The Tripura was thus agitated by the fury of the Lord. Thousands of palaces fell down in all directions and the inmates rushed towards the temples and thousands of demons were reduced to ashes groaning and moaning piteously. Various kinds of Vimânas and picturesque places were consumed by the fearful fire.—15-24.

The pleasure gardens smiling with lotus beds were also burnt down along with the swans and cranes. The lofty palace tops looking like the mountain peaks, adorned with gems and lotuses, fell down on being burnt up, like a heap of clouds. The fire of the Lord's fury burnt down quite unsparingly several children, cows, birds, horses, women, and many people sleeping as well as awake.—25-28.

The nymph like beauties of Tripura fell down burnt with their young ones hugged to their breasts. Some ladies wearing garlands of pearl and gold fell down on the ground consumed by flames and suffocated by smoke. Some beauties seeing their Lord lying on the ground jumped down from the upper storey of their mansion and were instantly eaten up by the flames. The belaboured demons lying on the ground got up with their sword but were soon consumed by the raging fire. Some ladies of the cloudy hue wearing garlands and armlets, some fair-complexioned beauties giving milk to their dear litle ones were also consumed by fire. Some ladies seeing their children eaten up by the fire sent forth shrilling wails. Some ladies wearing diamond and emerald necklaces and shining like the moon with their children in their lap, fell down on the ground after being charred. Some moon-faced beauties waking up from their sleep found their mansion on fire and began to lament on realizing their children being burnt. Some ladies adorned with golden ornaments fell down on the ground holding their consumed children in their arms. Some fainted away by the fumes of smoke and fell down grasping the hand of their maids.—29-40.

Some overcome by the fury of the fire with their hands folded and uplifted began to pray as follows:—

"Agni! if thou art angry with male population hostile to thee; what is the fault of the women confined in the houses like so many domesticated Kokilas pent up in cages? O sinner, merciless! why art thou enraged with the women. Thou art devoid of right understanding, shame and heroic virtues and truth. O sinner! hast thou not heard commonly said in the world that the women of the enemy should not be killed? To consume is thy attribute but thou hast no mercy and right understanding. Even a Mlechchha is moved to compassion to see a burning woman. This attribute of consumption is also useless in thee. It is simply thy vice, for what is the good of thy killing women? O sinner, wicked, merciless, miserable wretch Agni! thou art indeed most unfortunate. Thou burnest us by force."—41-48.

She was rendered senseless after thus wailing and thinking of her children for a long time. The fire like an old foe of the precious lives also dried up the wells and the tanks.—49-50.

"Mlechchha! what will be thy faith after burning us? Hearing such speech of the ladies the Agni said "I am not consuming you of my own will. I have been born to cause destruction. I have no mercy. I make my way everywhere freely through the glory of Śiva." Afterwards Vāṇâsura also saw Tripura burning.—51-53.

He said from his throne "The wicked Devas of little valour have worked out my ruin which is decidedly due to the glory of Śiva. The Lord is consuming me without any examination of the reasons for his action. No one can kill me without the aid of Śiva."—54-55.

Saying so the demon king abandoned his sons, friends, &c., and set out of the town with the idol of Śiva placed on his head putting many women and various kinds of jewels in front of the idol. He stood up on the ærial track and after making his salutations to the Lord of the three worlds said "Deva! I have given up this town and you should not kill me. Deva! if you, however, feel disposed to kill me, do not consume this idol of my worship which I have always adored with great devotion. Deva! I have been a slave of Thy feet in every past life and now I offer my prayer to Thee, composed in these *Toṭaka* stanzas. O Śiva, Śankara, Śarba, Hara, Bhîma, Maheśvara, the Destroyer of Kâma, the Annihilator of Tripura, the wielder of the Trident! I salute Thee. O Pramadâpriya, the one saluted by the demons as well as by the Devas, having a most illustrious face wider than that of a horse, a monkey and a lion; I salute Thee. The Devas and the demons cause me pain. Deva! I am always engaged in my devotion to Thee. I have not the wealth in shape of sons, wife, horses, &c. I only depend on my attachment to Thee. I am greatly oppressed and feel as if I were in hell. My inborn vice does not show signs of decline and my understanding leaves off virtues. The vices can only be abandoned by Thy grace."—56-66.

One who would recite this prayer will be granted some handsome boon like the one granted to Vāṇâsura by the Lord.—67.

Mahâdeva, on hearing the above beautiful prayer said joyfully :—68.

"Son! Be not afraid. Get into the golden Pura and carry your family and relations with you. Vâṇâsura! you will not be killed by the Devas from now till the time of your doom." The Lord thus again granted such a boon to that demon; and told him to roam about in the world fearlessly and also quenched the raging fire.—69-71.

"For this reason the Lord did not consume his third Pura, which is sailing about the sky by the power of Śiva. The other two Puras fell down to the ground after being reduced to the ashes. Śriśaila mount was formed on the spot where the first city fell and similarly Amarakaṇṭaka sprang up on the spot where the second Pura fell down."—72-74.

"Râjendra! On the top of those Puras the groups of Rudras were enshrined. The spot where the burning Pura fell down is marked by the famous Jwâleśvara. When the tongues of fire flashed into the sky from the burning city, there was a tremendous uproar among the Devas and the demons when the Lord took down His arrow from His bow. All this happened on the Mount Amarakaṇṭaka.—75-77.

Consequently, the people observing fasts, &c., are born as sole monarchs in this world after a period of 30 crores and a thousand years when they have enjoyed the pleasures of the fourteen worlds."—78-79.

O King Yudhiṣṭhira! in this way the sacred place Amarakaṇṭaka is the most sanctified and therefore one who goes there on the occasion of a solar or a lunar eclipse and gets the merits ten times more than that of the Aśvamedha sacrifice. One attains heaven by worshipping Maheśvara there. The sin of killing a Brâhmaṇa is driven away by going there on the occasion of a solar eclipse. This is the glory of the sacred Mount Amarakaṇṭaka.—80-82.

One who thinks of this Mount Amarakaṇṭaka with devotion undoubtedly gets the benefit of a hundred Chândrâyaṇa ordinances.—83.

Amarakaṇṭaka is renowned in all the three worlds. It is adorned by the Siddhas, the Gandharvas, &c.—84.

It abounds with various kinds of flowers, creepers, deer, Siddhas and the Lord Śiva is enshrined there in company of His noble consort Pâravatî. It is pervaded by Brahmâ, Viṣṇu, Indra, Vidyâdhara, Riṣis, Kinnaras, and Yakṣas. The serpent Vâsukî loiters there. One who circumambulates that sacred Amarakaṇṭaka gets the benefit of the Puṇḍarika sacrifice.—85-88.

The Lord Jwâleśvara is also adored by the Siddhas there. People dying there after bathing in the sacred waters attain heaven. King Yudhiṣṭhira, hear the benefits attained by those who die there on the occasion of an eclipse—solar or lunar.—89-90.

Such blessed one after being liberated from all actions and endowed with supreme intellect go and reside in the region of Rudra till the end of the cycle.—91.

Crores of Riṣis practise asceticism on the either side of Amareśvara. This Mount Amarakaṇṭaka is one yojana in extent all round. Those who bathe in the sacred Narmadâ with or without an object in view, are liberated from all their sins and go to the realm of Rudra.—92-94.

Here ends the one hundred and eighty-eighth chapter on the Narmadâ mâhâtmya.

CHAPTER CLXXXIX.

Sûta said :—The king Yudhiṣṭhira along with the Riṣis asked Mârakaṇḍeya. " Bhagvâna ! be pleased to relate to us about the junction of the sacred Kâverî. We are desirous of hearing from you the account of the sacred Kâverî by bathing into which the vilest of sinners get emancipation."—2-3.

Mârakaṇḍeya said :—O Yudhiṣṭhira and O Riṣis ! hear with attention that even the illustrious Kuvera the Lord of the Yakṣas got his position by oblations in the sacred Kâverî. Now hear from me how he acquired all his glory.— 4-5.

At the confluence of the Kâverî and the Narmadâ, Kuvera practised asceticism after bathing in the sacred waters, for a divine century when the Lord Śiva on being pleased with him said " Kuvera ! ask for what you wish."—6-8.

Kuvera said :—" Devadeva ! if you are pleased to grant me a boon, I wish to become the king of the Yakṣas."—9.

Hearing those words of Kuvera, the Lord said " Be it so " and vanished then and there.—10.

Afterwards Kuvera by virtue of that boon became the Lord of the Yakṣas.—11.

Such is the glory of the confluence of the sacred Kâverî with the Narmadâ. It is the dispeller of all sins. Those who do not know about it are undoubtedly deluded. One should, therefore, bathe there according to the prescribed rites. Both the sacred Kâverî and the Narmadâ are the most sacred. One who worships Śiva after bathing there begets the benefit of Aśvamedha sacrifice and goes to the realm of Rudra. One who is burnt there or keeps up a fast there, gets access everywhere. Mahâdeva has said that such a person after getting access everywhere enjoys the company of beautiful ladies in Rudraloka for 600060000 years. Afterwards he is born as a most illustrious king. One who drinks the water of the Kâverî and the Narmadâ gets the benefit of Chândrâyaṇa. He gets the benefit of having bathed in the confluence of the Ganges and the Yamunâ and attains heaven. King ! such is the glory of the junction of the Kâverî and the Narmadâ where, to bathe and perform charities is to dispel all ills and sins."—12-20.

Here ends the one hundred and eighty-ninth chapter on the Narmadâ mâhâtmya.

CHAPTER CXC.

Mârakaṇḍeya said :—To the north of the Narmadâ there is the sacred Mantreśvara extending to one yojana. One who bathes there goes to heaven and remains with the Devas for 5000 years. The sacred Garjanâ is quite close to it which has originated from the clouds. By virtue of the same the son of Râvaṇa was named Indrajita. Here it is the Meghanâda-tîrtha by going where Meghanâda attained great glory.—1-4.

Further on is Amrâtaka by bathing where one gets the benefit of having given away a thousand cows.—5.

To the north of the Narmadâ is Viśruta. By bathing there and offering libation to the manes and the Devas one gets his desires fulfilled. Afterwards the devotee should go to the Brahmâvarta-tîrtha.—6-7.

Brahmâ resides at Brahmâvarta-tîrtha almost every day. By bathing in it one goes to the realm of Brahmâ.—8.

Then an advance should be made to the sacred Agâreśvara after observing the prescribed ordinances. By going there one attains Rudraloka after being liberated from all his sins.—9.

Kapilâ-tîrtha should be visited afterwards. By bathing in it the devotee gets the benefit of having given away a milch cow in charity.—10.

One who goes to the sacred Karanja and bathes there attains the Goloka.—11.

Then the devotee should proceed to Kundeśvara where Mahâdeva is in residence with Pârvatî.—12.

One who bathes there is invulnerable even by the Devas. The picturesque Vimaleśvara should then be visited where the Lord has consecrated the Devaśilâ. Dying there one attains the realm of Rudra.—13-15.

Then he should go to the river Puṣkariṇî by bathing into which the devotee becomes entitled to take his seat on the throne of Indra by his side.—16.

It is for these reasons that the sacred Narmadâ coming out from the Lord Śiva is the best of all the streams and the giver of bliss to the animate and the inanimate world. This Narmadâ has been described to be the most sacred by Śiva the Lord of all the Devas before the Riṣis. This river is adorable by all the Devas and is the dispeller of all sins and is venerated by the Devas, the Gandharvas and the nymphs. I make my salutations to the sacred and peace-giving Narmadâ that falls into the sea.—17-21.

I make my salutations to the sacred Narmadâ adorned by the Siddhas, Riṣis, born of Śiva, and the giver of boons to the virtuous.—22.

One who recites the foregoing prayers with devotion becomes well-versed in the Vedas if he is a Brâhmaṇa, and becomes victorious in war if he is a Kṣatriya. The Vaiśya becomes wealthy and the Śûdra attains bliss. One anxious for wealth gets pelf. The sacred Narmadâ is daily resorted to by the Lord Śiva in consequence of which it is the most sacred and dispeller of all sins.—23-25.

Here ends the one hundred and ninetieth chapter on the Narmadâ mâhâtmya.

CHAPTER CXCI.

Mârakaṇḍeya said :—O king! since that time the Devas, the Riṣis and the Munis resort to the banks of the Narmadâ and become free from anger and passions.—1.

Yudhiṣṭhira said :—When did the trident of Śiva fall on this earth and what is the virtue of that spot where it fell? Pray explain it to me.—2.

Mârakaṇḍeya said :—The place where the trident fell is known by the name of Śûlabheda and one who worships there after bath gets the benefit of having given away a thousand cows in charity. One who remains there for three days and worships Śiva is liberated from the cycle of birth. Afterwards the devotee becomes blessed by worshipping Âdityeśa, Nandikeśa at Bhîmeśvara and Nâradeśvara tîrthas. Then Varuṇeśa and Svatantreśvara should be worshipped. By going to these five tîrthas the devotee gets the benefit of visiting all the sacred places.—3-6.

Then a visit should be paid to Koti-tîrtha where there was a great battle between the Devas and the demons and where the latter were deluded. There the heads of the valiant demons have been severed by the Devas and the latter have enshrined Śulapâṇi Mahâdeva. By worshipping Him one ascends to heaven even when he has not parted with his life. The portals of heaven have been shut by Indra by means of Vajrakîlaka out of the narrowness of his mind. One who having eaten a Bilva fruit and clarified butter carries a burning lamp on his head and perambulates Koti-tîrtha becomes a most flourishing king. One who dies there goes to the region of Rudra and is born as a king in his next life after which he goes to heaven.—7-13.

On the thirteenth day of a fortnight the devotee attains the benefits of all the sacrifices by bathing at the Bahunetra-tîrtha.—14.

After that the beautiful Agasteśvara-tîrtha should be visited. By bathing there one goes to the region of Brahmâ. One who bathes the Lord in clarified butter on the fourteenth day of a dark fortnight and devotes himself to meditation observing perfect celibacy, resides in the realm of Śiva along with 21 generations of his Pitris and never falls from there. One who gives away a cow, a pair of shoes, umbrella, clarified-butter, blanket, etc., in charity and feeds the Brâhmaṇas derives manifold benefits.—15-18.

After that Vileśvara-tîrtha should be visited. By bathing there one becomes the Lord of a throne.—19.

The Indra-tîrtha on the right bank of the Narmadâ is renowned. One who fasts there for one night and then worships Janârdana after bath gets the merit of giving away a thousand cows in charity and goes to the region of Viṣṇu. Then the devotee gets the benefit of giving away a thousand cows merely by bathing at Riṣi-tîrtha.—20-22.

Afterwards a visit should be paid to the tîrtha of Brahmâ. By bathing into it one attains the realm of Brahmâ.—23.

Then merely by bathing at the shrine of Lord Amarakaṇṭaka enshrined by the Devas one attains the realm of Rudra.—24.

Afterwards the shrine of Râvaṇeśvara should be visited by whose grace the sin of killing a Brâhmaṇa is cleansed.—25.

Then a visit should be paid to Riṣi-tîrtha which exonerates the devotee from all his debts (of duty) after which by going to Baṭeśvara he is blessed.—26.

Bhîmeśvara Mahâdeva should be visited next. By bathing there one is freed from all his troubles. By worshipping Śiva at the Turâsanga-tîrtha after bathing there one earns his emanicipation.—27-28.

Afterwards the devotee should go and adore the moon at Soma-tîrtha. By bathing there with devotion one gets divine form and remains in bliss for a considerable length of time like Śiva and enjoys life in the realm of Rudra for 60000 years. Later on a visit should be paid to the Lord Pingaleśvara where by observing a fast for 24 hours one derives the benefit of having observed it for three nights. One who gives away a milch cow in charity goes and enjoys in the realm of Rudra for as many years as there are hair on the body of that cow. One who dies there remains in the realm of Rudra till the existence of the Sun and the Moon. Those residing on the banks of the Narmadâ remain in heaven like the pious. The devotee should also visit the shrines of Sureśvara and Karkotakeśvara.—29-35.

There, undoubtedly the sacred Ganges appears on an auspicious day. By bathing at the Nandî-tîrtha, the Lord Nandiśa becomes pleased with the devotee and he ascends to the world of the Moon. Lord Dipeśvara should be visited next where there is the tirtha of Vedavyâsa in a beautiful forest. In the days gone by, the sacred Narmadâ for fear of the sage Vyâsa flowed in the opposite direction and her course was turned to the south only when the sage forced her with a roaring cry.—36-38.

One who circumambulates that sacred place remains in the region of Śiva till the existence of the Sun and the Moon.—39.

There, Vedavyâsa becomes pleased and fulfils the desires of the devotee. One who lits up a wick on a platform after tying it round with thread remains in the region of Rudra till the end of the cycle. Afterwards the devotee should go to the Airandi-tîrtha and bathe at the junction of rivers which liberates him from all sins. The river Airandi is revowned in all the three worlds and is the dispeller of all sins. The devotee should observe a complete fast after bathing there on the 8th day of the bright fortnight in the month of Âśvin and then he should feed a Brâhmaṇa. He gets the benefit of feeding crores of Brâhmaṇas. One who dives in the sacred stream after rubbing on his head the earth of that place is freed from all his sins. One who circumambulates that sacred plac e gets the merits of circumambulating all the world along with theseven oceans. Afterwards one who gives away gold in charity after bathing in the water mingled with gold enjoys in Rudraloka seated in a Vimâna of gold and is born as a king. Afterwards the devotee should go to the junction of the river Hikṣu. That beautiful tîrtha is renowned in the three worlds and the Lord Śiva resides there.—40-48.

The person bathing there becomes one of the chief attendants of

Śiva. Then the Svâmikârtika-tîrtha—the dispeller of all sins—should be visited. Merely by bathing there the devotee is purified of three kinds of sins. Then the devotee should bathe at Lingasâra-tîrtha by doing which one gets the merit of having given away a thousand cows in charity and he resides in the realm of Rudra. Bhanga-tîrtha is the dispeller of all sins. By bathing there the sins of the seven generations are annihilated.—49-52.

Then Baṭeśvara the foremost of all the sacred places should be visited. By bathing there one gets the merit of having given away thousand cows.—53.

Sangameśa-tîrtha is venerated by all the Devas, by bathing there one becomes like Indra.—54.

By bathing at Koti-tîrtha one undoubtedly becomes the ruler of a kingdom. One who gives any charity there gets manifold blessings. Any woman bathing there becomes the queen of Indra after becoming beautiful like Pârvatî.—55-57.

Angareśa-tîrtha should be visited next. By doing it one remains in bliss till the destruction of the universe.—58-59.

One who bathes at Ayonisambhava-tîrtha never experiences the sufferings of birth after which the devotee should bathe at Pâṇḍaveśa.—60.

By bathing there one gets lasting happiness and becomes invulnerable even by the Devas and goes and enjoys in the realm of Viṣṇu and on being reborn he becomes a king. Then the devotee should bathe at Katheśvara tîrtha and his desires are fulfilled by remaining there during the summer solstice. Afterwards he should bathe in the river Chandrabhâgâ.—61-63.

The devotee bathing in the Chandrabhâgâ goes to the region of the Moon. Afterwards he should visit the Indra-tîrtha where Indra performed his worship. One who gives away gold in charity after bathing there or a black bull, remains in the realm of Śiva for as many years as there are hair on the body of that bull and on its calf. He is afterwards reborn as a valiant king and is the master of thousands of white horses.—64-68.

Then the devotee should bathe at the Brahmâvarta-tîrtha and offer libation to the manes and the Devas and observe a fast for the night. One who offers the balls of rice to the manes on the Kanyâ-sankrânta gets innumerable blessings.—69-70.

One who gives away a milch cow after bathing at Kapilâ-tîrtha gets the benefit of having given away the whole world in charity. The sacred place Narmadeśa is unparalleled.—71-72.

The person bathing there gets the merit of having performed Aśvamedha sacrifice. Sangameśvara-tîrtha is on the northern bank of the Narmadâ. By bathing there the devotee gets the benefit of all the sacrifices. There the man doing even the smallest act of virtue becomes free from all ills and attains kingship. On the same bank of the Narmadâ is the Parmaśobhana-tîrtha which is the best place of Âditya and Lord Śiva has said that any charity performed there begets everlasting merits.—73-76.

The ill-doers and those suffering from jaundice bathing there are freed from all the sins and go to the region of the Sun.—77.

On the seventh day of the bright fortnight in the month of Mâgha, he who remains there after observing a fast, is free from the effects of the old age, sufferings and is never dumb, blind and deaf. He is handsome and the beloved of women.—78-79.

In such a way is the most sacred place and those who do not know about it are undoubtedly deluded.—80.

Afterwards one should go and bathe at Gangeśvara by means of which one attains heaven.—81.

He enjoys in the heaven till the conclusion of the sway of fourteen Indras. Nâgeśvara-tapovana is close to that tîrtha. One who bathes there attains Nâgaloka and enjoys there for a long time.—82-83.

The devotee should also go to the shrine of Kuvera. There the Lord Kâleśvara is enshrined and there Kuvera was blessed. The devotee bathing there attains all kinds of bliss. Afterwards a visit should be paid to Mârutâlaya-tîrtha. One who gives away gold in charity after bath with an easy mind, goes to Vâyuloka, seated in the Puṣpaka-vimâna. A visit should be paid to Paya-tîrtha, during the month of Mâgha. There the devotee should break his fast in course of the night after bathing there on the fourteenth day of the dark fortnight. Such a man does not experience the sufferings of birth.—84-88.

Then bathing should be performed at Ahalyâ-tîrtha, and such a devotee enjoys intercourse with the nymphs.—89.

It was there where Ahalyâ attained emancipation after practising asceticism. One who worships Ahalyâ there on the 14th day of the lunar fortnight in the month of Chaitra, is always born as a male and is the beloved of women and handsome like Cupid. In the sacred Ayodhyâ lies the tîrtha of Śrî Râmachandra where merely by bathing all the sins are dispelled after which, bathing should be performed at the Soma-tîrtha.—90-93.

By bathing there all the ills are dispelled. The Somagra-tîrtha is renowned all the world over. It is the dispeller of all sins. It has manifold virtues. One who observes Chândrâyaṇa fast there, attains the Chandraloka after being liberated from all the sins. One who enters into the fire there or plunges himself into the water or lives only on fruits till the time of his death, and gives up his life at that sacred place, is never re-born. Afterwards the devotee should bathe at Śubha-tîrtha by means of which one attains Goloka. Then a move should be made to Viṣṇu-tîrtha. There Yodhinîpura is renowned where Lord Viṣṇu fought with millions of demons.—94-99.

Lord Viṣṇu is pleased by observing a full-day's fast at Śuka-tîrtha and the sin of killing a Brâhmaṇa is dispelled there.—100.

Afterwards Tâpaseśvara-tîrtha should be visited where a deer fell down for fear of a hunter and dying in the sacred waters she ascended to the heaven which highly amazed the hunter. Such is the glory of that Tâpaseśvara-tîrtha. There is no such tîrtha. Afterwards a visit should be

paid to the sacred Brahma-tîrtha, which is also known as Amohaka where libations should be offered to the manes and Śrâddha should be performed on the full moon-day or the Amâvâsyâ. There a huge-piece of rock like an elephant is lying in the water on which the balls of rice should be offered to the manes and there is very great merit in giving the balls of rice to the manes on the full moon-day during the month of Vaiśâkha by which the manes remain gratified till the end of the world.—101-106.

Afterwards a visit should be paid to Siddheśvara-tîrtha. By bathing here one becomes the chief attendant of Śiva.—107.

Then a visit should be paid to the shrine of Janârdana. By bathing there one attains the realm of Viṣṇu.—108.

Śobhana-Kusumeśvara-tîrtha is on the right bank of the Narmadâ where the sage Vâmadeva practised great austerities. He continued his austerities for a thousand years of the gods and on the same spot, Śvetaparvâ, Dharmarâja and Agni also practised penances and they were all overcome by the arrows of Cupid. At that time, Lord Śiva and Pâravatî became pleased and blessed them. After that the Lord weaned them from their asceticism and located them on the banks of the Narmadâ. By virtue of that asceticism they all became Devas again.—109-113.

They all said to Mahâdeva :—"Let this place become most sacred by Your blessing." Afterwards that tîrtha became four square miles in area. One who bathes and fasts there becomes handsome like Cupid and attains the realm of Śiva.—114-115.

Agni, Dharmarâja and Vâyu have attained emancipation by practising asceticism there.—116.

There is a tree of Alangium hexapetalum and the devotee bathing there, performing charity, feeding the Brâhmaṇas, offering balls of rice to the manes, entering into fire, living on meals of fruits and giving up life there gets access everywhere in his next life. One who offers balls of rice according to the prescribed rites at the root of the tree and pours libations into the fire after reciting Tryamvaka mantra, gratifies his manes till the existence of the Sun and the Moon. A man or a woman who bathes there at the time of the summer solstice gets a most sacred place to live. One who worships the Lord Siddheśvara in the morning attains the benefit which is not otherwise obtainable even by performing sacrifices. When such a man is born he becomes an emperor of vast dominions.—117-123.

Without visiting Karṇa-kuṇḍala-tîrtha the whole pilgrimage remains incomplete and void of fruits. Such is the glory of the sacred place. The Kusumeśvara is so called because the Devas showered flowers on knowing its great glory.—124.

Here ends the one hundred and ninety-one chapter on the Narmadâ mâhâtmya.

CHAPTER CXCII.

Mârakaṇḍeya said :—Bhârgaveśa-tîrtha should be visited where the Lord Śiva destroyed the valiant demons when they proved troublesome to

Janârdana. By bathing there one becomes free from all ills. Son of Pâṇḍu! I shall now relate to you about the Śukla-tîrtha. I saw the Lord Śiva sitting along with Pâravatî, Svâmikârtika—the well-wisher of the universe—and other attendants like Nandî on the beautiful summit abounding with the flowers of the golden hue, shining like the rising sun, having steps studded with precious stones and beautiful rocks all round; and I asked Him:—'Devadeva! adored by Brahmâ, Viṣṇu and others, I am oppressed with the troubles of the world, be pleased to point out to me some way leading to happiness. Bhagavân! Bhûta! Bhaveśa! the Dispeller of all sins! pray tell me the best of all the sacred places.'—1-8.

Śiva said:—Hear, O learned Brâhmaṇa! you should go with the Riṣis to bathe at the sacred places.—9.

Bear in mind that Manu, Atri, Kaśyapa, Yâjñavalkya, Śukra, Aṅgirâ, Dharmarâja, Âpastamba, Sambarta, Kâtyâyana, Bṛihaspati, Nârada and Gautama, etc., venerate the Ganges, Kaṅkhala, Prayâga, Puṣkara and Gaya, etc. They go to the most sacred Kurukṣetra at the time of solar eclipse, but Śukla-tîrtha is said to be sacred on all occasions. By seeing it, by touching its sacred waters, and thereby performing charities, practising penances, performing sacrifices, keeping up fasts, and by observing other similar austerities, the devotee gets the greatest of the boons.—10-13.

The Śukla-tîrtha in the Narmadâ is the giver of the greatest boons. There Râjriṣi Chânakya attained Siddhi. This sacred place—the dispeller of all ills—is most charming. It extends to a yojana in a circle. By the sight of the branches of the trees growing there one becomes cleansed of the sin of having killed a Brâhmaṇa; and by the sight of its sacred land one gets freed from the sin of infanticide.—14-16.

O, good Riṣis! on the fourth day of the dark fortnight in the months of Vaiśâkha and Chaitra, I go to reside there in company of my consort Pârvatî after leaving Kailâśa. There also the demons, the Devas, the Siddhas, the Gandharvas, the Vidyâdharas, the nymphs, the serpents, they all seated in their Vimânas stay on the aerial tract for the fulfilment of their aims.—17-19.

The devotees going there with a right frame of mind become purified like the cloth washed by the washerman. The Śukla-tîrtha washes off all the sins of one's lifetime. O Mârakaṇḍeya! by bathing at that sacred place and by performing charities there, one gets the highest of boons. In fact, neither there is nor will there ever be a sacred place to match with it. The sins committed during the first period of life are consumed by observing a fast of 24 hours. The merits that accrue there, by feeding Brâhmaṇas, by performing sacrifices, charities and by worship; cannot be acquired by doing similar things at hundreds of other sacred places. There one who bathes Lord Śiva in clarified butter on the 14th day of the dark fortnight during the month of Kârtika and observes a fast for the night, goes to the domain of Śiva along with his ancestors of 21 generations and also becomes liberated from the cycle of births. —20-25.

This most sacred Śukla-tîrtha is adored by the Riṣis, one who bathes there is not re-born. There after bathing one should worship Śiva. The ardhâṅga image of the Lord and the Goddess should be inscribed on a slab of wood and worshipped, accompanied by the music of conches and cymbals and the recitations of the Vedas. The devotee should not sleep in the night. He should observe festivities and get sacred songs sung. On the following morning he should bathe at the Śukla-tîrtha and worship Śiva again.—26-29.

Note.—अर्धाङ्ग=Lit. Half-body. The composite image consisting of half Śiva and half Pâravatî blended into one form.

Afterwards he should feed the devotees of Śiva and give them presents according to his means without stint.—30.

Then he should after circumambulating that sacred place go to Śiva's temple. One who does this goes to heaven where he resides till the destruction of the universe in company of the nymphs seated in an aerial chariot.—31-32.

The lady who gives away gold in charity at Śukla-tîrtha, and bathes Śiva devoutfully with clarified butter and also worships Svâmikârtika, resides in the realm of the Lord during the sway of 14 Indras.—33-34.

One who gives away charities after bathing on day of the full moon, the fourth day of a fortnight, and Śankrânti, according to his means, pleases Lords Viṣṇu and Śiva. In such a way the charities performed there beget manifold blessings.—35-36.

One who participates in the marriage of a poor or a wealthy Brâhmaṇa at that sacred place, remains in the realm of Śiva for as many years as there are hair on the person of that Brâhmaṇa or even on the offspring begotten by that married couple.—37-38.

Here ends the one hundred and ninety-second chapter on the Narmadâ mâhâtmya.

CHAPTER CXCIII.

Mârakaṇḍeya said :—Those who go and bathe at the Anaraka-tîrtha do not go to hell. The one whose bones are deposited in that sacred tîrtha becomes purified of all his sins and is re-born as a most handsome man by the glory of that tîrtha. Those who go to Go-tîrtha are liberated from their sins and those who go to Kapilâ-tîrtha get the benefit of having given away a thousand cows in charity. One who observes a fast there chiefly on the fourth day of the month of Jaiṣṭha and gives away a milch cow adorned with bells and cloth, with devotion, and lits up a wick in clarified butter and bathes Mahâdeva in clarified butter and eats cocoanut and clarified butter, becomes valiant like the Lord Śiva and resides in His realm and is never re-born.—1-7.

On the 4th day of a fortnight falling on Tuesday, one who feeds the Brâhmaṇas after devoutfully worshipping the Lord Śiva, and one who

bathes Śiva in clarified butter on the 9th day of a fortnight and on the Amâvâsyâ day falling on a Tuesday, and then feeds the Brâhmaṇas, goes to the domain of Śiva seated in the Puṣpaka chariot where he enjoys like Rudra, and on the completion of his virtues is re-born as a virtuous, handsome and powerful king. Such is the glory of the Go-tîrtha.—8-12.

Besides these one should go to the sacred Riṣi tîrtha. In ancient times the sage Triṇavindu overpowered by his ills fixed up his abode there. By the glory of the tîrtha he was liberated from his ills as well as from the effects of the curses pronounced upon him. Afterwards Gangeśvara-tîrtha should also be visited. Those who bathe there on the 14th day of the dark fortnight during the month of Śrâvaṇa go to Rudraloka. One who offers libations of water to the manes is liberated from all the three debts. The most beautiful Gangâvadana tîrtha is close to Gangeśvara where by bathing one is undoubtedly freed from all his sins.—13-17.

Note.—[illegible]=Everyone that is born has the following three debts to pay, *viz.*—(1) to sages, (2) to gods, and (3) to the manes. One who learns the Vedas, offers sacrifices to gods, and begets a son, becomes free from these debts.

One who bathes there goes before the Lord Śiva. One who bathes and offers libations to the manes on the occasion of each festival, at that sacred place, gets the benefit of Aśvamedha sacrifice. The devotee gets all the benefits that accrue at Prayâga as detailed by Śankarâchârya. To the west of Gangâvadana is the sacred Daśâ-śvamedhajanana-tîrtha which is known in all the three realms. One who observes a fast for a night in the month of Bhâdra and one who bathes there on Amâvâsyâ goes to the realm of Śiva. One should bathe there on all festivals.—18-22.

One who offers libations to the manes there gets all the benefits of having performed the Aśvamedha sacrifice. The sage Bhṛigu practised austerities to the west of Daśâśvamedha for a thousand Divine years. He was covered with anthills and nests of birds which amazed the Lord Śiva and His consort Pârvatî. Pàrvatî asked the Lord as to who he was. —23-25.

She said:—"Is he Deva or demon?" Lord said "Dear Pârvati, He is the great sage Bhṛigu who is absorbed in contemplation." The Goddess smilingly said "His top-knot has become like smoke and even then you are not compassionate on him. Indeed you are very hard to be moved." —26-28.

The Lord said:—"Devi! you do not know. This sage is full of wrath which I shall show you practically."—29.

The Lord then thought of Dharma in the form of a bull that appeared then and there, and spoke in human speech "Lord! what are your commands for me?"—30.

The Lord said:—"Remove the anthills and the nests and then throw this Brâhmaṇa down on the ground."—31.

Afterwards the bull threw down the sage on the ground when the latter overcome by anger pronounced the following curse on him:—32.

"Bull! whither are you going now? I shall destroy you by my fury." Having said so the sage Bhṛigu rose to heaven, on seeing it the Lord stood in front of the sage and brought him down by opening His third eye on him.—33-35.

Then the sage after making his salutations to the Lord adored Him thus:—"Thou art Divine, I am at Thy mercy. O Lord of all! I devoutfully pray to Thee. Indeed none can enunciate Thy glory adequately. Even the thousand-faced Śeṣa cannot do so.—36-37.

"Therefore, O Lord! I cannot adequately offer my prayers to Thee, but I throw myself at Thy feet. Thou be kind to me. Lord! Thou fillst yourself in with Satoguṇa, Rajoguṇa and Tamoguṇa on the occasions of Sthiti, Utpatti and Saṃhâra, respectively. There is no other Lord than Thyself.—38-39.

"Yoga, sacrifices, charities, study of the Vedas, cannot compare even in the smallest measure with devotion for Thee. Thy devotees attain various kinds of Siddhis. Although Thy devotee does not become meek in his ignorance, still Thou blessest him. Only devotion for Thee, can carry one across the sea of troubles and lead to final beatitude.—40-42.

"O, Lord of Devas! be merciful to me in spite of my conceit, wickedness and viciousness. Protect this humble devotee of Thine in spite of his being full of lust for the women and pelf of others; overcome by contempt, pain and sufferings. O, Lord of the Universe! desires are killing this ignorant devotee of Thine. Pray, do drive away my cravings by granting me accomplishment. O, Mahâdeva! cut the noose of conceit and delusion and work out my salvation."—43-46.

The above prayer is the giver of great benefits. One who reads it with devotion, pleases the Lord Mahâdeva.—47.

Mârakaṇḍeya said:—On hearing the above prayer the Lord said "I am pleased with you. Ask me what you wish."—48.

Bhṛigu said:—"Deva! if Thou art pleased with me and wishest to confer a boon on me, let me be the knower of Rudra, and let this spot be sacred after my name."—49.

Śiva said:—"Be it so. Son! now you will be free from anger. You will have harmony with your father and sons."—50.

Since then all the Devas including Brahmâ and the Kinnaras adore that Bhrigu tîrtha. Sins disappear by the mere sight of that tîrtha. Those who give up their lives there attain bliss. This tîrtha is the most extensive and the dispeller of all sins.—51-53.

Those who bathe there go to heaven, and those who die there are not re-born. Those who give away shoes, umbrellas, grain, gold and edibles in charity according to their means, get manifold blessings. Those who give charities on the occasion of solar eclipse, also get many benefits. The benefits that accrue at Amarkant on the occasion of solar and lunar eclipses, are obtained without doubt at Bhrigu-tîrtha. All the stores of austerities and charities decline in process of time, but the penances practised at Bhrigu-tîrtha are never exhausted. The Lord Mahâdeva on

account of His having become pleased with Bhṛigu stays at that tirtha, and so it is renowned in all the three worlds.—54-59.

Devi ! in spite of all this, people do not know the full glory of Bhṛigu-tîrtha owing to the delusion caused by the Lord Viṣṇu.—60.

The sacred tîrtha is on the banks of the Narmadâ. One who hears the glory of this place, goes to the realm of Rudra on being liberated from all sins. Beyond it, is the famous Gautameśvara-tirtha where by bathing and keeping up fast one goes to Brahmaloka seated on a golden chariot.—61-63.

Afterwards the devotee should go to Dhauta-pâpa tirtha where Vriṣabha washed off his sins. One who bathes there is freed from the sin of having killed a Brâhmaṇa. One who gives up his life there becomes valiant like Śiva and gets four hands and three eyes, and remains in the realm of Śiva for ten thousand years of the gods. On being re-born he becomes a king.—64-66.

The devotee should go to the sacred Airaṇḍi-tîrtha. It brings the same benefits as are obtained by bathing at Prayâga. One who bathes there on the 14th day of the bright fortnight during the month of Bhâdrapada after observing a fast for a night, is not persecuted by the attendants of Yama and goes to the realm of Rudra.—67-70.

Then the sacred Hiraṇyadvîpa should be visited It is also the dispeller of all ills. Those who bathe there become wealthy and handsome.—71.

Afterwards the most sacred Kaṅkhala should be visited where Garuḍa practised austerities. Yoginis reside there and they please themselves in the company of the Yogis, and dance with Śiva. This tîrtha is renowned in all the three worlds. Those who bathe there go to the Rudraloka. Afterwards Haṃsa-tîrtha should be visited where the liberated Parmahaṃsas undoubtedly ascend to higher realms. The place where Lord Janârdana has been worshipped in His Vârâha incarnation is known as the Vârâha-tîrtha. One who bathes there on the 12th day of a fortnight goes to the region of Viṣṇu and does not go to hell. Then the most sacred Chandra-tîrtha should be visited.—72-77.

Note.—परमहंस An ascetic of the highest order.

There one should bathe chiefly on the full moon day by doing which one goes to the Lunar region.—78.

On the right bank of the Chandra-tîrtha is the Kanyâ-tîrtha where one should bathe on the third day of the bright fortnight. If salutations are made to Lord Śiva there the demon Bali becomes pleased. When the people are fast sleep during the night, then sometimes a rainbow makes its appearance in which the city of the king Hariśchandra is visible. The trees are drowned in the waters of the Narmadâ. In ancient times Lord Viṣṇu said to Śiva that, the place should be fixed as His residence, since then Dipeśvaran-tîrtha exists there by bathing where one gets plenty of gold.—79-82.

One who bathes at the confluence of the Kanyâ-tîrtha goes to the realm of the Goddess Pârvatî.—83.

Then comes the Deva-tîrtha which is the most sacred of all, bathing where one goes and enjoys in the company of the Devas.—84.

Then the sacred Sikhi-tîrtha should be visited where the charities performed multiply infinitely. One who feeds a single Brâhmaṇa there after bathing on the Amâvâsyâ day gets the benefit of having fed a crore of them.—85-86.

A group of tîrthas lie near Bhṛigu tîrtha where one should bathe with or without motive. By bathing there one gets the benefits of performing Aśvamedha sacrifice and then goes and enjoys in the company of the Devas. Lord Śiva assumed His form there when the sage Bhṛigu attained his siddhi.—87-88.

Here ends the one hundred and ninety-third chapter on the Narmadâ mâhâtmya.

CHAPTER CXCIV.

Mârakaṇḍeya said:—King! the devotee should next visit the Aṅkudeśvara-tîrtha, by means of which he becomes freed from all sins. Then Narmadeśvara-tîrtha should be visited by bathing where one goes to heaven. Afterwards a visit should be paid to Aśva-tîrtha by bathing there one becomes handsome and full of lustre.—1-3.

The Pitâmaha-tîrtha made by Brahmâ where the merits accruing from the libations to the manes performed devoutfully with sesamum and Kuśa become infinitely multiplied. One who bathes at the Sâvitrî-tîrtha goes to the domain of Brahmâ after being liberated from his sins.—4-6.

Those who bathe at the sacred Manohara-tîrtha go to the realm of the Pitṛis.—7.

Afterwards Mânasa-tîrtha should be visited, by bathing there one goes to Rudraloka.—8.

Then Kuñja-tîrtha should be visited which is also renowned in all the three worlds as the dispeller of all ills. There one gets live stock, son, wealth and in fact anything that he desires for.—9-10.

Then Tridaśajyoti-tîrtha, where the daughters of the Riṣis practised severe austerities, should be visited. By the pleasure of the Lord Mahâdeva, all those girls were blessed to have Lord Kriṣṇa as their husband. Beyond it is the Riṣikanyâ-tîrtha where once upon a time some one was asking for a girl from a Riṣi where he was ultimately married to her. One who bathes there is freed from all sins. Further on is the Svarṇavindu-tîrtha by bathing where one does not undergo any reverse of fortune. Then comes the Apsareśa-tîrtha where one should go and bathe; by virtue of which he goes to Nâgaloka and enjoys there in company of the nymphs. Then the Naraka-tîrtha should be visited where by bathing and worshipping Śiva one does not go to hell. One who observes a fast

at Bhârabhûtitîrtha and then worships Śiva, goes to Rudraloka. Those who bathe at Bhârabhûti become the attendant of Śiva after their death.—11-20.

On the 14th day in the month of Kârtika one who worships Śiva there gets ten times the merits of having performed the Aśvamedha sacrifice. Those who lit up a hundred wicks in lamps filled with clarified butter ascend to the realm of Śiva seated in a chariot shining like the sun.—21-22.

One who gives away a couch and a bull goes to Rudraloka seated in a chariot drawn by bulls. One who gives away a cow in charity and feeds the Brâhmaṇas with rice cooked in milk and sugar according to his means gets incalculable benefits.—23-25.

One who worships Śiva and drinks the water of the sacred Narmadâ never fares ill. He goes to Rudraloka seated in a Vimâna, and resides in heaven till the existence of the Moon, the Sun, the Himâlaya, the ocean, and the Ganges. One who keeps up a fast there is never subjected to the trial of births. Afterwards Âṣâḍhi-tîrtha should be visited, by bathing where one becomes entitled to occupy half the throne of Indra by his side. Then Strî-tîrtha the dispeller of all ills should be visited, by bathing where one undoubtedly becomes Gaṇeśvara. The confluence of Airaṇḍî and the Narmadâ is renowned in all the three worlds where by bathing and observing a fast one becomes freed from the sins of having killed a Brâhmaṇa. Then the sacred Jâmadagnya at the confluence of the Narmadâ and the ocean should be visited. There Lord Janârdana attained siddhi and Indra became the Lord of the Devas by performing a series of sacrifices. One who bathes there gets three times the benefits of having performed the Aśvamedha sacrifice.—26-35.

On the western boundary of the ocean lies the Svargadvâra-tîrtha where the Devas, the Siddhas, the Gandharvas, the Riṣis and the Châraṇas worship the Lord Vimaleśvara. Those who bathe there go to Rudraloka. There is no higher tîrtha than Vimaleśvara. Those who keep up a fast and then adore Mahâdeva at Vimaleśvara are freed from the sins of the past seven lives and go to heaven. Then the sacred Kauśiki-tîrtha should be visited where one should keep up a fast for the night after having a bath. By the power of this tîrtha the sin of having slain a Brâhmaṇa is dispelled. By the mere sight of Lord Sâgareśa one gets the benefit of having sprinkled himself with the sacred waters of all the tîrthas. There the Lord Mahâdeva resides within an area of a yojana. Merely by the sight of Him one gets the merit of having visited all the sacred places.—36-42.

After being freed from all sins the devotee goes to Rudraloka. Ten crores of tîrthas are said to lie between the confluence of the Narmadâ and the Amarakaṇṭaka, and Riṣis reside in each of them.—43-44.

The Narmadâ has been resorted to by the Agnihotris and learned men. This river is the giver of one's wishes. One who would devoutfully read or listen to the glory of it would get the merit of having sprinkled on him the sacred waters of all the tîrthas, and would please the Narmadâ, Mârakaṇḍeya and Mahâdeva.—45-47.

By listening to its glory a barren woman begets children, a maid

gets a handsome husband, the Brâhmaṇa becomes versed in the Vedas, the unlucky becomes lucky, the Kṣatriya becomes in war victorious, the Vaiśya becomes wealthy, the Śûdra attains emancipation from bondage, and the idiot becomes learned. One who hears it never suffers the pangs of separation and hell.—48-50.

Here ends the one hundred and ninety-fourth chapter on the Narmadâ mâhâtmya.

CHAPTER CXCV.

Sûta said :—Yudhiṣṭhira ! hearing the glory of the Narmadâ and Oṃkâreśvara, king Vaivasvata Manu put these questions to the Lord Matsya in that vast ocean, *viz.*—" Relate the gotra (clan), vaṃśa (dynasty), avatâr (descent), and prâvara (family) of the Riṣis. Also explain the existence of the Vaivasvata-manvantara as well as about the curse that the Lord Śiva had pronounced on the Riṣis during Svâyambhuva-manvantara. Enumerate the progeny of Dakṣa and also the Riṣis who are the promoters of Bhriguvaṃsa.—1-4.

Matsya said :—King ! first hear the doings of Brahmâ during the Vaivasvata-manvantara.—5.

First, all the Riṣis went to heaven after casting away their corporeal bodies by the curse of Śiva. There they were born of Brahmâ when the mothers and the consorts of the Devas saw the dripping of the semen-virile of Brahmâ and caused it to be poured as oblation into the fire which produced the most illustrious sage Bhṛigu out of the fire.—6-8.

The sage Aṅgirâ was born out of the cinders, Attri was begotten from the flame, and Marichi came out of the tongues of fire. Kapiśa and Pulastya were born of the hair of Brahmâ. The most illustrious Pulaha came out of the long tresses of hair.—9-10.

The lustre of fire produced Vasiṣṭha. The sage Bhṛigu was married to the daughter of Pulomâ ; and they gave birth to the following twelve Yâjñika Devas :—Bhuvana, Bhauvana, Sujanya, Sujana, Śuchi, Kratu, Mûrdhâ, Tyâja, Vasuda, Prabhava, Avyaya and Dakṣa. They are known as the twelve Bhârgavas. The same Paulomî gave birth to the Vipras.—11-14.

They are :—Chyavana, Âpnuvâna. Âpnuvâna gave birth to Aurva the father of Jamadagni. The sage Aurva was the chief promoter of the Bhârgava Riṣis. Now I shall describe to you the illustrious Riṣis who promoted the Bhârgava clan. They are :—Bhṛigu, Chyavana, Âpnuvâna, Aurva, Jamadagni, Vâtsya, Daṇḍi, Nadâyana, Vaigâyana, Vîtahavya, Paila, Śaunaka, Śaunakâyana, Jîvanti, Âvaida, Kârpina, Vaihaniri, Virûpâkṣa, Rauhityâyani, Vaisvânari, Nila, Lubdha, Sâvarṇika, Viṣṇu, Paura, Balâkirailika, Anantabhâgî, Bhrita, Bhârgaiya, Mârkaṇḍa, Jabî, Bitî, Manda, Mâṇḍavya, Mâṇḍûka, Phainapa, Tanita, Sthala, Piṇḍa, Śikhâvarṇa, Śârkarâkṣi, Jâladhi, Sandhika, Kṣubhya, Kutsanya, Maudgalâyana, Karmâyana, Devapati, Pâṇḍurochi, Gâlava, Saṃkritya, Châtaki,

Sârpi, Yagyapiṇḍâyana, Gârgyâyana, Gayand, Gârhâyana, Goṣṭhâyana, Vâhyâyana, Vaiśampâyana, Vaikarṇini, Śârangarava, Yâjñeyi, Bhrâṣṭakâyani, Lâlâti, Nâkuli, Laukṣiṇya, Parimandali, Aluki, Sauchaki, Kautsa, Paingalâyani, Sâtyâyanî, Mâlâyani, Kautili, Kauchahastika, Sauha Śokti, Sakauvâkṣî, Kausi, Chândramasi, Naikajihva, Jihvaka, Vyâdhâjya, Lauhavairî, Sâradvatika, Netiṣya, Lolâkṣi, Chalakuṇḍala, Bângâyani, Anumati, Pûrṇimâ, Agatika, and Asakṛita, ordinarily each of these Riṣis of the Bhriguvaṃśa are said to have five Pravaras.—15-28.

Bhrigu, Chyavana, Âpnuvâna, Aurva, Jamadagni are the five Pravaras.—29.

Now listen to the other descendants of Bhrigu, which I shall relate. (These are) Jamadagni Vida, Paulastya, Vaijavrita, Riṣi Ubhayajâta, Kâyani, Śâkaṭâyana, Aurveya, and Mâruta, are of all the most excellent Pravaras. Bhrigu, Chyavana, and Âpnuvana cannot intermarry among themselves—30-32.

Bhrigudâsa, Mârgapatha, Grâmyâyani, Katâyani, Âpastambi, Bilvi, Naikaśi, Kapi, Ârṣṭiṣeṇa, Gârdabhi, Kârdamâyani, Âśvâyani, and Rûpi, are known as Ârṣeya.—33-34.

Bhrigu, Chyavana, Âpnuvâna, Ârṣiṣṭhiṣeṇa and Rûpi are the five Pravaras.—35.

They also cannot intermarry among themselves. Yâska, Vîtivyaya, Mathita, Dama, Jaivantyâyani, Mauñja, Pili, Chali, Bhâgili, Bhâgavitti, Kauśâpi, Kâśyapi, Bâlâpi, Śramadâgepi, Saura, Tithi Gârgîya, Jâvâli, Pauṣṇyâyani, Râmada, are the Ârṣeya Pravaras. Bhṛigu, Vîtahavya, Raivasa, Vaivasa also cannot intermarry among themselves. Sâlâyani, Sâkaṭâkṣa, Maitreya, Khâṇḍava, Drauṇâyana, Raukmâyana, Âpiśi, Kâyani, Haṃsajihva, are the Ârṣeya Pravaras. Brigu, Baddhryaśva, Divodâsa, also cannot intermarry among themselves.—36-42.

Aikâyana, Yâjñapati, Matsyagandha, Pratyaha, Sauri, Aukṣi, Kârdamâyani, Gritsamada and Sanaka are the Ârṣeya Pravaras.—43-44.

Bhrigu, Gritsamada are the two Ârṣa Pravaras and they cannot inter-marry.—45.

All these Riṣis of the Briguvaṃśa are most illustrious. They are the promoters of the clan. By the mere mention of their name all the sins are dispelled.—46.

Here ends the one hundred and ninety-fifth chapter on the Bhrigu family.

CHAPTER CXCVI.

Matsya said :—"King ! the sons of Marîchi are known as Surûpâ and the wife of the sage Angirâ gave birth to ten sons who became the Devas. They were :—Âtmâ, Âyu, Damana, Dakṣa, Sada, Prâṇa, Haviṣmâna, Gairṣṭha, Rita, and Satya. These Ângirasas are known

as the Somapâyi Devas. The following Riṣis were born of Surûpâ:— Bṛihaspati, Gautama, Saṃvarta, Utathya, Vâmadeva, Ajesya. They are all the propagators of the gotra. Now other Riṣis of the same gotra who propagated other gotras are enumerated. Utathya, Gautama, Tauleya, Abhijita, Ârdhanemi, Laugâkṣi, Kṣira, Kauṣṭiki, Râhukarṇî, Saupuri, Kairâti, Sâmalomaki, Pauṣajiti, Bhârgavata, Airîdava Riṣi, Kârotaka, Sajîvî, Upabindu, Suraiṣiṇa, Vâhinîpati, Vaiśâli, Kroṣṭhâ, Âruṇâyani, Soma, Atrâyani, Kâsoru, Kauśalya, Pârthiva, Rauhiṇyâyani, Raivâgni, Mûlapa, Pâṇḍu, Kṣapâ, Viśvakara, Ari, Pârikâri. They are the Ârśeya Pravara of the foregoing Riṣis. Now hear their Pravaras, *viz.*, Aṅgirâ, Suvachotathya Uśija. They cannot intermarry among themselves.—1-11.

Âtraiyâyani, Sauvaiṣṭhya, Agnivaiṣya, Śilâsthali, Bâliśâyani, Aikepi, Bârâhi, Bâṣkali, Sauṭi, Triṇakarṇi, Prâvahi, Âśvalâyani, Barhisâdî, Śikhâgrîvi, Kâraki, Mahâkâpi, Uḍupati, Kauchaki, Dhamita, Puṣpânveṣi, Somatanvi, Brahmatanvi, Sâladi, Bâlaḍi, Devarâri, Devasthâni, Hârikarṇi, Sâridabhuvi, Prâvepi, Sâdyasugrîvi, Gomedagandhika, Matsyâchâdya, Mûlahara, Phalâhâra, Gângodadhi, Kaurupati, Kaurukṣetri, Nâyâki, Jaityadroṇi, Jaihvalâyani, Âpastambi, Maunjavriṣṭi, Mârṣṭa, Pingali, Paila, Śâlaṃkâyani, Dvadhyâkhaiya, Mâruta. They are all Riṣis and Aṃgirâ, Vrihaspati, Bharadvâja are the three Pravaras, they cannot intermarry among themselves.—12-20.

Kâṇvâyana, Kopachaya, Vâtsyatarâyaṇa, Bhrâṣṭrakṛita, Râṣṭrapiṇḍî, Laindrâṇi, Sâyakâyani, Kroṣṭâkṣî, Bahuvitî, Talakṛit, Madhurâvaha, Lâvakrita, Kâlavita, Gâthî, Mârkati, Paulikâyani, Skandasa, Chakrî, Gârgya, Śyâmâyani, Bâlâki, Sâhari have the following five Ârṣeya Pravaras, *viz.*, Aṃgirâ, Devâchârya, Vrihaspati, Bhâradvâja, Garga, and Saitya. They do not intermarry among themselves. Kapîtara, Svastitara, Dâkṣi, Śakti, Patanjali, Bhûyasi, Jalasandhi, Vindurmâdi, Kusîdaki, Ûrva, Râjakaiśi, Vaiṣaḍi, Śansapi, Śâli, Kalaśikantha, Kârîraya, Kâtya, Dhânyâyani, Bhâvâsyâyani, Bhâradvâji, Saubudhi, Laghvî, Devamati, have Aṃgirâ, Damavâhya and Urukṣaya for their Ârṣeya Pravara and the Riṣis of these Pravaras also do not intermarry among themselves. The above-mentioned Riṣis are said to have Laukṣi, Gârgyahari, and Gâlavi for their Pravaras and also Aṅgirâ, Saṃkṛati, Gauravîti as well as Aṅgirâ, Vrihaduktha, Vâmadeva, who do not marry among themselves, and with those born in the Kutsa-gotra with Kutsa Pravara.—21-32.

Aṅgirâ, Virûpa, Rathîtara are the Ârṣeya Pravaras of the Riṣis of the Rathîtara clan. They also do not intermarry in their gotra. Viṣṇuvridhi, Śivamati, Jatriṇa, Kaṭriṇa, Putrava, Vairapârâyaṇa also have three Pravaras.—33-35.

Aṅgirâ, Matsyadagdha, and Mudgala are also the three Pravaras who also do not intermarry among themselves.—36.

Haṃsajihva, Devajihva, Agnijihva, Viradapa, Apâgnaiya, Aśvaya, Paraṇyastâvi, Maudgala also have three Pravaras, *viz.*, Aṃgirâ, Tâṇḍya,

Maudgalya who also do not intermarry among themselves. Aṃgirâ, Ajamîḍha, Kaṇva are the Pravaras of :—Apâṇḍu, Guru, Śâkaṭâyana, Prâgâthamâ, Mârkanda, Maraṇa, Śiva, Katu, Markatapa, Nadâyana, Śyâmâyana.—37-41.

They should not also intermarry among themselves. Titira, Kapibhû, Gârgya, are the three Pravaras, so are Aṃgirâ, Titira, Kapibhu. They should not intermarry among themselves. Rikṣa, Bharadvâja, Riṣivâna, Mânava, Maittravara Riṣi, are also known as the Ârṣeya Pravaras, and Aṃgirâ, Bharadvâja, Vrihaspati, Mittravara Riṣi, Riṣivâna, and Mânava also cannot intermarry among themselves.—42-46.

Bharadvâja, Huta, Śaunga, Śaiśiraiya belong to the Dvadhyâmuṣyâyaṇa-gotra and they have the following five Ârṣeya Pravaras, *viz.*—Aṃgirâ, Bharadvâja, Vrihaspati, Maudgalya, and Śiśira.—47-48.

" King ! I have enumerated to you the Riṣis of the Aṃgirâ-gotra. By the mere mention of their name one becomes freed from all ills and attains bliss.—49.

Here ends the one hundred and ninety-sixth chapter on the Aṅgirâ family.

CHAPTER CXCVII.

Matsya said :—" King ! I shall now name to you the Riṣis of the Atri clan. Śarâyaṇa, Udvâlaki, Śoṇa, Karṇiratha, Śaukratu, Gauragrîvâ, Gaurajina, Chaitrâyâṇa, Ardhapaṇya, Bâmarathya, Gopana, Takivindu, Karṇajihva, Harapriti, Naidrâṇi, Śâkalâyani, Tailapa, Bailaiya, Atri, Gonîpati, Jalada, Bhagapâda, Saupuṣpi, Chandogaiya of the Kârdamayana Śâkhâ (branch) have Śyâvâśva, Atri, Ârchanâvaśa for their Pravaras. They do not intermarry among themselves. Dâkṣi, Bali, Parṇavi, Ûrṇâbhi, Śilârdani, Bîjabâpî, Śhirîka, Manuja, Kaiśa, Gaviṣṭhira, Bhalandana have Atri, Gaviṣṭhira and Pûrvâtithi for their Pravaras, and they also do not marry among themselves."—1-8.

Kâlaiya, Bâlaiya, Vâsarathya, Dhâtraiya, Maitraiya, are the sons of the daughter of the sage Âtraiya. They have Atri, Vâmarathya and Pautri for their Pravara, and they do not intermarry among themselves.—9-10.

" King ! I have described before you all the Brâhmaṇas of the Atri family by the mere mention of whose name one becomes liberated from all ills."—11.

Here ends the one hundred and ninety-seventh chapter on the Atri family.

CHAPTER CXCVIII.

Matsya said :—" King ! I shall now relate to you other descendants of Atri. Chandramâ has been born in the house of Atri in whose family Viśvâmitra took his birth. By virtue of his asceticism Viśvâmitra became a Brâhmaṇa from Kṣatriya. I shall now tell you about the family of Viśvâmitra."—1-2.

Viśvâmitra, Daivarâta, Vaikrita, Gâlava, Vatanda, Lanka, Abhaya, Âyatâyana, Śyâmâyana, Yâgyavalkya, Jâbâla, Saindhavâyana, Bâbhravya, Kariṣa, Saṃśrutya, Uloopa, Aupagahaya, Payoda, Janapâdapa, Kharavâcha, Halayama, Sâdhati, Vastukauśika. They have threeÂrśa Pravaras, *viz.*, Viśvâmitra, Devarâta, and Uddâlaka.—3-6.

They also do not intermarry among themselves. Daivaśravâ, Devarâta; Viśvâmitra are the three Pravaras of Daivaśravâ, Sujâtaiyâ, Sansukâ, Kârukâya, Vaidaiharatâ, Kuśikâ. They also do not intermarry. Dhananjaya, Kapardaiya, Parikûta, Pârthiha, Pânini have Viśvâmitra, Madhuchchhanda, Aghamarśaṇa for their Pravaras. They also do not intermarry. Kamalâyajina, Aśmarathya, Bânjuli, are also the three Pravaras. They too do not intermarry.—7-14.

Viśvâmitra, Lohita, Aṣṭaka, Pûraṇa have Viśvâmitra, and Pûraṇa for their Pravaras. The Riṣis of the Pûraṇa-gotra do not intermarry. Viṣvâmitra, Lohita and Aṣṭaka are the three Ârṣeya Pravaras of Lohita and Aṣṭaka, and there is no intermarriage between Aṣṭaka and Lohita gotras.—15-17.

Udasainu, Krathaka, Udâvahi, Śâtyâyani, Kartrâsi, Śâlankâyani, Lâvaki, Manujâyani, are also known to have three Ârṣeya Pravara, *viz.*, Khilakhila, Vidya, Viṣvâmitra. They do not intermarry.—18-19.

"King! I have named the Riṣis of the Viśvâmitra clan before you, by the mere mention of whose names one becomes liberated from his sins."—20.

Here ends the one hundred and ninety-eighth chapter on the Viśvâmitra family.

CHAPTER CXCIX.

Matsya said:—Marichis sons were known as Kaśyapa and the following Riṣis were the descendants of Kaśyapa:—Aśrâyaṇi, Riṣigaṇa, Maiṣaki, Ritakâyana, Udagrajâ, Mâtharâ, Bhojâ, Vinayalakṣaṇâ, Sâlâ, Halaiya, Kauriṣṭâ, Kanyakâ, Surâyaṇâ, Mandâkinî gave birh to Mrigayâ, Śrutaya, Bhojayâpanâ, Devayânâ, Gomayanâ, Adhaśchâyâ, Kâtyâyanâ, Śâkrâyaṇâ, Barhiyoga, Gadâyanâ, Bhavanandi, Mahâchakri, Dâkṣapâyanâ, Yodhayânâ, Kârtivaya, Hastidânâ, Vâtsyâyana, Kṛitajâ, Âśvalâyani, Pragâyaṇâ, Paulamauli, Âśvavâtâyana, Kanvairakâ, Śyâkarâ, Agniśarmâyaṇa, Maiṣpâ, Kaikarasapâ, Vabhru, Prâchaiya, Gyânasaṃgaiya, Âgnâprâsaivya, Syamodarâ, Vaivaśapâ, Udvalâyanâ, Kâṣṭâhârina, Mâricha, Âjihâyana, Hâstika, Vaikarṇaiya, Kâśyapaiya, Sâsisâ, Hâritâyanâ, Mântagina and Bhrigava. They have Vatsara, Kâśyapa, Nidhruva, for their Pravara. They do not intermarry.—1-10.

I shall now tell you the Riṣis of Dvyâmuṣyâyaṇa clan, *viz.*—Anasûya, Nâkuraya, Snâtapa, Râjavartapa, Śaiśira, Davahi, Sairandhrî, Ropasaivakâ, Yâmuni, Kâdrupingâkṣi, Jâtamvi, Divâraṣṭâśva who have Vatsara, Kâśyapa, Vaśiṣṭha for their Pravara. They do not intermarry. Saṃyâti, Nabha,

Pipalya, Jalandhara, Bhujâtapûra, Pûrya, Kardama, Gardabhimukha, Hiranyabâhu, Kairâta, Kâśyapa, Gobhila, Kulaha, Vriṣkanda, Mrigaketu, Uttara, Nidâgha, Masriṇa, Bhartsya, Mahânta, Kerala, Śaṇḍilya, Dânava, Deva. They are all Pravaras having Asita, Devala and Kaśyapa for their Pravaras and consequently they are known as Tryârṣeya Pravara. They do not intermarry.—11-19.

"Manu! I have told you the descendants of the chief Risi Kaśyapa. From Dikṣâyanî, he begot the universe and how can it be described adequately."—20.

Here ends the one hundred and ninety-ninth chapter on Kaśyapa family.

CHAPTER CC.

Matsya said:—Hear from me about the Brâhmaṇas of Vasiṣṭha family. They are Ekârṣeya Pravara. Those of the Vasiṣṭha-gotra are known as Vâsiṣṭhâ. They do not intermarry among themselves. In this way it is one Pravara. Vyâghrapâda, Aupagava, Vaiklava, Śâdvalâyana, Kapiṣṭhalâ, Aupalomâ, Alabdhâ, Śathâ, Kathâ, Gaupâyanâ, Bodhapâ, Dâkavyâ, Vâhyakâ, Bâliśayâ, Pâliśayâ, Vâgranthaya, Âpasthuṇâ, Śitavrittâ, Brâhmapureyakâ, Lomâyanâ, Svastikarâ, Śâṇḍili, Gauḍini, Vâḍohali, Sumanâ, Upâvṛiddhi, Chauli, Vauli, Brahmabala, Pauli, Śravasa, Pauḍava, Yâjñavalkya, are all Ekârṣeya and Vasiṣṭha is their Pravara. They do not intermarry. Śailâlaya, Mahâkarṇa, Kauravya, Krodhina, Kapiñjalâ, Vâlkhilyâ, Bhâgavittâyanâ, Kaulâyana, Kâlaśikha, Korakriṣṇâ, Surâyâna, Śâkâhâryâ, Śâkadhiya, Kâṇvâ, Upalapâ, Śâkâyanâ, Uhâka, Mâṣaśarâvaya, Dâkâyanâ, Bâlavaya, Vâkaya, Gorathâ, Lambâyanâ, Śyâmavaya, Kroḍodarâyaṇâ, Pralambâyanâ, Aupamanyava, Sânkhyâyana, Vedaśeraka, Pâlankâyana, Udgâha, Balakṣeva, Mâteyâ, Brahmamali, Pannâgâ, have three Pravaras, *viz.*—Bhigivasu, Vasiṣṭha and Indrapramadi. They do not intermarry. Aupasthala, Svasthali, Bâlo, Halo, Hala, Mâdyandini, Mâkṣataya, Paipalâdi, Vichakṣusa, Traiśringâyana, Saivalka, Kuṇḍina, have Vasiṣṭha, Mitrâvaruṇa and Kuṇḍina for their Pravara.—1-16.

All these Riṣis do not intermarry. Śivakarṇa, Vaya, Pâdapa have Jâtûkarṇya, Vasiṣṭha, and Atri for their Pravara, O king! and they also cannot intermarry.—17-18.

"Manu! I have named to you all the Riṣis of the Vaśiṣṭha clan. By reciting their name one is freed from all ills."—19.

Here ends the two hundredth chapter on the Vasiṣṭha family.

CHAPTER CCI.

Matsya said:—O best of sovereigns, when the illustrious sage Vasiṣṭha became the preceptor of king Nimi, the latter performed a series of sacrifices. The sage on the conclusion of those sacrifices feeling tired, took rest for a while. The illustrious king Nimi went and said to him.—1-2.

"Lord! I wish to perform more sacrifices, pray therefore do help me without delay."

The sage Vasiṣtha of great lustre replied:—

"King! wait a while, I have become quite tired by attending to the performances of your sacrifices, and shall get your further sacrifices performed soon after I feel recouped."—3-4.

Having been thus spoken to, the king said to Vasiṣtha:—"Sage! no one is dear to the messenger of death, nor has any one a hold upon him. There is no certainty of life, therefore virtuous acts should be performed without a moment's delay.—5-6.

The soul engaged in righteousness is in a state of enjoyment within me. Virtuous deeds fixed to be performed on the morrow should be accomplished to-day; for death does not take into consideration that man has yet to accomplish certain things. Those who pin their interests to shops, houses, and other similar things, perish in a moment. Death is neither friendly nor hostile to any one. The moment one exhausts his store of Prârabdha karmas, Death lays its hand on him then and there. The breath of life is so transient which you know very well.—7-10.

Brâhmaṇa! one should indeed wonder at his momentary existence. I look upon my life as lasting when I am in my pursuit of knowledge and virtue, but consider it fleeting in the performance of righteous acts. I am overwhelmed with these ideas and feel that there is a heavy burden on me. I have therefore come to you to relieve me of my load.—11-12.

If thou wilt not help me in the performance of sacrifices, I shall have to get them performed through some other Brâhmaṇa." Hearing those words of the king, the sage pronounced the following curse on him:—"O, virtuous king! thou wishest to discharge me when I am feeling so tired and proposest to appoint another preceptor; become devoid of thine form." The king also pronounced the following curse on the sage:—"Twice-born priest, thou art an obstacle in the path of my righteousness, thou wilt also therefore become devoid of thine form."—13-16.

On account of those curses both the sage and the king were bereft of their forms, after which their souls went to Lord Brahmâ.—17.

Seeing those souls approaching Him, Lord Brahmâ said: "King Nimi! henceforth I shall give thee a foremost place. Thou shalt now be ever present in the eyes of all the creatures and they shall open and shut their eyes by virtue of thy glory." By the ordinance of Brahmâ, Nimi accordingly became ever present in the eyes of all the creatures. Afterwards, Brahmâ also said to Vasiṣtha:—"Vasiṣtha, thou shall be the son of Mitrâ and Varuṇa where thou wilt be known by thy present name.—18-22.

Thou wilt have a recollection of your previous existence." Afterwards, once upon a time, Mitra and Varuṇa were practising austerities in Badrikâśrama. During spring when the balmy breeze was beating against the flower-plants of the season, the most enchanting Urvasî adorned herself with flowers.—23-25.

That nymph dressed in a fine spun thin attire of red colour appeared before Mitra and Varuṇa and on seeing her enchanting face, with

eyes like the blue lotus, they both were moved and dropped their semen-virile.—26-27.

Seeing it, both the Risis for fear of a curse threw the semen-virile in a beautiful pitcher full of water; and out of it were born the illustrious sages Vasiṣṭha and Agastya.—28-29.

Vasiṣṭha married Arundhati, the sister of Nârada, who became the mother of Śakti. Śakti became the father of Parâśara in whose family Lord Viṣṇu in the form of Vedavyâsa was born. The very same family will now be enumerated.—30-31.

Vedavyâsa produced the moonlike Bhârata in the world. The following is the family of Parâśara, *viz.*, Kânlasapa, Vahanapa, Jaihyapa, Bhaumatâpana, Gopâli, these five are known as the Gaura Parâśara. —32-33.

Prapohayâ, Vâhyamayâ, Khyâtaiyâ, Kantu race, Haryaśva, are known as Nila Parâśara.—34.

Kârsyâyanâ, Kapisukhâ, Kâkaiyasthâ, Japâtaya, Puṣkara, are known as Kriṣṇa Parâśara.—35.

Âviṣṭhâyana, Vâlaiyâ, Svâyaṣṭâ, Upayâ, Iṣikahasta, are the five Śveta Parâśaras.—36.

Pâtika, Bâdari, Stambâ, Krodhanâyanâ and Kṣaumi, are the five Śyâma Parâśaras.—37.

Khalyâyanâ, Vârṣṇâyanâ, Jailaiya, Yuthapâ and Panti, are the five Dhumra Parâśaras.—38.

"King! I have related to you the chief Risis of the Parâsara family illustrious like the Sun. One who recites their names dispels all his sins."—39.

Here ends the two hundred and first chapter on Parâśara family.

CHAPTER CCII.

Matsya said:—"Now hear about the Brâhmaṇas born in the Agastya family. They are:—Agastya, Karambha, Kauśalya, Sâkata, Sumedha, Mayobhuva, Gândhârakâyana and those born in the Pulstya, Pulaha and Kratu families are known also as Agastyas, all of them have three Pravaras, Agastya, Paurṇamâsa and Pâraṇa. These Riṣis do not intermarry amongst each other. Those of the Agastya, Paurṇamâsa and Pâraṇa families do not also intermarry.—1-4.

The Paurṇamâsas particularly do not marry the Pâraṇas. I have described to you the families of the renowned sages, now let me know what more do you wish to hear."—5-6.

Manu said:—"Pray let me know the origin of the families of Pulaha, Pulastya, and Kratu; how they came to be recognised as included in the family of Agastya."—7.

Matsya said:—"King! at the end of the Vaivasvaata-manvantara Kratu was without an offspring when he adopted as his son Idhmavâha,

the virtuous son of Agastya; consequently those belonging to the family of Idhmavâha are called Âgastya and Kratu. Paulaha had three sons. Afterwards I will tell you of their origin. He was not pleased with them. —8-10.

He therefore adopted Driḍhâsya, the son of Agastya, on account of which those born in the family of Driḍhâsya are known as Âgastya and Paulaha.—11.

The Rishi Pulastya finding his sons becoming Râkshasas became very sorry and adopted as his son the promising son of Agastya.—12.

For this reason those born in the Paulastya family are known as Âgastya. They being of the same gotra do not intermarry.—13.

I have described to you the originators of the families and the Pravaras of the illustrious Brâhmaṇas. One who recites their names is liberated from all sins."—14.

Here ends the two hundred and second chapter on the reciting of the Pravaras.

CHAPTER CCIII.

Matsya said:—" O King! I shall relate to you now the families born of the daughters of Dakṣa from Dharmarâja at the beginning of the Vaivasvata-manvantara. Please hear."—1.

Arundhati through Dharma begot the eight Vasus and the Somapa Devas who were most mighty and stalwart. Dhara, Dhruva, Soma, Apava Anila, Anala, Pratyûsa, and Prabhâsa were the eight Vasus. Dravina was the son of Dhara, and Kâla of Dhruva.—2-4.

Years, etc., came into existence out of Kâla; these were His sons. Soma begot the illustrious Varcha; Śriman was the son of Âpa. Anala became the father of Anekajanmajanana and Purojavâ was the son of Anila. Pratyûsa was the father of Devala and Prabhâsa was the father of Viśvakarmâ who is the architect of the Devas. Nâgavîthis, etc., the nine sons, acted according to the wishes of others. Lambâ's son was Ghoṣa and his sons were known as the Bhânavâs.—5-8.

The stars and planets and Marutvân were born of Marutvatî and are known as Marutvamśa.—9.

Saṃkalpâ gave birth to Saṃkalpa, Mahûrtâ to Mahûrtas, and Sâdhyâ gave birth to Sâdhyas.—10.

Bhânu, Manu, Prâṇa, Roṣa, Nîcha, Vîryavâna, Chiltahârya, Ayana, Haṃsa, Nârâyaṇa, Vibhu and Prabhu were the twelve Sâdhyas. These were the sons of Sâdhyâs. Visvâ gave birth to Viśvedevas.—11-12.

Kratu, Dakṣa, Vasu, Satya, Kâlakâma, Muni, Karaja, Manuja, Vîja, Rochamâna, were the ten Viśvedevas.—13.

King! I have briefly narrated to you the family of Dharma and no one but Vyâsa can describe it at full length for want of sufficient time."—14.

Here ends the two hundred and third chapter on the families of Dharma.

CHAPTER CCIV.

Matsya said :—"O King ! the Brâhmaṇas belonging to the families of Dharma are worthy of being feasted on the occasion of Śrâddha as the gifts and food given to them with free will please the manes. O King ! I shall now tell you what the manes desire in their realms and thus sing songs there. They wish that some one of their family should offer them libations of water and balls of rice in some cool running stream ; they thus say :—' Oh ! will any one be born in our families who will offer us simple handfuls of water in memory of us ; especially offer us libations of water in some sacred rivers ! Would any son be born in our families who offer us daily libations of milk, roots and fruits along with other victuals and *til* (sesamum) and water ?—1-4.

' Oh ! will there be born such a son amongst our families who would offer us libations of Pâyasa (cooked preparation of rice and milk and sugar) with clarified butter and honey on the thirteenth day of the lunar month in the rainy season under Maghâ asterism ? —5.

' Who would also offer us the flesh of the rhinoceros or black herb according to the prescribed rites even for one day ?'—6.

The pittris say that the offerings of kâla-śâka, mahâ-śâka, honey, &c., and the appeasing grains used by the sages, the flesh of the rhinoceros that had not developed its horns keep them satisfied as long as sun exists.—7.

' One who appeases us by making offerings of the rhinoceros flesh and feasting the yogis at Gayâ during the solar and lunar eclipse or who will perform Śrâddha and offer gifts during the Gajachchâyâ yoga so that we would be satisfied till the end of a kalpa, and the one who performs Śrâddha and make gifts will no doubt enjoy all pleasures in all the Lokas till the end of a kalpa and can go anywhere free at his will.—8-9. '

Such a man undoubtedly gets the right of enjoying in every realm according to his pleasure till the end of the kalpa ; and one who performs any of the above-mentioned five Śrâddhas to the manes gives them satisfaction, for an infinite period. And if Srâddhas be performed with full ceremony they obtain unbounded pleasures. The pittṛis also say that if some one of their family gives away a skin of black deer in their name or a cow big with a young one to a Brâhmaṇa versed in the Vedas, or performs Vriṣotsarga, *i.e.*, sets free a bull in their name particularly a bull of white or bluish tint, or gives away gold or a cow with devotion, or a piece of land or a well, a tank, or a grove or attaches himself to Vishṇu, or gives away Dharmaśâstras to the learned Brâhmaṇas causes them unbounded satisfaction.—10-17.

King ! I have narrated to you what the sages have said in the Śrâddha kalpa. The rituals pertaining to Śrâddha drive away sins and bring virtue and comfort."—18.

Here ends the two hundred and fourth chapter on the songs of the pittṛis.

CHAPTER CCV.

Manu said :—" O Knower of Dharma ! pray tell me how under what prescribed rules, should a calving cow be given to a Brâhmaṇa and what are the benefits of such a charity ? "—1.

Matsya said :—" King ! Its horns should be covered with gold, hoofs with silver, tail end with pearls. It should be given away along with her calf and utensils made of kânsâ, bell-metal. The giving away of such a cow begets immense good merits. The cow is like the earth with its mountains, forests, &c., till it bears her calf in her womb. One who gives it away at that time undoubtedly gets the benefits of having given away the land girt with four oceans.—2-5.

O King ! the donor remains in heaven with great respect for as many years as there are hairs on the body of the calf and the cow.—6.

Lots of fees (gifts) should be paid in this case. Thus the donor undoubtedly liberates his father, grandfather and great-grandfather from hell. He goes to the region where flow the rivers of clarified butter and milk and the land abounds with the mud of curds and milk and there are trees that give the desired fruits. He easily gets access to Goloka and Brahmaloka.—7-8.

He gets a lady whose face is like the moon and whose colour is like burnished gold, her breasts are bloated, waist slender, and eyes are like lotus."—9.

Here ends the two hundred and fifth chapter on the giving away of cows as gifts.

CHAPTER CCVI.

Manu said :—" Deva ! pray tell me how to make a gift of a black deer skin. Also explain to me who is the most worthy Brahmana of such a gift; and what is the proper time to do so ; so that my doubts may be removed."—1.

Matsya said :—" On the full moon day in the month of Vaiśâkha, Mâgha, Asâḍha, and Kârtika on the twelfth lunar day of the sun's progress in the northern path, the giving away of the black deer skin begets incalculable benefits. It should be given to a Agnihotri Brâhmaṇa.—2-3.

Now listen how it should be given away, king ! First a cloth made of good goat wool should be spread on the floor washed with cow-dung. Over it should be spread the skin of a black deer containing its horns and hoofs. The gold mounted horns, silver mounted teeth and the tail-end decorated with pearls should be covered with sesamum. Then everything should be covered with a piece of fine sacred cloth. Gold is to be placed on the navel. Afterwards it should also be decorated with jewels according to the means of the devotêe and then incense is to be burnt round this. At all its four corners vessels of bell-metal (kânsâ) should be placed and the clay pots on the eastern side should be filled in with clarified butter,

milk, curd and honey. Another beautiful entire jar without any holes in it should be placed for the sprinkling of water. It should be placed in a quiet corner after putting a Champaka twig on the east side of it.—4-10.

There should be placed also a fine yellow or white cloth for wiping or cleaning. The vessels made of metals should be placed at both the hoofs.—11.

The following formula should be recited: 'Whatever sins I might have committed through avarice, be consumed by the giving away of this iron vessel.' Then the vessel is to be given over.—12.

Afterwards the Queen's metal vessel (*i.e.*, kâmsya vessel) filled with sesamum should be placed near the left foot; and the following formulæ should be uttered: 'Whatever sins I may have committed through bearing be vanished by the gift of this vessel of Queen's metal (white copper).' Thus repeating the mantra, the vessel is to be given over. Then the vessel filled with honey should be placed at the right foot —13-14.

Then the following formulæ should be recited:—'Whatever sins I may have committed through insinuations, backbiting, or eating flesh not offered to the gods, be destroyed by the giving away of this copper vessel.' Then the vessel is to be given over.—15.

'Whatever sins I may have committed through false speaking in connection with a cow and a virgin and through lust for the women of others be vanished by the giving away of this silver vessel.' Then the vessel is to be given over.—16.

Afterwards the copper and silver vessels should be placed at the fore-feet of the deer skin. Beautiful leaves containing gold, pearls, corals, pomegranates, citrons, etc., should be placed at the ears and (Sringâṭokâ) pastry or dough is to be placed on the hoofs. Then various kinds of herb-vegetables and fruits should be placed and then the following formulæ should be uttered: 'Janârdana! the sins that I may have committed through ignorance in thousands of my lives, be destroyed by the giving away of this vessel of gold.'—17-19.

In such a way the Agnihotrî Brâhmaṇa accepting the gift should take his bath, wear the pair of garments and he is to be bedecked according to the means of the devotee. He is then to accept the gift. The gift should be accepted at the tail-end and the following formulæ should be uttered on that occasion: 'Lord Mahâdeva who wears the black-deer skin and who has a beautiful blue neck, therefore by the gift of this black deer skin He may be pleased. So Krisṇa be pleased.'—20-22.

After thus giving away the gift to the Brâhmaṇa the devotee should not touch him for he becomes like the wood of a sacrificial post at the burning ceremonies not fit to be touched.—23.

That Brâhmaṇa should be avoided on the occasion of other gifts and Śrâddha ceremony. After sending him away the devotee should bathe. He should pour over him the water full to the brim of the vase having a Champaka twig. The preceptor should first be called and the pitcher should be placed on the head. Then bath should be performed by the

recitation of the sixteen Vedic hymns, as prescribed, *viz.*, Âpyâyasva, Samudrajaiṣṭha, etc. He is purified by putting on a pair of garments and making âchaman after reciting 'Ahtaivâsasirita.'—24-26.

Then the jar along with the cloth should be lifted up and taken to a square where it should be dashed. The benefits accruing by the performance of such a charity cannot be fully described even by the Devas. To be brief the devotee gets the benefits of having given away the whole world in charity.—27-28.

He conquers all the realms and moves about everywhere as he wills like a bird; and is paid great respect and undoubtedly remains in heaven till the annihilation of the universe.—29.

His father and sons, etc., do not perish, nor is there a separation from his wife and he does not lose his wealth, realm, etc.—30.

In this way the devotee gets such benefits and attains all his wishes. He is void of the cares of death".—31.

Here ends the two hundred and sixth chapter on the giving away of a black deer skin.

CHAPTER CCVII.

Manu said:—"Lord! I am desirous of knowing the qualities of a bull that ought to be set at liberty as mentioned in the previous chapters as well as the great merits resulting therefrom. Pray also tell me the ways of performing Vriṣotsarga."—1.

Note.—वृषोत्सर्ग = Setting free a bull (1) on the occasion of a funeral rite, or as a religious act generally.

Matsya said:—"King! first of all the cow is to be examined; there should be a cow of gentle temper free from ailment and disease, strong, of nice colour, having beautiful hoofs and horns, well-built, of middle height, giving good milk, having curls on the body (especially curls turning to the left on the right side and turning to the right on the left side having all the lucky signs, with extensive thighs, red lips, neck and tongue, with eyes clear and beautiful (not red or having many hair) and hoofs large, having eyes of the lustre of Vaidûrya, with lovely eye corners, having seven and seven teeth and bright palate, with lovely sides and thighs with six parts elevated, five parts level and eight parts capacious and wide. A cow having these qualifications is said to have auspicious signs."—2-8.

Manu said:—"Which six parts should be elevated? which five parts should be level? and which eight parts are to be capacious and wide?"—9.

Matsya said:—"The following six parts of the cow's body should be elevated, *viz.*—chest, back, head, belly, loins."—10.

"A cow with the following level parts of the body is said to be a fine one, *viz.*—ears, eyes, forehead, and the following eight parts should

capacious *viz.*,—tail, dewlap, udders, thighs; and extensive head and neck are also desirable.—11-12.

The calf of such a cow should be also examined. It should have also auspicious signs. It should have elevated shoulders and hump, with a soft and straight tail, having tender cheeks, broad back, eyes shining like Vaidûryagem, sharp horns, and long and thick hairs on the tail having nine, nine, *i e.* eighteen nice teeth and eyes like Atallikâ flowers. If such a fine bull is set free, it increases the domestic pelf.—13-15.

The Brâhmaṇas should set free the following class of bulls, *viz.*—red, tawny or reddish, white or black in colour, tawny reddish back, of variegated colours, with long ears and shoulders, with glossy hair, red eyes or having nutbrown colour near the horns, with white stomach, or black sides. The Kshatriyas should set free a bull of red and beautiful colour; the Vaiśyas of golden colour and the Śûdras of black colour. The bull with its horns pointing forward towards the eyebrows, ought to be set free by men of all classes. The bull having its feet like those of the white cat, with tawny or reddish in colour, with eyes shining like a jewel having white feet or with only two feet white, or of the colour of a pigeon or a partridge, is also said to be a good one. It is called Karat.—16-22.

The bull whose face is white or reddish up to the ears and whose body is especially of red colour is called Nandîmukha cow.—23.

The bull whose stomach and back are white is called Samudra and increases the progeny of the family. The bull of the colour of jasmin or having variegated circular spots is considered to increase the wealth of the donor.—24-25.

The bull having circles like lotus increase the fortune; the one of the colour of Atasi flower increases prosperity. All these kinds of bulls are good. Now I shall tell you the kinds of bulls that are of bad signs and should neither be set at liberty nor kept in the house. Those are the bulls that have black palate, lips and mouth, and rugged horns and hoofs, indistinct colour, mouth resembling that of a wolf or a tiger, and colour like that of a crow, vulture, or a form like that of a rat, weak, having no teeth, squint-eyed, one-eyed, lame, with half of the white feet, and having restive eyes.—26-29.

I shall also tell you the kind of bulls that ought to be set at liberty or kept in the household. Those should be well-built, roaring like the thunder clouds, high in stature, walking like an infuriated elephant, with broad chest and very powerful.—30-31.

The white bull having its head, ears, forehead, tuft of hair at the tail-end, feet and eyes black, is described to be very excellent;—32.

Similarly a black bull having all those things white is said to be the same. The bull whose tuft of hair at the tail-end may be long enough touching the ground, and the hairs of the tail long and thick, such a Nila bull is said to be specially good. The bulls having the signs of a pearl, a banner, etc., are exceptionally good. They are the givers of wonderful Siddhis and victory. The bulls when obstructed in their motion stop,

and whose head and neck are elevated, are excellent. Those that have their forepart of the horns and the eyes red, body white, hoofs resplendent like coral, are said to be the best of all. These are to be kept in the house or set at liberty. These increase grains and wealth. The bulls should always be examined before being set at liberty or kept in the household. The bull whose four feet, face and tail are white, and whose colour is red like the juice of lac or red dye is known as Nîla vriṣabha. It should be set free; it should never be kept in the household. It is a saying amongst the household that one should desire many sons for even if one son out of a many goes to Gaya or offers a Gauri (virgin) or sets a Nîla-Vriṣabha at liberty his family is blessed. —33-41.

King! the qualities of the bulls have thus been described. One who sets at liberty such a bull as described heretofore, should not worry himself about sorrow or death. He is bound to attain emancipation."—42.

Here ends the two hundred and seventh chapter on the signs of a bull.

CHAPTER CCVIII.

Sûta said :—" King Vaivasvata Manu requested the Lord to explain to him the glory of the Pativratâ ladies (chaste and virtuous ladies) and on other subjects."—1.

Manu said :—" Among the chaste ladies who is the best? Who has subdued death? Whose name should the people recite every day? Pray tell me all this, their glory is the dispeller of all sins."—2.

Matsya said :—" Even the Dharmarâja does not dare to do anything against the wishes of the virtuous and chaste ladies who are worthy of being venerated by Him."—3.

" I shall now relate to you on this point a story which drives away all sin as a virtuous lady saved her lord from the meshes of death. Hear."—4.

" In the country of Madra there was in ancient times a king named Śâkala Aśvapati. With the object of begetting progeny he began to adore Sâvitri. The Brâhmaṇas began to pour offerings of white sesamums into the fire daily, when ten months passed and Sâvitrî Devi became pleased and appeared before the king; and said: ' King! you are my constant devotee. I shall give you a progeny. A beautiful daughter will be born to you by My favour.' Saying so She vanished, and afterwards Mâlatî, the virtuous queen of that king, gave birth to a daughter handsome like Sâvitrî. The king then said to the Brâhmaṇas: This daughter has been born by the favour of Sâvitrî and she should therefore be named Sâvitrî."—5-11.

" Afterwards the girl grew young and she was promised to Satyavâna. At the same time Nârada came and told the king: ' King! Satyavâna with whom you think of marrying your daughter will die within a

year.' The king then said to himself: 'I have already resolved to give my daughter to one particular person and under the circumstances I shall not change my determination.' With that mind he gave her away to Satyavâna, the son of Dyumati Sen. Sâvitri on becoming his wife became anxious on the recollection of the verdict of Nârada and began to devoutfully serve her lord and her father-in-law and mother-in-law. Her blind father-in-law was deprived of his kingdom and resided with his son and his son's wife in the forest. Sâvitri served them with great care and they were greatly satisfied.—12-16.

In the meantime only four days remained for Satyavâna to die when Sâvitri with the permission of her father-in-law kept up a fast for three nights. On the fourth day Satyavâna went to fetch flowers and fruits from the forest with his father's permission, when Sâvitri also with her father-in-law's permission followed him there. In the forest oppressed with the overwhelming grief of her lord's approaching death, she in order not to disclose her mind, began to ask her lord the names of the various trees and flowers. Satyavâna began to point out to his distressed consort the principal forest trees, birds and animals."—17-21.

Here ends the two hundred and eighth chapter on the anecdote of Sâvitri.

CHAPTER CCIX.

"Satyavâna said :—Dear ! look at the forest smiling with verdure and nice trees. The whole atmosphere is so pleasing to the eyes and the nose. It indeed fills the mind with amorous feelings. Look at the Aśoka trees laden with flowers. O, one with beautiful eyes ! the spring is really smiling on us. Look at the Kinśuka blossoms to the south of this beautiful forest. The Kinśuka flowers look like a blaze of fire and are fragrant. Dear ! in this forest flows the wind laden with the sweet aroma of flowers which is so soothing to me. To the west are visible the Karṇikâra flowers of the golden hue. Most of the thoroughfares of this forest are choked with luxuriant blossoms. Indeed the whole place abounds with flowers and looks charming.—1-6.

Listen to the buzzing of the passionate black bees. In the midst of such surroundings the god of love with his arrows on the bow is about to make me His target. The place is resounding with the chorus of the cuckoos that are tasting the jungle fruits. Their notes are indeed beautiful like the speech of the good. These peacocks fired with love are following their females that are soaked in the aroma of flowers. Indeed the whole wood looks charming like you.—7-10.

These young cuckoos are enjoying themselves on the branches of the sweet smelling mangos. Their bodies are besmeared with the dust and aroma of the sweet smelling flowers and are in pursuit of their females and are going from one branch to another. See! though there are many flowers in this forest, the male cuckoo has taken the flower stalk of Sahakâra flower and is enjoying it like his wife.—11.

See this crow sitting on the branch of that tree. She is shielding her young ones with her wings and the male crow is feeding her after her delivery by his beak.—12.

This Châtaka bird with his wife has come down to the ground but being enamoured does not pick up his food.—13.

Look at this crane that is enjoying himself in the company of his female and surcharged with passion is constantly making love to her and exciting passions in others.—14.

This parrot sitting on the branch of that tree in company of his female is binding down the twig so that it seems that the twig is loaded with fruit.—15.

This lion is also having his rest after a full meal and the lioness is lying in his embrace.—16.

Look at this wolf with his female in this cavern. See how their eyes are gleaming.—17.

This rhinoceros is licking his female constantly and being licked in return by the female and is feeling pleasure thereby.—18.

How is the she-monkey making her monkey asleep by placing his head on her lap and what pleasure is she giving to the male when she picks up insects from his body ?—19.

How is this cat scratching her female who is lying on the ground with her belly visible without causing her pain.—20.

See that pair of hares are lying clasping each other in close embrace hiding their bodies and feet. But they can be marked out by their ears that are seen.—21.

This enamoured elephant after plunging itself into the water in the tank is playing with his female with a lotus stem.—22.

See this sow is following her boar with her pigs on the track and is feeding on mice raised up by the nose of the boar.—23.

This thick-skinned buffalo besmeared with mud is frisking after his female.—24.

Dear ! look at this winking deer. It looks amazed at our sight.—25.

Mark this female deer ; it is scratching her husband by her horns. It is sometimes going behind, again it is scratching his face. Turn your eyes towards that Chamarî cow. The passionate ox is after her. He is haughtily staring at me. Look at that ox ! How is he basking under the sun with his wife and ruminating ? How is he also driving away the crow sitting on its hump ? Also look at the goat jumping on that huge tree with his female. Resting themselves on their legs they are both eating the plums.—26-29.

See this crane walking about with his female on the banks of that pool, and mark his colour resplendent like the moon emerging out of the clouds.—30.

This Chakravâk is wandering with his female in the tank and his female appears as if Padmini.—31.

Dear ! I have collected fruits and you have picked flowers but we have not yet gathered the firewood. You wait under the shade of this tree and I shall fetch fuel."—32-33.

Hearing all that Sâvitrî said : "I shall do accordingly, you should not go beyond my sight; for I feel nervous in this thick forest."—34.

Matsya said :—Afterwards Satyavâna began to collect the wood in the presence of Sâvitrî when the latter remaining at a distance on the banks of the tank took him as dead.—35.

Here ends the two hundred and ninth chapter on the anecdote of Sâvitrî.

CHAPTER CCX.

Matsya said :—When he felt suddenly a pain on his head at the time of collecting firewood, and being restless Satyavâna said to his wife Sâvitrî :—1.

"Dear ! I feel a pain on the head on account of this exhaustion. My vision fails me and I cannot see anything. I wish to sleep and rest my head on your lap." Afterwards she made him go to sleep accordingly. Then that highly virtuous lady saw Dharmarâja coming to that spot. She saw Dharmarâja of blue complexion like blue lotus, wearing blue robes and with crown and earrings glittering like rain clouds illumined by flashes of lightning, adorned with garlands, armlets. He came followed by Death and Kâla and took out the subtle soul from Satyavâna's body and taking possession of it and fastening it by a noose started on His destination.—2-8.

Sâvitrî saw Satyavâna lifeless and gently followed Dharmarâja who was going away with the subtle soul of her Lord and going to some distance with folded hands said while her heart shivered : "By devotion to the mother one gets happiness in this world, by devotion to father in Madhyaloka (the mid-region) and by devotion to Guru, the preceptor, in Brahmaloka.—9-11.

"But the master of the house in which these three are honoured honours all the Dharmas ; where they are not revered all works become futile. Till these three are alive and when devotion is paid to them, no other Dharma is necessary. They should daily be served most devoutfully.—12-13.

They should be informed duly when one wants to do some act out of one's free-will. So that their hearts be not wounded. Thus everyone should behave towards his mother, father and preceptor."—14.

Dharmarâja said : —"Good one ! abandon the object with which you follow me. True ; there is no other duty than serving mother, father and preceptor. Now better desist from your purpose and do not detain me. I am getting late and you are feeling oppressed with grief by staying here. I therefore enjoin you to go back. You are a chaste woman and a great devotee. Go and serve your Gurus."—15-16.

Sâvitrî said :—To women, Husband is their God, Husband is their great Refuge. Husband is their all in all ; therefore a virtuous woman should follow her Lord.—17.

Father, brother and sons are the givers of limited things but the Husband is the giver of things unlimited ; who is there who does not adore her lord ?—18.

It is proper of me to go to the place where my Husband is taken or where he goes himself. I ought to follow him by all my power.—19.

Deva ! when I shall not be able to follow my lord in your custody I shall give up my life.—20.

Where is that intelligent lady fit to be adorned who wants to live even for a moment as a widow which makes her unadorned and look low in the eyes of the people ?—21.

Dharmarâja said :—Virtuous one ! I have become pleased with you, ask for a boon save Satyavân's life ; do not delay."—22.

Sâvitrî said :—"Grant me a boon by virtue of which my father-in-law may get back his lost realm and vision.—23

Dharmarâja said :—"You have travelled very far, now return to your place. Your wishes shall be fulfilled. I am getting very late and you are feeling more and more pain by staying here.—24.

Here ends the two hundred and tenth chapter on the anecdote of Sâvitrî.

CHAPTER CCXI.

Sâvitrî said :—When a saint comes to a saint, who then of these feels pain and trouble ? O best of the Devas ! I do not feel any worry in remaining in your company. The saints are the refuge of all, whether they be saints or sinners. And the wicked are not of any good to the wicked or good, to any body. There is no such fear from poison, fire, snake, weapons as it is from the man who is inimically disposed towards the rest of the world without any cause. The good give up their lives for the sake of others and the wicked are ever ready to cause pain to others even at the sacrifice of their lives. The wicked and mischief making people go against the next world and those who hold the view of the after-life give up their lives like straws. Brahmâ the Lord of the Universe has created therefore kings all over the world for the destruction of the wicked.—1-6.

For the same reason a king should always examine his city and his people and respect the good. The king who chastises the wicked is the conqueror of the world. He should always control the wicked and support the good. This is the duty of a king who is eager for a place in Heaven. Besides this there is no other paramount duty for the king. Whom the kings cannot control, you control them also. You are the chastiser of the wicked, therefore you seem to me superior even to the Devas. The whole Universe is supported by the good. You are the crown of the good. I therefore follow you without feeling any pain.—7-11.

Dharmarâja said :—O, one with beautiful eyes! I have become pleased with thy words of righteousness. Ask for anything excepting Satyavân's life, do not delay.—12.

Sâvitrî said :—I wish to have a hundred brothers; let my father who is without any son be blessed with a son.—13.

Dharmarâja said :—"It will be so. Now you should return and perform the funeral rites of your husband. He has gone to the other realm, you cannot follow him there. You are chaste, therefore you can follow to a little distance. The great virtues collected by Satyavâna by his devotion to his Gurû have produced this result that I myself am taking him away. Indeed a wise man should always devote himself to his parents and preceptor.– 14-17.

Satyavâna has pleased them all by his devotion and consequently you also along with him have conquered Heaven.—18.

A man goes to Heaven by means of asceticism, self-restraint and Brahmacharya, preserving the fires, and devotion to Gurû. Preceptor, father, mother, elder brother and specially a Brâhmaṇa should also be revered. They should not be hurt even when one is afflicted. Preceptor is like Brahmâ, father is like Prajâpatî, mother is like the earth, brother is another form of one's own soul. The sufferings undergone by the parents in begetting progeny cannot be repaid even in thousands of years, therefore the parents and preceptor should always be respected. The serving of these three is the highest asceticism. Asceticism is fully accomplished when these three are pleased. To serve them is the highest form of asceticism. Nothing should be done without their permission. They are in fact the three realms, the three orders, the three Vedas, and the three fires. Father is the Gârhapatya Agni, mother is the Dakṣinâgni and the preceptor is the Âhvanîya Agni. One who devotes himself well to them, conquers the three realms and enjoys in Heaven all the pleasures, having a bright body. Now abandon your desire. You have fulfilled your mission and all that you asked you will get. Now you should return home. You are feeling tired. So I ask you had better go home.—19-28.

Here ends the two hundred and eleventh chapter on the anecdote of Sâvitrî.

CHAPTER CCXII.

Sâvitrî said :—There is no suffering in the pursuit of Dharma, especially to adore your feet is the highest virtue.—1.

A wise man should acquire Dharma by all means, for its attainment is superior to all achievements.—2.

Dharma, Artha and Kâma are to be acquired by taking a human birth; to one who is bereft of Dharma, Kâma and Artha are like progeny to a barren woman.—3.

From Dharma is obtained wealth and from Dharma again is obtained Kâma, the fulfilment of desires; it is through Dharma that this world and the next are enjoyed.—4.

It is Dharma only that accompanies the embodied soul wherever it goes, friends and relatives do not follow. All other things excepting Dharma perish with the body. The soul comes into existence by itself and leaves the body similarly. It is only followed by Dharma. It is not followed by any brother, friend, wife, son &c. Fortune &c. are begotten by Dharma.—5-6.

Cleverness in works, fortune, beauty, all spring from Dharma. The prosperous realms of Brahmâ, Indra, Upendra, Śiva, Chandramâ, Yama, Sun, Agni, Vâyu, Water, Vasu, Aśvanîkumâra, and Kuvera &c. are all attained by means of Dharma, and by virtue of it men are born amidst comfortable surroundings.—7-8.

Men attain Swarga, beautiful islands, pleasant Varsas, heavenly Nandan etc., by means of Dharma. Handsome Vimânas and nymphs are also attained through Dharma. The virtuous always get resplendent complexion like gold. They attain kingdoms and accomplish their desires by means of Dharma.—9-11.

High attributes are the fruits of Dharma, kingdom, kingly worship, success of one's will, and especial rise are seen in the virtuous. The regal sceptre of gold and silver studded with vaidûrya gem is in the hands of the righteous and their faces always shine like the moon.—12-13.

Only the righteous become kings and are entitled to sit on the throne under a canopy, looking like a full moon, have garments studded with jewels and fanned by chowries bright as the sun. It is they who are aroused from their slumber by the chorus of 'victory', the blowing of the conches and by the praises sung by the bards.—14.

High class seats, golden vases, good food and drink, music, servants, smell, grain &c. seek the virtuous persons only.—15.

Jewels, fine garments, handsome form, generosity, high attributes, beautiful wife, these are all attained by virtuous persons. The virtuous are blessed with palacial mansions that are decorated with the perforated work in gold. They also get beautiful steeds to ride upon. Asceticism, sacrifices, charities, control of passions, forgiveness, celebicy, travelling in sacred places, the reading of the Vedas, the service of the good, worship of God, devotion and service of the Gurû, veneration of the Brâhmaṇas, humility, these are all the signs of virtue. The learned should always follow them. For Death never waits whether one has done such things or not.—16-21.

This body and life are quite uncertain, therefore one should begin to accomplish virtue from childhood. Who knows when he is going to die?—22.

Death comes to all, defying every body. Is it not so very strange that man although he foresees death, leads a life as if he was immortal?—23.

Children see young persons and young persons see aged ones and may consider death far distant; but old ones do not see any body before them.—24.

All are afraid of Death; nowhere there is fearlessness. But the virtuous saints never fear death and the state after death.—25.

Dharmarâja said :—I am very much pleased with you. Ask for any other boon excepting Satyavân's life." Do not make any delay.—26.

Sâvitrî said :—Deva ! I wish to beget a hundred sons through Satyavân by your favour as there is no relief in the next world without sons.—27.

Dharmarâja said :—You will have your desires fulfilled, but do not follow Satyavâna. You are feeling worry and fatigue. Therefore I am saying so. Go back.—28.

Here ends the two hundred and twelfth chapter of the Matsya Purânam on the obtaining of the third boon by Sâvitri from Dharmarâja.

CHAPTER CCXIII.

Sâvitrî said :—You are the knower of Dharma and Adharma, you are the propagator of all the virtues. You control all the people of the Universe. You are Yama, the great Ruler of the people according to their Karmas.—1-2.

You give pleasure to everyone by Dharma, consequently you are called Dharmarâj.—3.

All the people doing either good or bad deeds go unto you after death and place them at your disposal, therefore you are known as 'Death.'—4.

You count and remember the time of every one's existence, consequently thinkers call you Kâla.—5.

NOTE.—काल=Lit. Time.

You are the annihilator of all beings, therefore the Devas call you Antaka.—6.

NOTE.—अन्तक=Lit. That which brings *end*.

You were the first son of Vivasvana, therefore you are renowned as Vaivasvata in all the realms.—7.

When the numbered days and their Karmas are over you drive away the subtle bodies of all the beings, therefore you are known as Sarva Prâṇahara, Lord. The Vedic Dharma does not become extinct through your favour ! therefore the people remain in the path of Dharma and you are the Emancipation of the Virtuous.—8-9.

NOTE.—सर्वप्राणहर=That which takes away every one's life.

Through your grace no intermixture of blood occurs. O, Lord of the Universe ! you are the protector of the pride of the Universe, therefore protect me who has come to your mercy and refuge and my husband and his parents are helpless ; so save us.—10.

Dharmarâja said :—O, Virtuous one ! I have become quite pleased with your prayer and hereby liberate your lord. Now your wishes are all fulfilled and you better return home quickly.—11.

This husband of yours will reign with you for 500 years, and will enjoy your company. He will attain Heaven along with you where he will enjoy the company of the Gods. The hundred sons born to you of Satyavân, will also reign and will be illustrious like the Devas.—12-13.

All your sons will be renowned as true sons of yours and the hundred sons born of your father will be renowned after their mother. Your mother Malavî will beget children who will be known as Mâlavas. All your brothers will be Kings, illustrious like the Daivas.—14-15.

Righteous one ! one who reads this prayer in the morning will be blessed with long life.—16.

Matsya said :—Saying so Dharmarâja disappeared from there leaving Satyavân on the spot.—17.

Here ends two hundred and thirteenth chapter describing the resusciation of Satyavâna.

CHAPTER CCXIV.

Matsya said :—Afterwards the chaste Sâvitrî returned to the spot where was lying the body of Satyavâna, and sat down placing her lord's head on her lap as before. In the meantime the sun was going below the horizon. Shortly after the soul of Satyavâna liberated by Dharmarâja entered into his body when the prince began to move slowly and opened his eyes and said to his wife : "Dear ! who was dragging me away? Where has he gone? I cannot make out anything clearly. The day has been past here in this wood in my sleep. You were engaged in the pursuit of your fasts for me and to-day you had to put up with hardships on my account. My mother and father must be feeling pain at our separation, for so long a time, I therefore want to go and meet them without delay. So get up and be quick."—1-6.

Sâvitrî said :—"Lord ! The sun has gone down. If you like we might go to the hermitage where are my blind father-in-law and mother-in-law. There I shall relate to you my history in detail." With these words she accompanied her lord. When they reached the hermitage they found the blind King Dynmatsain who was restored to his sight getting very anxious along with the queen about his son and daughter-in-law. He was overjoyed to see them return at the same hour. The sages were consoling him at the time. Then Sâvitrî along with her lord paid her respects to her father-in-law. Prince Satyavâna also paid his reverance to the sages after meeting his father. That night they all spent with the Risis and Sâvitrî narrated everything before those present there ; and she also broke her fast that very night. Afterwards, when the night came to a close, all the citizens and the army of King Dynmatsain gathered there and said to the King :—"The King who usurped your throne when you became blind has been slain by your ministers. Pray come and occupy your throne."—7-17.

Hearing that the King followed by his four-fold army entered his Capital and occupied his throne. Similarly in due time Sâvitrî was blessed with hundred sons. In that way that chaste lady also fulfilled all the ambitions of her father. So the chaste lady delivered both the families of her husband and father and saved the life of her husband from

the hands of Death. People should therefore revere and worship chaste ladies. The whole Universe is held up and by the virtue of the righteous ladies. The words of the chaste ladies never go false; therefore, the people who are expecting their desires to be fulfilled should always revere such ladies.—18-22.

Here ends the two hundred and fourteenth chapter of the Matsya Purânam on the anecdotes of Sâvitri.

CHAPTER CCXV.

King Vaivasvata Manu said:—Lord! You are the knower of all I, therefore, beg you to please tell me what a king should do on ascending his throne.—1.

Matsya said:—A king succeeding to his throne should pick out worthy men for his assembly as his advisors and helpers on various subjects to work on his staff in order that his rule may be prosperous, for the prosperity of his kingdom depends solely on the men in his council and in various other departments. Even the smallest function cannot be successfully performed by one single man not helped by any body. Now then can a state be well administered without the assistance of competent ministers and helpers?—2-3.

A king should, therefore, choose his ministers and helpers from a respectable family who should be valiant, strong, imposing, capable of bearing hardships, ambitious, handsome, having Satva-guna and forbearance, good, virtuous, used to gentle speaking, able to give friendly advices, loyal, knowing to act in the proper time and place, eager for a good name. Such men should be employed by a king to discharge responsible and good functions. People unsuited to particular offices should be given places according to their respective merits where they can make themselves useful, after they had been duly examined.—4-7.

A king should appoint a Brâhmaṇa or a Kshatrya to be his Commander-in-chief. He should be of a good family, modest, having good manners, skilled in archery, expert in examining and managing horses and elephants, used to polite speaking, able to understand the science of omens and medicine, grateful, able to appreciate the prowess of the brave, valiant, used to bear hardships and having a knowledge of disposing troops in battle and of military affairs in particular.—8-10.

A king's door-keeper should be a man of long stature, clever, handsome, humble, accustomed to sweet speech, able to influence the minds of the people.—11.

A king's spy should be conscientous enough to submit true and accurate reports, obedient to the king's injunctions, have a knowledge of dialects of many countries, veable to speak fluently and put up with rough life, of quiet disposition and capable of discharging his functions adequately according to the circumstances.—12-13.

The personal guards of a king should be men of long size, robust, brave, firm in loyalty, free from uneasiness, used to bear always hardships, well-wishers of their lord.—14.

The betel bearer of the king, it may be he or she, should be free from avarice, immune from all outside influences and most loyal.—15.

The man with full knowledge of king's six-fold expedients in foreign politics Sandhi (peace), Vigraha (war), Yâna (morals), Asana (halt), Dvaidhibhâva (duplicate) and Âsaraya (seeking shelter) and the languages of the country should be employed as minister for war.—16.

The provincial rulers of the king should be men able to know the doings (merits and demerits) of the subordinate officials, the income and the expenditure and the produce of crops and many languages.—17.

The men who will bear swords should be handsome, young, long in size, very loyal, of good family, brave, and able to bear hardships. Those who will be archers should be powerful, having a knowledge of riding on elephants, horses, chariots, most righteous, and skilled in archery and able to bear all sorts of hardships.—18-19.

The charioteer of a king should have a good knowledge of the principles of the science of omens. He should be able to train and treat horses, know the divisions of the country, be aware of the power of warriors, firm in sight, used to gentle speech, learned, and versed in all the arts.—20-21.

A man immune from avarice and outside influences, handsome, plucky, knowing the sciences of medicine and cookery, generous, particular about clipping his hair and finger nails should be employed as a cook in a royal kitchen.—22-23.

The members of his assembly should be Koolîn Brâhmaṇas equal in their dealings to friends and foes, be versed in the Dharmaśâstras.—24.

The writers of a king should write neatly and legibly. The letters are to be full and placed at equal intervals. He should be clever in devising means, and in the use of stray expressions versed in all the Sâstras and capable to express many meanings fully in short phrases. O king! Those people ought to be placed in religious services, or in the Judicial Services who are expert in knowing the hearts of people, of long stature, free from greed, and of a charitable disposition. Such men should be engaged also as gate keepers.—25-29.

King's Treasurer should know the ways of disposing of iron, cloth, deer-skin, and jewels. He should be able to value things, and be wise, clear in mind, and free from laziness and avarice. All his assistants should also be like him.—30-31.

The officials in charge of disbursements should also be of the same type as in the exchequer.—32.

One who is skilled in the eight-fold medical science by heredity, incapable of being won over by anyone, free from avarice, virtuous, belonging to a good family, should be employed as a physician on whom a king should look as the preceptor of his life. The king is to obey like ordinary persons, the words of his physician; for he deals with his life.—33.

Note.—अष्टाङ्ग=Eight parts of medical science, *viz.*, शल्यं शालाक्यं, काय चिकित्सा, भूतविद्या, कौमारभृत्यं, अगदतंत्रं रसायनतंत्रं वाजीकरणतंत्रं ॥

A king should appoint different class of men in different departments according to requirements. One who knows the art of training elephants and is aware of the races of wild beasts, and is accustomed to bear hardships should be made the superintendent of royal elephants. Similar should be the elephant driver who should also be of the above qualifications and firm in his seat and clever all round. The groom of a King should know about horses and how to treat the horses when ill. The Commander of the royal fort should be a man who cannot be easily led away by any intrigue. He should also be brave, learned, of high family, and persevering and energetic in all actions. The Engineer of a King should know engineering, and be able to prepare plans and hardy and energetic and have nimble hands, keen foresight and should not get tired. Similar men should be employed in the art of using weapons who know the various ways of throwing weapons etc.—34-39.

The custodian of the ladies' apartments in a royal palace should be a man free from uneasiness, skilful, humble, advanced in age, belonging to a respectable family, devoted to his ancestors, chaste, meek and modest. Thus a King should appoint his retainers in these seven different departments after examining them fully. They should all be careful and thoroughly expert in the different works.—40-42.

The Controller of the arsenal should be wise, energetic and persevering. A King should always appoint men to hold offices after examining the responsibilities of different situations. Excellent, middling and mean are the three kinds of works. Improper discharge of duties leads to the extinction of a sovereign. A King should therefore always properly scrutinise the manliness, devotion, learning, courage, family status and gentility of a man as well as take advantage of expert advice before appointing him to hold an office of state.—43-46.

A King should consult his Councillors over a matter individually and separately and the advice of one Councillor should not be divulged to the other, for every one cannot be taken into full confidence. Therefore consultation in chief should be held with the prime minister but by seeking the advice of more people one very often gets confused. Therefore many men's advice should not be taken. A king used to act on the counsel of others should always place confidence in the advice of his Councillor in chief.—47-49.

A King should always have by him and revere the Brâhmanas versed in the three Vedas and should never encourage the votaries of unreal learning for their contact is always thorny and uncongenial to the learned. He should always venerate the learned in the Vedas, respect grey hairs and holy persons and imbibe from them meekness and statesmanship. Such a King undoubtedly influences the world, and many ill-behaved Kings without humility and modesty had gone to rack and ruin.—50-52.

Many well-behaved Kings had regained their empires even when exiled. A King should read the Vedas from those who are learned in them. He should also master politics, logic, philosophy, and temporal science; he should collect information from ordinary people and keep his senses under control, for a King who can subdue his passions fascinates

all his people. A King should also perform a series of sacrifices in which liberal gifts should be given to the Brâhmaṇas.—53-55.

Besides this for the sake of righteousness he should give various kinds of gifts to the Brâhmaṇas and should collect revenues from his subjects annually. He should propagate the study of the Vedas in his state and should be like a father and brother to his subjects. He should especially revere the members of his preceptor's family.—56-57.

This eternal rule to be observed by the Kings is established by Brahmâ. The King following it does not perish. He is amiable to all. The wicked, thieves, and enemies cannot flourish.—58.

Note.—**सदा King's prescribed course of conduct.**

And so he should always direct his actions according to Brâhmabidhi which is known as Akshyabidhi. A King should look upon all classes of his subjects according to their merits and employ them accordingly.—59.

A King should recollect his Kshyatrya dharma and never retreat from war. Not to retire from battle-field, to protect his subjects, to serve the Brâhmaṇas are the foremost duties of a King. He should also protect the distressed, the infirm, the widows and provide them with boarding and lodging and endowments and adjust the Varṇâsrama rules, should reclaim and restore the fallen ones in their respective religions, should give grain, cloth, oil, utensils, etc. to the good of all orders; should fulfil the objects of the ascetics and worship them like the Devas, and never disrespect those who have done good to him. He should interest himself in these things in such a way as to sacrifice his life and Kingdom for their sake in case of necessity.—60-64.

Men are said to have two kinds of minds *viz. honest* and *equivocal.* He should know what is meant by duplicate mind but should not bear it in practise. When he is influenced by the latter he should suppress it and should not let any one know of his weakness, but should try and realize the failings of others.—65-66.

He should guard his limbs of body and keep them secret just as a tortoise does actions. He should also take care of his weaknesses and not get them divulged. The man who has no defined religion should never be trusted nor should a man of affirmed religion be taken into confidence indiscriminately. If trust begets fear, then total destruction ensues. Confidence should however be inspired into others with tact.—67-68.

He should think of acquiring wealth with the eyes of a crane, and he should shew valour like that of a lion, he should take to his heels like a wolf, collect money like a hare, strike hard on others like a boar, he should be of variegated manners like a peacock, devoted like a dog, be afraid like a crow, speak sweet like a cuckoo. He should fix his residence in a quiet unknown place, and should not take his meals, go to bed or use flowers, clothes and ornaments without due observation and scrutiny. He should not without pre-examination go to a public scene or in the midst of a crowd, nor should he plunge into unknown waters. The horses and elephants not tested by experts should not be ridden by

him. He should not interfere with a snake nor indulge with an unknown woman. He should not stay at a festival of a God.—69-74.

He should always remain in the midst of his regal paraphernalia. He should protect the distressed and practise self-restraint. Besides all this, a king eager for conquests should have worthy and stalwart assistants. He should always feed the Sâdhûs and servants and respect them.—75-76.

He should appoint the virtuous to conduct acts of righteousness, the brave to carry on warfare, the intelligent to control the revenue department, and persons of good character to all posts suited to them. Eunuchs should be employed in the female apartments of the palace, strong-minded men should be employed to fulfil difficult missions. A king should examine whether a man is of good character or not by privately making him presents through Dharma, Artha or Kâma and then engage him. He should send as spies his trustworthy servants in the garb of Sanyasins as residing in forests to enquire privately into the truth.—77-80.

A king should regulate his affairs like this. A king should not always administer justice with a strong hand. The unpleasant duties of a king cannot be performed through virtuous people, consequently a king should avoid the use of repressive measures, otherwise subjects become dissatisfied. Men should be appointed to hold offices to which they are best suited.—81-83.

The hereditary servants of the state may be employed in all departments without any hard and fast tests. One's own friends should also be placed in charge of works where a king's relatives are not placed. Thus the good results are secured by the king. The wicked and the good emigrants from other empires should be accommodated with respect in his dominions by a king. The wicked when known should not however be trusted but to promote the fecundity of mankind they should also be provided with means of sustenance. The emigrants from the other empires should be well-treated on the understanding that they have come under his protection. Thus they would remain under obligation. The king should not himself be ready to collect his servants; nor should he allow dissensions to crop up amongst his servants.—84-89.

The servants not satisfied with the king should be kept under close watch and ward and the sovereign should keep himself well-informed about their conduct through his reliable spies. They are to be treated as he would behave towards enemies, fire, poison, serpents and swords.—90.

A king should award his capable servants and punish the wicked ones. He should keep himself informed about everyone through his spies. The spies are the eyes of the king.—91.

A king should secretly depute four spies in his country as well as in foreign countries to work out the policy of divide and rule. They should be intelligent, learned, free from avarice, able to put up with hardships, incapable of being recognised by others, simple in habits, able to mix with people, skilled in commerce or medicine. He should not pin his faith in one spy alone. The spies must recognise each other and be of gentle manners.—92-94.

The spies should roam in the garb of merchants, ministers, astrologers, physicians or Sannyâsis. When at least two of such spies corroborate each other, the king should act accordingly. If they contradict each other then spies of more superior talents should be deputed to find out which of his actions are appreciated by his people as well as the causes of their dissatisfaction. The spies should be checked in return. He should then abandon for good what may be against the wishes of the people.—95-98.

O King of the Solar race! the beauty and prosperity of a king always lies in the contentment of his subjects, he should therefore act in such a manner as their love toward their king might be increased.—99.

Thus ends the two hundred and fifteenth chapter of the Matsya Purânam on the duties of a King.

CHAPTER CCXVI.

Matsya said:—O King of Manus! I shall tell you now what a servant of the State should do. Hear.—1.

A servant of the State should carefully listen to what the king says and never interrupt him in his speech. In an assemblage, he should speak sweet and agreeable words to the king, and unsavoury things that may be unavoidable and necessary for his well being should be communicated to him privately. When a sovereign is of a peaceful disposition he may then be approached with a prayer of conferring any favour upon some one, but no prayer should be made for one's ownself. Such a prayer should always be made through some friend. He should be specially careful that one's duty should not be neglected. He should not overwork any one, nor should he misappropriate any money. He should never shew any indifference to the honours conferred by the sovereign and should always try to keep himself in his good graces. He should never imitate the king in his dress, mode of talking nor any other actions. He should avoid what is not pleasing to him and should not equal or excel him in dress.—2-7.

In course of gambling and at the game of dice one should show his skill to the king but make the latter win.—8.

Without the king's permission he should not go about with the custodians of the ladies' apartments of the royal palace, nor should he do so with the spies of the enemies and the dismissed servants of the State.—9.

He should keep secret the kindly or unkindly feelings of the king toward him. He should not utter before any one a thing that is private to the king.—10.

Any thing reproachable or irreproachable communicated by the king should not be disclosed to any one for if one does so one loses the favour of the king.—11.

When a king orders any one to perform any service one should readily volunteer himself to do it.—12.

Of course this should be done knowing the hours of business, otherwise if one does so at all times, one becomes an object of hatred and ridicule.—13.

One should not repeatedly repeat the favourite words of a king. One should always remain very modest and never knit his eyebrows in his august presence or laugh too much.—14.

He should not talk too much in the presence of the king, nor should he remain silent. He should not be artful or proud, nor should he speak too much of himself.—15.

He should not say anything about the unjust deed of the sovereign and should put on the garments, weapons, and ornaments presented to him by the king on momentous occasions. He should not give away any of the royal gifts and should not sleep during of the day. He should not pass through a forbidden thoroughfare and should not meet the king at an improper place. He should take his seat to the right or the left of the king according to his warrant of precedence and not behind or in front of him.—16-19.

He should not yawn, show signs of weariness, cough, assume angry demeanour, rest himself against anything, knit his eyes, vomit and belch, in the presence of the sovereign.—20.

He should not indulge in self-praise but he should get others to do it for him.—21.

All the servants of the Estate should most loyally serve the sovereign with a clear mind and free from laziness. They should always shun craftiness, wickedness, backbiting, atheism and low morals.—22-23.

Those versed in the Vedas, possessing modesty should always serve the king well for their welfare.—24.

The sons, friends, and councillors of the king should be saluted every day, neither the king nor his minister should be trusted.—25.

Nothing should be said without being asked ; and if one says so, that ought to be true and lead to the general welfare. One should always take a measure of the king's mind by his speech and then it is easy for him to act so as to please him ; he is to worship the king.—26-27.

One who wants one's own welfare should mark carefully whether the king is pleased or displeased with him and should act accordingly. —28.

If a king goes against any body, his party will be ruined and his opposite party will rise. The king if disgusted gives hopes but does not confer benefits accordingly. He appears angry though there is no cause of anger and though he remains pleasant, he speaks unpleasant high words. . The king may deprive him of his subsistence for his insane speeches.—29-30.

The disgusted king shews his goodwill towards others but hates him with whom he is disgusted. He finds fault with his words and speaks other words not having any concern with the business. The king turns away his attention from the piece of work of his subordinate with whom he is disgusted. These signs shew that a king is disgusted.—31-32.

On the other hand when a king becomes pleased he always asumes a pleasant aspect towards him, accepts his words with gentleness, offers seat and asks about his welfare. Know that the king is pleased with him, seeing whom in private place he does not become afraid, hearing whose words his face becomes jolly; even whose unpleasant words he hears and whose humble offerings the king accepts and whom he remembers with a cheerful expression of his face.—33-36.

A devoted one should serve the king in the ways spoken by me.

The retainers of the king who do serve others not only in times of adversity but always and who adore the king in spite of his being ignorant, go to the domain of Indra that is inhabited by the Devas.—37.

Here ends the two hundred and sixteenth chapter on the king's servants.

CHAPTER CCXVII.

Matsya said:—A king should have his residence in a central place which should be beautiful, with abundance of grass and trees. It should be inhabited by a number of people and where the tributary kings, princes and subjects are loyal and submissive. It should also have some Brāhmaṇas skilled in various rituals and many artisans in its vicinity.—1-2.

It should be surrounded by sweet smelling flowers and fruits. It should be impassable to the foreigner's army. There should be no tigers, scorpions, snakes, lions, thieves round about it. The place should be beautiful and should be elevated and well-supplied with water and should not be heavily taxed. A king should live with his assistants in such a place of happiness where there should be absolutely nothing to agitate him.—3-5.

Amidst such surroundings he should have his fortress. There are six different kinds of forts *viz.*—Dhanuṣadurga, Mahīdurga, Naradurga, Vrikṣadurga, Jaladurga, Giridurga, and of these the last-named Giridurga is the best.—6-7.

Note.— धनुर्दुर्ग=A castle surrounded by desert. महीदुर्ग=An earth fort. नरदुर्ग=A place of safety formed by placing the army in a particular position. वृक्षदुर्ग=A place densely surrounded by trees which make it impassable. जलदुर्ग=A fort surrounded by water. गिरिदुर्ग=A hill fortress.

The castle should be surrounded by a ditch and ramparts. The buildings are to be in the centre. It should have abundance of weapons, *e.g.*, Sataghni and others. Its doors should be beautifully made.

Its main entrance should be handsome and big enough to enable the king to pass through it riding on an elephant with his banner streaming. Four roads should be laid out to form squares. There should be a temple in front of one road, the king's mansions in front of the second road. Facing the third one should be the houses of judicial and military officers and the gateway of the city should be in front of the fourth. In

such a way a royal city should be laid out no matter if it is oblong, square or circular. Circular one is the best or it may be triangular or drum-shaped, or semi-circular or of other suitable shapes (in the form of military array, diamond-shaped, etc.).—8-13.

The palace on the banks of a river should be of the shape of a crescent; this is the best. Treasure should be kept in the southern portion of the palace, to the further south of which should be the place for the elephants. The elephantyard should have its doorway to the east or the north. The arsenal should be made south-east.—14-16.

In the same direction should be the kitchen and houses for other works. The house of the royal priest should be to the left of the king's mansion where should also be the places for ministers, Vedic professors and students, physicians, stables and cow-sheds and store-houses. The stables should face the north, or the south. It is not well if it faces any other direction.—17-18.

All night there are to be lamps burning in the stables. The horses should stay there. Cocks, monkeys, she-goats and cows with calves should be kept near the stables. She-goats should also be kept for the benefit of the horses. Dung should always be cleared away from the stables, elephant and cow yards before sunset The quarters for the grooms and elephant drivers and charioteers should be near the stables and the elephant yard. Besides them, soldiers, artisans, those versed in formulæ, veterinary doctors (about horses and elephants, etc.), guests should also be best accommodated within the fortress. For diseases are likely to prevail much in the fortress. Brâhmaṇas and Châraṇas should also be accommodated.—21-26.

A large number of people should not be allowed to enter the fortress. There should be various kinds of cannon and weapons in the fort as well as those who can use them, for weapons that can destory thousands of people protect the king. There are to remain warriors also close by. Besides all these things there should be secret doors as well as other doors within the fort protected by those who killed thousand warriors or are skilled in shooting bows and arrows and throwing various other weapons. A number of bows, clubs, spears, arrows, swords, sticks, maces, big pieces of stones, tridents, battle-axes, quoits, etc., should always be kept ready within the fortress. Shields, skins, pharoas, ropes, canes, various things of artisanship, husks, loads of straw, wood, coals, etc., should also be kept. The tools of all the artisans, musical instruments, various kinds of medicines, drums, weapons, various clothings, gems, iron, etc., should also be kept ready.—29-34.

A good quantity of grass, firewood, molasses, oils, milk, fat, sinews, cowhides, hides for drums, all kinds of grains, silk cloths, barley, wheat, jewels, other kinds of cloths, all kinds of irons, all kinds of pulses such as Moth, Mûṅga and Urada, gram, sesamum, cowdung, grain-dust, hemp, resinous exudation of Sâla-tree, bark of the birch-tree, wax, borax, etc., should also be kept in stock in abundance.—35-39.

Poisons of snakes should be kept locked up in jars and similarly lions, deer, birds, etc., should also be kept confined separately. Animals

unfriendly to each other should be carefully kept in secret spots, and apart from each other.—40-41.

Besides these things a king wishing the well-being of all should also keep in stock well-preserved all the various articles of the state. The following medicinal plants and articles of purest quality should also be kept, *viz.*—Jivaka, Ṛiṣabhaka, Kâkolî, Âmalakî, Vâsaka, Śâlaparnî, Priśniparni, Mudgaparnî, Mâṣaparnî, Śârivadvaya, Valâtraya, Vârâ, Śasantî, Vṛiṣyâ, Vrihatî, Kaṇṭakâri, Śringi, Śringâtakî, Droṇî, Varṣâ, Darbha, Reṅuekâ, Madhuparṇî, Vidâridvaya, Mahâkṣirâ, Mahâtapâ, Dhanvana, Sahadeva, Kaṭuka, Eraṇḍa, Viṣâ, Parnî, Satâhâ, Mridvikâ, Phalgu, Kharjura, Yaṣṭimadhu, Śukra, Atiśaka, Kâśmorya, Chhatra, Atichhatra, Vîraṇa, Ikṣu, Ikuṣvikâra, Phanitâdi, Simbî, Sahadevî, Madhuka, Puṣpahaṃsa Satapuṣpâ, Madhulokâ, Satâvari, Madhuka, Aśvattha, Tâla, Âtmagupta, Katphala, Dârvikâ, Râjaśirṣakî, Râjaśarṣapa, Dhanyâka, Ṛiṣyaproktâ, Utkatâ, Kâlaśaka, Padmavija, Govallî, Madhuvallî, Śîtapâkî, Kalingâkṣî, Kâkajihvâ, Urupuṣpikâ, Parvata, Trapuṣa, Guiyâ, Punarbhava, Kaśerukâ, Kâśmîrî, Villa, Saluka, Nâgakesara, all sorts of husks, grains, Samidbhânya, milk, honey, curds, oils, fat and marrow, Vasâ, ghee, Nipa, Ariṣṭaka, Akṣoṭa, Vâtâmra, Soma, Vanaka, etc.—42-54.

The following things should also be stocked in a king's castle, *viz.*—Pomegranates, Âmrâtaka, tamarinds, lemons, cucumbers, breadfruits, Karamardaka, Rûṣaka, Vîjapura, Kaṇḍura, Mâlatî, Râjabandhuka, Kolakadvaya, all sorts of Parna, Âmrâtadvaya, Pârevata, Nâgaraka, Prâchînâruka, Kahittha, Âmalaka, Chukraphala, Dantaśatha, Jambu, Navanîta, Sanvîraka, Ruṣodaka, all sorts of wines, Maṇḍa, Takra, curd and all sorts of white things, and other sour things.—55-59.

The following things should also be kept:—all the various kinds of salts, *viz.*—Saindhava, Sâmbhara, sea salt, salt made out of well water, Kṣâra, Maṇiyâri, black salt, red salt, Sanvarchala, Udvida, Vâlaklya, Yavâkhya, Aurva, Kṣâra, Kâlabhasma.—60-61.

The following pungent things should also be kept:—sacred figs and the root of sacred fig-tree, Pippalî, Pippalîmûla, Chavya, Chitraka, Nagara, Kuvera, black pepper, Sigru, marking-nuts, mustard, Kuṣṭhâ, Ligisticum, Ajowân, asaphotæda, Mûlaka, Dhanyâka, Kâravî, bamboo shoots, Yâjyâ, Susukha, Kâlamâlikâ, Faṇijhak, garlic, Bhûstriṇa, Surasa, Kâyasthâ, Vayasthâ, Haritâla, Manaḥśilâ, Amṛita, Rudanti, Rohiṣa, Kankuma, Jayâ, Eraṇḍa, Kâṇḍira, Śallakî, Hañjikâ, all sorts of Pitta and Mutra, Haritaka, various other fruits, Sûkmalîâ, Hingupatrikâ, and other pungent things.—62-67.

The king should collect the following things in his own city:—Musta, Chandana, Hrivera, Kṛitâmâluka, Dâruharidra, Haridrâ, Nalada, Uśira, Naktamâla, Kadambaka, Dûrvâ, Pâtali, Kaṭuka, Dantî, Tvakpatri, Vachâ, Chiretâ, Bhûtûmbo, Viṣâ, Ativiṣâ, Tâliśapatra, Tagara, Saptaparṇa, Vikankata, Kâkodumbarikâ, Divyâ, Surodbhavâ, Ṣaḍgranthâ, Rohini, Jaṭâmâṁsî, Parpaṭa, Dantî, Rasâñyana, Bhringarâja, Patangî, Paripelava, Dusparśâ,

Ajumdvaya, Kâmâ, Syâmâka, Gandhanâkuli, Rupaparni, Vyâghranakha, Manjiṣthâ, Chaturangulâ, Rambha, Ankurâ, Âsphotâ, Tâlâsphotâ, Harenukâ, Vetrâgra, Vetasa, Tumbî, Visâni, Lodhrapuspini, Malati, Karakriṣnâ, Vriśchikâ, Jîvitâ, Parnikâ, Gudchi.—68-74.

The following things should also be kept :—Haritaki, Âmalakî, Bhumyâmalakî, Vibhîtaka, Priyangu, Dhâtakipuṣpa, Mocha, Arjuna, Asana, Anantâ, Kâminî, Tuvarikâ, Syonâka, Katphala, Bhûrjapatra, Śilâpatra, Pâtalâpatra, Lomaka, Samangâ, Trivritâ, Mûla, Kârpâsa, Gairika, Anjana, Vidruma, Madhuchhista, Kandikâ, Kumuda, Utpala, Nyagrodha, Udumbara, Asvattha, Kinsuka, Sinasapa, Sami, Priyala, Pilu, Kâsâri, Sirisa, Padmaka, Vilva, Agnimantha, Plakṣa, Syâmaka, Vaka, Ghana, Râjâdana, Karîra, Dhânyaka, Priyaka, Karaukâla, Aśoka, Vadara, Kadamba, Khadiradvaya, the leaves, essence (resin), roots and flowers of all these. The king is to collect all sorts of poisons very carefully. Also he should collect various things of wonderful variegated properties that can destroy poisons, also that can destroy angadas, Râkṣasas and Bhûtas and Piśâchas, that can destroy sins and prevent draught. The bacilli, the poisonous gases and fumes and similar destructive things should also be preserved by a king for the destruction of his enemies.—75-84.

The king should also keep within his fort people versed in dancing and music and versed also in the Kalaśâstras (various arts). He should not allow the timid, the infatuated, the intoxicated, those addicted to drugs, the angry dispositioned, the disgraced ones, the sinful and bad persons to remain in his stronghold. The monarch should always remain in a well-guarded citadel protected by charms, warriors, balconies, and well supplied with all kinds of grains and medicines and inhabited by the merchant classes.—85-87.

Here ends the two hundred and seventeenth chapter on how to protect a fort and a city of a king.

CHAPTER CCXVIII.

Manu said :—Pray tell me, O Lord! the medicines that destroy the demons and dispel the effect of poisons and that ought to be kept in a king's fort.—1.

Matsya said :—The decoction of the following things dispels the poison, *viz.*, Vilvâ, Aṭaki, Yavakṣâra, Pâṭalâ, Vâhlika, Uṣaṇa, Śriparṇi and Śallakî. By drinking and sprinkling the poisoned yava, salt, drinking water, bedding, clothes, seat, water, armour, ornaments, umbrella, châmara and fans with the decoction of the above materials, the effect of poison disappears. The decoctions of the following materials also readily drive away poisonous effects, *viz.*—Śelu, Pâtalâ, Ativiṣâ, Śigru, Mûrvâ, Punarnavâ, Samaṇgâ, Vriṣamûla, Kapittha, Vriṣśroṇita, Mahâdamta, Saṭha.—2-5.

Lâkṣâ, Priyangu, (long pepper, saffron or a particular kind of creeper said to blossom at the touch of women) Manjiṣṭhâ, Elâ, Reṇukâ, Yaṣṭimadhu, Madhurâ, should be mixed with Nakulapitta and buried into the

earth for seven nights in a vessel made of horn. Then it should be placed in a golden pendant studded with precious stones which should be used on the hand. It will dispel the poison from everything it touches. Mânâhvyâ, Śamipattra, Tumvikâ, the white mustard, woodapple, Kuda, Manjiṣṭhâ, should be well-powdered and mixed with the bile of a dog and a Kapilâ cow. This great medicine prevents the effects of poisons. Besides these, there are various gems and pearls, Mûṣikâ and Jâtukâ which ought to be held in the arm. They also prevent the effects of poisons.—6-10.

By mixing Reṇukâ, Jatâmâṅsî, turmeric, Madhuka, honey, the bark of Akṣa, Surasâ, Lakṣâ, and the bile of a dog into a paste and applying it over the drums, sounding instruments, and banners; by hearing the sound of such drums and by seeing and smelling such banners one is freed from the effects of a poison.—11-12.

Tryuṣaṇa, five kinds of salts, Manjiṣṭhâ, both kinds of turmeric, cardamums, Trivritâ leaves, Viḍaṃga, colocynth, Madhuka, cane, Kṣandra, should be deposited in a horn and then they should be mixed and boiled in hot water when they will dispel all poisonous effects.—13-14.

The white resinous exudation mixed with mustard, Elavâlukâ, Suvegâ Taskara, Sura, and Arjuna flowers and powdered together and used as incense in the fire drive away the poisonous effects from everything moveable and immoveable in the household.—15-16.

Where the above-mentioned incense is burnt worms, lizards, frogs, poisonous and creeping animals, or Krityâs can not thrive.—17.

When the bark of Palâśa is mixed with the exudation of sandal-tree, milk, Mûrvâ, the juice of Lâvâla, Nâkulî, Taṇḍulîyaka, and Kâkamâchi and a thin decoction is prepared, it prevents all sorts of poisons. Gorochanâpatra Nepâlî, Kuṃkuma and Tilaka, if held in the arm, make one from all sorts of poisons and he becomes the favourite of kings. Turmeric, Manjiṣṭhâ, Kiṇihi, Pippali and Nimba well grounded together and made into an ointment massaged all over the body take away all the effects of the most deadly poison from the body. The fruits, flowers, leaves, bark and root of the Śiriṣa-tree grounded in cow's urine and rubbed over the body also takes off all poison. Now hear about the most mighty medicines, O King! *viz.*—18-22.

Bandhyâ, Kârkoṭakî, Viṣṇukrâṃtâ, Utkaṭâ, Śatamûlî, Sitâ, Ânaṃdâ, Valâ, Mochâ, Patolikâ, Somâ, Paṇḍa, turmeric, Dagdharuhâ, Sthala-Kamala, Viśâlî, Śamkhamûlikâ, Chaṃdâlî, Hastimagadhâ, Gojâparṇâ, Karaṃbhikâ, Raktâ, Mahâraktâ, Varhiśikhâ, Ajaparṇî, Kośâtaki, Naktamâla, Priyâlama, Sulochanî, Vâruṇî, Vasugaṃdhâ, Gandha, Nâkulî, Iśvarî, Śivagaṃdhâ, Śyâmalâ, Vaṃśanâlika, Jatukâlî, Mahâśvetâ, Śvetâ, Madhuyaṣtikâ, Vajraka, Pâribhadra, Sindhuvâraka, Pâribhudra, Jîvânaṃdâ, Vasuharidrâ, Natanâgara, Kaṃtakâri, Nâla, Jâlî, Jâtî, banyan leaves, Suvarṇa, Mahânîlâ, Kunduru, Hansapâdi, Maṃdûkaparṇî, Vârâhî, Sarpâkṣî, Lavalî, Brahmî, Viśvarûpâ, Sukhâkarâ, Rujâpaha, Vridhikâri, Śalyadâ, Rohiṇî Patrika, Raktamâlâ, Âmalaka, Vaṃdâka, Śyâmâ, Chitraphalâ, Kâkolî, Kṣtra-

Kâkolî, Pîluparṇî, Keśinî, Vriśchikâlî, Mahânâgâ, Śatâvarî, Garuḍi, Vegâ, water lotus, land lotus, Mahâbhûmi creeper, Unmâdinî, Somarâji, and all kinds of jewels especially Marakatamaṇi and other gems obtained from various creatures should be carefully preserved by a sovereign for the prevention of bad influences from Râkṣasas, poisons, and Krityâs.—23-35.

The various things obtained from men, elephants, serpents, cows, donkeys, camels, partridges, jackals, lions, bears, tigers, cats, rhinoceros, monkeys, pigeons, horses, buffalos, deer should be most carefully preserved by the king. A sovereign should have his residence full of such things when he should build a most beautiful mansion for himself.—36-38.

Here ends the two hundred and eighteenth chapter on the various things to be preserved by a king in his fort.

CHAPTER CCXIX.

Manu said :—Lord ! pray tell me what other things are to be kept by a sovereign in his fort for his safety. Kindly reveal to us the secrets.—1.

Matsya said :—The fruits of Śriṣa, figs, Śamî and Vijapura should be prepared in clarified butter and taken at an interval of fifteen days which is known as Kṣudyoga.—2.

Note.—क्षुद्योग=Device of keeping hunger satisfied.

Kaśeru, its fruits and roots, Ikṣumûla, Bisa, Dûrvâ, should be cooked either in milk or clarified butter and made into a ball and eaten at an interval of a month. By using these medicines a man regains his life if wounded by weapons. The place where black bamboos are burnt, and circumambulation is made thrice towards the right is, no doubt, immune from other fire. By burning a snake's sheath in the cotton fire and using it as incense, all the serpents of the household fly away. By washing the house with sea salt, Sâmbhara salt, barley water mixed with the earth of the place struck by lightning, the place becomes absolutely fireproof. Fire should well be placed in a fortress in course of the day when a strong wind blows. Now the means of protecting a sovereign from poisons will be described. A sovereign should keep a number of birds and deer. First of all the cooked food should be tested by fire or some other method. A sovereign should never touch his food, clothes, flowers, ornaments without testing them. The person who administers poison in king's food, etc., turns pale and very much confused, and uneasy when examination is being made.—3-11.

His sight becomes restless ; he becomes absent-minded ; he will drop his upper cloth in confusion, will turn speechless like a wall, agitated, nervous and will try to conceal his person, scratch the floor, shake his head, rub his mouth and scratch his forehead and will be hasty in everything where haste ought not to be done. The king should find out by these signs the men who administer poison.—12-14.

The food mixed with poison will exhibit rainbow colour, look rough, with bubbles, give out bad smell, make an explosive noise and cause

headache to a person by its fume; when put into the fire. A fly will not sit on it and if it does, it will instantly die.—15-17.

By seeing poisoned food the sight of Chikore becomes fixed and the cuckoo loses its melody, the crane moves abrupt; blackbees begin to buzz, Kraumcha becomes stupefied, cocks begin to cry, parrots shrill, the female parrots begin to vomit, Châmikar goes to another place, Kâraṇḍa instantly dies, monkey begins to make water, Jîvajîvaka becomes morose, mongoose shoots up its hair, Prisata deer begins to cry, peacocks become pleased, the poisoned stuff in a somewhat long time becomes rancid like anything kept for a fortnight. It begins to stink and ooze. Then it becomes juiceless and scentless.—18-23.

Sâka when poisoned dries up and watery dishes begin to bubble and the stuff prepared with Saindhava salt begins to froth.—24.

Poisoned grain becomes coppercoloured, milk turns blue, wine and water become of the colour of cuckoo, rice becomes blackish, Kodao turns brownish, and curds become blackish, bluish or yellowish, clarified butter becomes watery, and poisoned matter becomes of the colour of a pigeon, fly turns green, oil gets red, and raw fruits by coming in contact with poison become untimely ripe, ripe ones go stale, garlands get faded, hard fruits become soft, soft ones turn hard, small fruits become disfigured.—25-29.

Poisoned clothes lose their flush and become covered with black circular spots and iron and gems turn pale.—30.

Poisoned flowers and sandal give most disagreeable smell and the bark of the toothstick becomes black and gets thin. These are the signs of poisoned stuff.—31-32.

A sovereign should therefore peacefully live in his fortress, always guarded by all the mantras, medicines, and jewels as mentioned heretofore. —33.

A sovereign is the source of well-being to his subjects; under the royal protection the whole country flourishes; every one should therefore guard the king by all means.—34.

Here ends the two hundred and nineteenth chapter on the protection of the king.

CHAPTER CCXX.

Matsya said:—O King! a king should well-guard his own son. A number of trustworthy servants should be retained to guard and a faithful teacher as well to give him instruction. He should be grounded in Dharma, Kâma, Artha, archery, the use of charriot, elephants and horses, and mechanical arts, and various other physical exercises. A prince should not be so very truthful, should speak sweet words according to necessity that need not be rigorously true. Such instruction should be given to him. Men should be employed to guard him under the pretext of guarding his person. A prince should not be allowed to mix with men of

angry or avaricious disposition, nor with persons who had been insulted and looked down upon. His custodians should train him up so that he may be gentle and may not abandon the difficult path of virtue and be led away by passions during his youth. The prince who cannot be easily trained up in all such good qualities by good instructions should be well-guarded in a secret place where he should have all his comforts. A prince devoid of politics and humility soon perishes. Persons well-trained should be employed in different departments of State. First they should be given small offices and then their sphere of work should be gradually widened.—1-7.

They should be kept away from the vices of drinking, hunting expeditions and gambling, for many kings addicted to them have been ruined and their number is legion. A sovereign should also not let the princes sleep in course of the day, nor should they be allowed to travel with no purpose in view.—8-9.

A sovereign should not inflict severe punishment, nor should he use harsh words and speak ill of anyone at his back.—10.

A sovereign should avoid the two evils arising out of wealth, *viz.*—the evils arising out of not being used properly and of being used improperly.—11.

Not to guard well the enclosure walls, not to repair the forts, not to collect wealth from various places, to give out wealth to unfit countries, and to unfit persons in improper times, are regarded as not using wealth properly ; whereas to use wealth in vicious and bad works is regarded as using wealth improperly.—12-13.

A sovereign should tactfully drive away lust, anger, pride, avarice and too much pleasure. After conquering them he should win his retainers and afterwards he should endear himself to his country and city and his subjects.—14-15.

Then he should conquer the external foes. These outside enemies are of various classes according as they are equal to him or under his control or quite accidental and so artificial arising out of needs ; and they should be treated with greater or less caution as they belong to the former or latter class.—16.

The friends are of three kinds : (1) as they are the friends of the father and the grandfather, (2) the enemy's enemy, and (3) an acquired friend arising out of necessity. Among them the previous kinds of friends are superior.—17-18.

(1) King, (2) ministers, (3) country and subjects, (4) fort, (5) penal laws, (6) treasure, and (7) friends are the seven component parts of an Empire.—19.

Of these seven, king is the root of the Empire, therefore he should be chiefly protected. A king should also guard the other six complements of his Empire. If any of these components rise in rebellion, the king should in no time take away the life of that fool. A sovereign should not be mild and simple hearted. A mild sovereign is despised ; nor should a sovereign be hard and grim that he may instil a thrill of dread

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in his people. A king who is both mild and strong according to circumstances is prosperous in this life as well as in the next one. A sovereign should never joke with his retainers.—20-24.

For the latter begin then to despise him. Besides this he should give up all passionate habits. It is however meet for him to have his hobbies for the acquirement of realms. The subjects of a haughty sovereign are not amiable, he should therefore speak to everyone with a smiling face.—25-27.

He should not show his temper even to those who may be fit to be condemned to death. He should always be dignified.—28.

Such a king always makes himself dear to his subjects and he should be bountiful and generous for a generous king conquers the whole world. He should not give way to laziness, but he should be quick in doing everything; all the works of a procrastinate king suffer. But where too much affection, haughtiness, selfishness, quarrel, vicious and unpleasant acts are concerned, a king should be slow; he is then praised. He should always keep his policy confidential; one who makes it known brings ruination on him. The sovereign whose policy is not known to any until it is accomplished, conquers all the world. Empires always depend on the basis of sound policy, the latter should therefore always be well-guarded.—29-33.

A sovereign should solve his policy through wise and sound statesmen for there is always a risk of its leaking out when placed in unreliable hands. The solution of a policy through desirable channels therefore is a source of incalculable benefit. Many kings are ruined owing to bad advices from ministers.—34.

Many sovereigns have been ruined by the unsoundness of their policy. Appearance, signs, hearing, features, speech, eyes, and face indicate the inward feelings of a man. A king sound in politics has all the world at his command. A king should neither hold council with one man nor with too many. He should not get into a boat without knowing its rower. He should also deal with the robbers that accost him according to the rules of Sâma, etc. He should, by all means, pursue the course that may not be against the wishes of his subjects and may not weaken them.—35-39.

He should minister to every ones comfort in his state. The king who brings about weakness of his subjects out of delusion goes to rack and ruin and he is deprived of his kingdom and his brethren. As a nourished calf becomes fit to carry loads so is a very-well looked after State able to bear the weight of regality. The king who is kind to his subjects assures the permanency of his rule and achieves great objects. The King should carefully protect by all means gold, grains and land in his Empire and bring them under his control. As a father and a mother well-guard their sons, so a king should well guard his senses from his own persons and from others. He should always enjoy by his senses kept well under control.—40-44.

All the things in this world are under the control of Daiva and the exertions of men. Daiva cannot be clearly recognised, but the

exertions are seen to bring about successful results. He should also keep all his passions under his control which should be applied to achieve something useful when there is an occasion for that. Such a king is universally loved which brings him great wealth name and fame from his Empire as well as from outside.—45-47.

Here ends the two hundred and twentieth chapter on the duties of a king.

CHAPTER CCXXI.

Manu said :—" Lord! which is superior, fate or one's own exertion and effort? I have got doubts on this; kindly solve them."—1.

Lord Matseya said :—The actions of the past life are known as *fate* or Daiva; consequently the wise have always held one's own *effort* and *perseverance* as superior. A man who every day performs righteous and auspicious deeds turns even his ill-luck into a good one. Those who have performed good deeds, and are filled with Satvaguṇa do not get the desired fruits without their personal efforts and exertions.—2-4.

Rajoguṇa class of men get fruits according to their *perseverance* and *efforts*. A, man, by *perseverance* gets what he wants. Those who have performed Tamoguṇa deeds attain their desires with great difficulty. Those who are incapable of persevering regard *fate* alone as supreme. Know, O King! that men get all their desired ends by their energy and efforts.—5-6.

Consequently *fate* conjoint with the present, the past and the future gives fruits while *perseverance* in most cases bears fruit in the present. *Fate, persecerance* and *time* all three conjointly bear fruit to a man.—7-8.

Agricultural prospects thrive by rain which again depends on fixed time and not otherwise.—9.

A man should therefore persevere righteously he then gets high fruits during adversity even. Even if he does not get fruits in this life, he is sure to get them in the next world.—10.

Lazy people and those that only depend on *fate* do not ever gain their objects, so one should always persevere in the path of righteousness.—11.

Prosperity forsakes those who always dream of *fate* and favours those who persevere, one should therefore always be active and alert.—12.

Here ends the two hundred and twenty-first chapter on Fate and one's own Effort and Energy.

CHAPTER CCXXII.

Manu said :—" Lord! be gracious to explain to me the policies of Sâma, etc., along with their characteristic and applications."—1.

Matsya said :—A sovereign should resort to the following seven policies or expedients at the time of necessity, *viz.*, (1) Sâma, (2) Bheda,

(3) Dâna, (4) Daṇḍa, (5) Upekṣâ, (6) Mâyâ, (7) Indrajâla. Sâma is of two kinds, *viz.*—Satyasâma and Asatyasâma.—2-3.

Note.— (1), (2), (3) and (4) have been explained in previous chapters. Upekṣâ (उपेक्षा)= Policy of overlooking or endurance. Mâyâ (माया)=Policy of diplomacy. Indrajâla (इन्द्रजाल) =The use of some stratagem in war. Satyasâma (सत्यसाम)=Policy of genuine conciliation. Asatyasâma (असत्यसाम)=Perfedious policy of conciliation.

The policy of Asatyasâma should never be employed in the case of the righteous and the saints for they can only be won over by Satyasâma. If Asatyasâma be applied to them, then bitter and aggressive feelinge are aroused virtuous and true and self-restrained saintlike sovereigns of high pedigree should be endeared by praising their lineage and by relating to them their deeds of virtue to make a good impression on them never should Atathyasâma be applied to them.—4-7.

The following is the rule:—Tathyasâma is to be applied in the following manner:—narration of the high pedigree and description of the deeds done for one's benefit and acknowledging one's gratitude, etc. Thus the religious persons are brought under subjection. Though it is heard that Râkṣasas are brought over by the use of Sâma, yet it be remembered that it should never be applied in the case of the wicked. For no benefits will be derived thereby. The policy of conciliation wins all, but it should never be employed in the case of the wicked for they look upon a conciliatory sovereign as one afraid of them. Therefore it should never be applied in the case of wicked persons.—8-9.

Those born in a good family, noble, simple, virtuous and truthful and modest, are the persons with whom Sâma principle is to be applied.—10.

Here ends the two hundred and twenty-second chapter on the Dharma of the kings and the policy of conciliation.

CHAPTER CCXXIII.

Matsya said:—With the class of people who are hostile and wicked to one another, who become afraid and feel themselves insulted, the policy of divide and rule should be employed; for they can best be conquered by creating disunion among them so the politicians say.—1.

The vices and the weaknesses on account of which a certain class of people become disagreeable to others, should be imputed to the latter in order to bring about a disunion among them. This is the rule.—2.

They should be explained about their own faults and defects and they should be frightened by the opposite party. Thus that class of men can be gradually and easily be divided from their party and then brought under submission.—3.

When many kings are bound in alliance, one single king cannot conquer them without creating disunion among them, therefore to create disunion among them is the best policy. Even Indra is unable to bear the influence of the united ones. Therefore the policy of divide and rule is so much praised by the politicians. A king should hear either

directly from persons who are to be divided or through others; then he is to test it and if he be satisfied that he is to take up the Bheda policy. Such a policy should however not be launched personally by a sovereign, it should be given effect to through another agency for then it proves more effective.—4-5.

A sovereign should not believe in the efficiency of his men employed in working out a policy of divide and rule; for the people to be disunited may be mostly found anxious to serve their respective ends.—6.

In an Empire there are two sources from which bitter feelings of anger and enmity crop up; one is internal and the other external of these, the internal faction is most to be dreaded; for it is this internal faction that brings about the ruin of kings. The source of anger and enmity coming from outside, from other kings is known as external source of danger. The queen, prince, commander-in-chief, ministers, prime-minister, the princes, the wrath and discontent of these are known as the internal source of wrath and danger. To a king this is indeed terrible. If the internal condition of the Empire be good and satisfactory, then the external source of danger however great, can be easily conquered by a king. He easily wins victory.—7-10.

On the other hand the sovereign who is beset with internal danger, perishes in spite of his being like Indra in power; consequently such a danger and wrath ought to be very carefully guarded against.—11.

A sovereign using the policy of divide and rule in case of his compeers should first try and create disunion among their communities, and kith and kin; but he should very cautiously prevent a similar thing happening amongst his brethren, for distressed kith and kin bring suffering on their overlord; they should therefore be kept intact by gifts and royal regards as a dissension among them is so dangerous to a sovereign.—12-14.

A wise ruler ought to conquer his foes by creating a division among their kinsmen whom the foreign king does not trust.—15.

The greatest of the enemies when disunited are vanquished by a small force therefore it is meet to create disunion amongst the enemies.—16.

Here ends the two hundred and twenty-third chapter on Râja Dharma—the policy of Bheda.

CHAPTER CCXXIV.

Matsya said:—"King!" The policy of winning over another by gifts (Dâna) is the best one. There is scarcely any one who cannot be won over through gifts. Even the Devas also are brought round by mortals through gifts. The gifts are indeed highly beneficial to the people who live thereby; and one who confers gifts on others is beloved of all. Such a sovereign readily wins over his enemies as well as a multitude of enemies conjoint together. Men free from avarice and grave like the ocean although they *never* accept presents, still they side with

such a sovereign through gifts. Gifts and presents given elsewhere influence others and bring these people round. Therefore this policy is the best of all. Those who give gifts are known to be the best men in the world. They are always guarded by others like their sons. Such a king does not conquer only this world but he also wins the realm of Indra—the abode of the Devas.—1-8.

Here ends the two hundred and twenty-fourth chapter on Râja Dharma—the policy of Dâna.

CHAPTER CCXXV.

Matsya said:—Those who cannot be subdued by the three expedients above mentioned should be conquered by the unfailing Daṇḍa.—1.

A wise sovereign should conquer the people by launching his policy of Daṇḍa in conjunction with his ministers, according to Dharmaśâstra. In his country as well as elsewhere he should use this policy according to the prescribed politics and after knowing his men for all things are established in Daṇḍa. He should first scan the race of those who have renounced the world, the Vânaprasthas, the sage-like people before resorting to his artifice of Daṇḍa. The above people do not come under the power of Daṇḍa. The people of the different orders in life, as well as those void of them, the worthy, the great, the preceptor in fact any of them found deviating from their prescribed order and duties should be adequately punished by a sovereign. A sovereign however who inflicts punishment on the innocent and lets off those who are guilty, loses his realm in this world and goes to hell in the next..—2-6.

A sovereign should therefore be most cautious in inflicting punishments. He must not go against the Dharmaśâstra and politics.—7.

The subjects of a king in spite of his being of a very simple disposition do not get spoilt where the phantom of a penal code grim in appearance freely moves about and casts its bloodshot eyes on the people.—8.

If a sovereign does not use his rod, there the children, aged persons, the saints, the Brâhmaṇas and widows become severely oppressed by the powerful ones as a younger fish is swallowed up by a bigger fish.—9.

Even the Devas, the demons, the serpents, the birds; they all transgress their limits leaving their prescribed tracks if they be not made to fear the king's rod. Daṇḍa is always seen to exist when a Brâhmaṇa curses; when all kinds of blows are inflicted, when all sorts of powers are exhibited, when anger is manifested and when serious determinations are made. A sovereign inflicting punishments discriminately is revered by the Devas but the one who does not do so is not worshipped. In fact such a sovereign is revered more than many pious souls just as Brahmâ, Puṣâ, Aryamâ, Rudra, Agni, Indra, Sûrya, Chandramâ, Viṣṇu, and other peaceful Devas are not so much revered and worshipped as other fierce Devas are worshipped. It is Daṇḍa that governs all the subjects, it protects all, it is always alert when everything else is asleep, it is known as Dharma by the learned; through its fear the sinners do not sin.—10-15.

Some do not commit sins for fear of Dharmarâja and others do not sin for fear of the king's rod; whereas others again do not commit sins for fear of both; others again not being punished, commit sins. So every thing is established on Daṇḍa.—16.

The royal rod of punishment inflicts punishment on the wicked and guilty and also prevents others who have not committed sin from committing fresh sins. So the object is two-fold. It is out of the fear of Daṇḍa that the Devas assembled in the Dakṣa Yajna (sacrifice of the Prajâpati Dakṣa) gave the share of sacrificial oblations to Mahâdeva and gave the post of commander-in-chief to Kârtikeya and Vala granted boons to children.—17-18.

Here ends the two hundred and twenty fifth chapter on Râja Dharma—the Daṇḍa.

CHAPTER CCXXVI.

Matsya said:—A king is created by Brahmâ for the preservation of all the beings, for awarding to the Devas their respective shares of sacrificial oblations and for inflicting proper punishment to the guilty.—1.

A king is like the Sun for none dare look at him with hostile eyes. Everyone is pleased at the sight of him, he satisfies all eyes, therefore he is like the Moon.—2-3.

A king like Dharmarâja bestows his affection and inflicts his punishment on the people according to circumstances. He has therefore the attributes of Dharmarâja.—4.

Just as the God Varuṇa flings His noose round the enemy's neck similarly a king also throws his fetters round the feet of the wicked. This is the king's Vâruṇavrata (vow).—5.

People are satisfied to look at their king as they are at the sight of the Moon. He is always rigorous and strong to curb the sinners and he should burn as fire does, all his enemies who are envious and wicked. This is his Âgneyavrata.—6-7.

He should always observe this Âgneya vrata. As the earth holds up all the beings so a king nourishes all his subjects. This is his Pârthivavrata. As all the subjects of a sovereign are steady in their devotion to him so is he in his devotion to Indra, Sûrya, Vâyu, Yama, Varuṇa, Chandramâ, Agni and Prithvî. He sustains his subjects as Indra pours forth rain for four months during the rains. This is Indravrata. He takes revenues from his subjects as the Sun draws in moisture by his rays for eight months. This is Sûryavrata.—8-10.

As air pervades through and through all the being so does the king know the hearts of all his subjects through his spies. This is Vâyuvrata.—11.

Here ends the two hundred and twenty sixth chapter on Râja Dharma.

CHAPTER CCXXVII.

Matsya said:—One who has misappropriated anything placed under his custody should be fined by a king which should be equivalent to the value of the thing misappropriated. A king will not thereby lose his religion.—1.

One who does not return anything placed in his custody to the person who placed it with him, and one who mischievously asks for a thing from a person on the mere allegation of having placed it in his custody; are both guilty and should be punished for theft or fined twice as much the amount of the value of the thing placed in custody.—2.

One who defrauds another of any valuable thing should be punished with death along with his accomplices or should be sentenced rigorously as the king considers fit.—3.

One who does not return a thing within a promised time which he took as a loan from another person should be chastised and forcibly made by Purva Sâhasa, to return it to its owner and fined by the sovereign.—4.

One who sells away the property of another through oversight, is not guilty but one who does so knowingly should be punished for theft.—5.

One who does not impart knowledge or mechanical training to his students after having received his fee for the same should be fined the whole amount of his wages.—6.

One who does not feed his neighbour and Brâhmaṇas earns sin instead of virtue and he should be fined also one mâsâ gold, but if he omits to invite any sinful Brâhmaṇa he is not guilty. If a Brâhmaṇa be invited to join a feast and when he has come to the house of one who invited him and is made to go back without any food and without any due cause, then the invitor should be fined 108 Damas.—7-8.

One who does not confer a promised gift on some one should be fined of gold. A disobedient servant should be fined 8 rattis of gold along with his unpaid wages. The master who does not pay his servant at the right time and dismisses him without a fair cause, should be fined 100 Krisṇalas. One who promises to give away a village, country or grain fields, etc., and afterwards goes back upon his word and tells false should be banished from his kingdom by a sovereign. If anyone does not pay or get balance of the value of a thing that he bought or sold, within ten days of the bargain then the seller or purchaser should be fined six hundred Krisṇalas by the king.—9-13.

One who marries a girl to another without telling her faults should be fined 96 Paṇas and one who mischievously and falsely declares a girl to be not good (a eunuch) should be fined 100 Paṇas. One who shows one girl and then marries a different one should be fined 1,080 Paṇas (Uttam Sâhasa fine). The man who hiding his faults marries a girl is considered not to have married at all and should pay 200 Paṇas to the king. A man who weds his daughter to one and then again marries her to another should be fined 1080 Paṇas, (Uttam Sâhasa fine). Similarly one who sells a thing to another after promising to sell it to some parti-

cular person should be fined 600 Paṇas. One who demands more money than agreed upon and promised at the time of a girl's marriage should be fined twice the sum agreed upon. This is the rule of Dharmaśâstra. A man who after paying earnest money for a thing does not purchase it should be fined 540 Paṇas (Madhyam Daṇḍa) and the king should make him return the earnest money. One who after accepting his fee steals the milk of a cow under his charge or does not properly look after it should be fined 100 mâsâs of gold and he should also be tied in iron chains and made to work in fetters.—14-22.

Note.—पण=A Coin equal in value to 80 cowries.

The prison should be erected out of a city, it should be 100 Dhanuṣa wide and in big towns, the prison should be twice or thrice the above dimensions. Those prisons should be circled by a wall so high as a camel may not look into them.—23-25.

***Note.*—धनुष—One dhaṇuṣa is equal to 4 cubits.**

And no inlet for a dog or a swine should be left in the wall. If an animal gets into a field without any inclosure, and eats some of the grass etc., stocked there, then the man in charge of such tresspassing cattle should not be punished. Manu has laid down in his code that if a cow that has calved only ten days ago or a bull set free at the time of Srâddha consecrated to the Deity eats away corns of a field, though enclosed, the keeper of such animals should not be punished. Other cattle besides them, if found grazing in the fields of others, should however be punished by a fine ten times the damage done, being levied from the owner of the cattle, and if the above crime be done wilfully, twice the above fine should be levied.—26-28.

If a Kṣhatriya's fields be harmed by a Vaiśya's cattle the former should be compensated by the latter ten times the damage done. One who usurps any one's house, tank, forest, garden and fields should be fined 500 Paṇas. One who does so unknowingly should be fined 200 Panas. One who annihilates the boundary mark at the time of its laying it out, or one who gives a wrong advice or is a councillor of liars should be deprived of his tongue or should be fined 1,080 Paṇas. This is what Manu has enjoined.—29-33.

If Brâhmaṇas, Kṣatriyas and Vaiśyas do a thing contrary to their prescribed orders they should be made to perform the usual purificatory rites. A woman if she kills any body should keep up the Śûdrahatyâ ordinance.—34.

***Note.*—शूद्रहत्याव्रत=An ordinance observed to purify oneself from the sin of hâving killed a Sudra.**

If a Brâhmaṇa cannot afford to spend as much as required for the performance of a purificatory rite in killing serpents he should keep up Krichhravrata for the purification thereof.—35.

***Note.*—कृच्छ्रव्रत=An ordinance causing bodily mortification.**

A twice-born is purified by chanting one hundred Vedic hymns if he cuts a fruit-bearing tree or flower creepers.—36.

The sin of killing a thousand beings having bones is similar to that of killing a crore of boneless insects such as mosquitoes, lice, etc.

To purify himself of such a sin one should observe the Śûdrahatyâ ordinance and should also make some gift to a Brâhmana in case of killing animals having bones. One becomes purified of the sin of killing boneless insects, etc., merely by Prâṇâyâma.—37-38.

The sin of killing the worms existing in grains, molasses and fruits and flowers is purified by eating clarrified butter.—39.

By cutting the medicinal herbs of a jungle without any necessity one commits a sin of which he is purified by living on milk for a day.—40.

Such sins are cleansed by the observance of the ordinances mentioned above, now the ordinances which ought to be observed by a thief will be enumerated.—41.

By observing the Ardha-krichhra ordinance a Brâhmaṇa becomes purified of the sin of having committed a theft of corn, money, etc., in the house of another of his own caste.—42.

By observing Chândrâyaṇa one is purified of the sin of having taken a woman, house, well, tank, etc., belonging to another.—43.

A man who steals trifles is purified by the observance of Saṃvapana Krichhra ordinance.—44.

The stealing of eatables, conveyance, bedstead, flowers, berries, and fruits is purified by drinking Paṃchagavya.—45.

One who steals hay, wood, tree, dried corn, molasses, cloth, hide, fish and flesh becomes purified by keeping a fast for three days.—46-47.

One who steals pearls, gems, Prabâla, copper, silver, iron, Kâṃsya and stones becomes purified if one eats for twelve days the refuse of rice. A thief of cotton, silk, animals of bisected hoofs, horses, birds, scents, medicines, rope, becomes purified by living on milk for three days.—48.

The ordinance mentioned above purify the twice-born ones of the sin of committing a theft, now the ordinances for the purification of illict connections will be enumerated.—49.

One who is guilty of an illicit connection with his preceptor's wife should observe the ordinance prescribed for the sin of committing adultery with a lady of one's own community. For the purification from the sin of having an illicit connection with one's mother's maid, son's wife, virgin, Chândâlî, father's-sister's daughter, sister, mother, mother's-sister's daughter and righteous lady, or brother's respected wife, Chândrâyaṇa ordinace should be kept up.—50 51.

A wise man should not indulge with the above mentioned class of ladies nor should he marry one's relation, a fallen woman, a woman in menses. He should also abstain from unnatural offence and indulging with lower animals. One who does so should keep up Krichhrasantâpana penance to purify himself of the sin. If one discharges one's semen in water, one is to perform Krichhrasantâpana vrata.—52-53.

One who looks at a sexual intercourse or makes discharge in course of the day is purified by bathing with his clothes on.—54.

A Brâhmana who indulges with a Chândâla woman or a woman of a different caste or eats their food or accepts a gift from them unknowingly

falls from his position. If he does so knowingly he becomes of that caste himself.—55.

A woman defiled by a Brâhmaṇa should be kept confined in the house by her husband and so should a woman be kept up who desires for another man.—56.

If even then she remains the same she should be made to keep up Krichhrasantâpana ordinance which purifies her.—57.

A twice-born should have only one meal a day and turn the sacred Gâyatrî on his beads for full three years to purify himself of the sin of having indulged with a girl of twelve years in whom menstruation has not commenced (or a barren woman) for a night. These ordinances purify one for having illicit connections now the ordinances prescribed for those who associate with the fallen will be mentioned.—58-59.

A man who associates with a fallen lot for a year also becomes the same. One becomes fallen even by helping them in the performance of sacrifices, by teaching them, by making them his relation, by interdining with them. A man becomes purified of it by the ordinance prescribed for it. But he will remain like a Preta.—60 61.

A fallen person should be taken outside the village limits by his brethren and made to drink the water of the maid's house. If a fallen man dies the sin that devolves thereby lasts for a whole day and night. One should not talk to a fallen man, nor should one sit on his seat. He should only get enough for his sustenance. On the evening of an inauspicious day, the near kinsmen of the fallen man would perform before the Guru his Udaka Kriyâ. His maid then would throw in the south-west corner one pitcher full of water. His friends are to fast the whole day and night and they would not accept the Aśaucha of that Preta. The friends of the fallen man should not address him or sit with him or travel with him. Nor should they express that he is their near relative. This is the social rule. He should only get enough for his sustenance. He should not be made to entitle himself to his share as an elder brother in spite of his being senior, but the biggest share should go to the most deserving among the remaining ones.—62-65.

One who injures the prestige of a man should be fined Prathama Sâhasa (270 Paṇas).—66.

A Kṣatriya who abuses a Brâhmaṇa should be fined 100 Paṇas, a Vaiśya doing so should be fined 200 Paṇas, and a Śûdra if he does so should be sentenced to capital punishment.—67.

A Brâhmaṇa who abuses a Kṣatriya should be fined 50 Paṇas, if he abuses a Vaiśya, he should be fined 25 Paṇas and if he abuses a Śûdra the fine should be 12 Paṇas.—68.

A Vaiśya abusing a Kṣatriya should be fined Prathama Sâhasa; if a Śûdra abuses a Kṣatriya his penalty should be that his tongue would be severed.—70.

If a Kṣatriya abuses a Vaiśya he would be fined 50 Paṇas; and if he abuses a Śûdra, he should be fined 25 Paṇas. If a Śûudra abuses a

Vaiśya he should be fined 1080 Paṇas (Uttama Sâhasa), but a Vaiśya abusing a Śûdra should be fined only 50 Paṇas.—71.

People abusing men of their own community should be fined only 12 Paṇas and those who indulge in most foul abuse should be fined twice the amount prescribed.—72.

A Śûdra should be deprived of his tongue if he abuses violently a twice-born, if his offence be moderate; if his offence be highest, he is to be fined Uttama Sâhasa.—73.

A king should put a red, hot iron spike twelve Angulas long in the mouth of a Śûdra who vilifies violently one, taking his name, caste and house.—74.

A Śûdra who teaches Dharma to the twice-born should also be punished by a sovereign by getting hot oil poured into his ears and mouth. —75.

The person who speaks a lie with regard to his country, caste, Veda and corporeal duties should be fined 2,160 Paṇas (twice the Uttama Sâhasa).—76.

A sinner who abuses a high class man ought to be fined 1080 Paṇas (Uttama Sâhasa) one who violates the ordinance of a king should pay double the amount of fine for he is really a man who tries to upset the determination of the king.—77-78.

If a man who abuses another and then says that he did so in a joke, through love or intoxication and would never do so again, should be fined only half of the amount codified.—79.

The man who speaks ill towards the one-eyed, the blind, the bald-headed, and the crippled by addressing them as such should be fined one tola of silver (Kârsâpana Daṇḍa.)—80.

One who uses harsh words towards his preceptor, mother, father, elder brother, father-in-law and does not make room for his preceptor should be fined 100 Paṇas (hundred Kârsâpaṇas).—81.

One who does not make room for another sagelike person other than his preceptor should be fined one rattî of silver (one Krişṇala).—82.

A king should get that limb of a Śûdra severed from his body which he uses in causing pain to the twice-born.—83.

The lips of the man who haughtily spits on another should be cut down. One who mischievously makes water facing another should be deprived of his organ, and similarly the hind part of the man should be dealt with who maliciously makes wind in the face of another.—84.

The lips of a low class man occupying the seat of a high class man should be chopped off with a mark sealed on his hip.—85.

The hands of the one who extends them to catch hold of the hair, feet, nose, neck, scrotum of a high class man should be lopped off by a king.—86.

The one who makes another bleed by his blows should be fined 100 Paṇas, and the one who pricks into the others flesh should be fined 24

tolas of gold or silver according to the seriousness of the offence. The one who breaks anyone's bone should be exiled from the country.—87.

The king should get that limb of one's body annihilated by which he breaks another's bone; he should also be fined as much as would be necessary for the aggrieved person to spend in getting himself released from the court.—88.

One leg of the man who kills a cow, goat, elephant and camel should be chopped off. The man who kills small animals, and deer should be fined twice Damas; and the man who kills insects and worms should be fined one mâsâ of silver and the owner of the animals should be paid his price.—89-90.

One who fells his master's or other's tree should be fined gold pieces and double the fine should be imposed on those who cut a tree near a tank, a thoroughfare or a boundary line.—91-92.

Those who break fruit trees, arbours, creepers, and floral plants should be fined one mâsâ of gold.—93.

Even a man chopping grass unnecessarily should be made liable to pay a fine of Karṣâpana; one who beats another should be fined three rattis of Kriṣṇalas.—94.

Out of the fines levied for cutting trees, the king should use his own discretion; he must pay the owner of the trees the price for them and the rest should go to the royal exchequer.—95.

If any harm accrues through an untrained driver of a conveyance the fault lies with the master, but if any such thing occurs through a skilful man the fault lies with the driver for which he should be punished. If perchance anything happens through sheer accident none is to blame. —96-97.

One who knowingly or unknowingly usurps the property of another should appease the man whose property he usurps and pay a fine to the sovereign.—98.

One who steals away a rope from a well or breaks away the place where drinking water is supplied to the passers-by should be fined one mâsâ of gold and the stolen articles should be made good, and he should satisfy the master of the well.—99.

A person stealing more than ten jars of grain should be killed and the one who steals less than that should be fined eleven times more the value of the stolen grain.—100.

The man stealing more than 10 jars of eatables should also be fined eleven times the value of the stolen things; but he should not be killed, and a man stealing gold, silver, fine raiments, wife of a high class man, oxen, arms, medicines and principal jewels should be subjected to death. A king should adequately punish one who steals curds, milk, water, juice, bamboos, utensils, clay pots, powders, according to the gravity of the offence. A man stealing cows, buffalos, and horses of a Brâhmaṇa should have half his leg cut off immediately.—101-105.

Those who steal cotton bales, cotton, wines, cowdung, molasses, fish,

birds, oil, clarified butter, flesh, honey, salt, rice and cooked food should be fined twice the amount of the price of these articles.—106-108.

A man who steals grain out of a field, flowers, creepers, and rice should be fined five mâşâs of gold or silver and the theft of ripe crop, śâka, berries, and fruits, should be punished with a fine of 100 Paṇas if the thief has no sons and if the thief has son then 200 Daṇḍas. The limbs of a thief employed in the accomplishment of his mission should be cut off. There is no sin if a Brâhmaṇa who is not carrying anything, through hunger plucks a couple of sugarcanes or berries on his way.—109-111.

Manu has said that there is no crime in taking a couple of cucumbers, two melons in fact any two fruits, two handfuls of grain, as well as the taking of śâka in an equally small quantity, the fruits growing on forest trees, forest berries, a small quantity of firewood, grass, the plucking of flowers from elsewhere in the absence of a flower garden for Divine worship. A man found doing any of these things should not be punished. One who kills any animals having claws and fangs such as lions, snakes, etc., does not commit any sin. Neither there is any sin in killing an Atatâyi a man who has come to attack and kills, be he a Brâhmaṇa, a preceptor, a child, a learned man, and an unknown man.—112-117.

Note.—For the definition of an Âtatâyi, see below.

People who deprive others of their fields, those who indulge with the class of women whom they ought to avoid, those who set fire to others property, those who poison, those who treacherously kill another with a weapon, those who act mercilessly against a king are known by the knowers of Dharma as Âtatâyi. If a beggar, a woman, or a vicious person, though prohibited, enters a place, he should be fined twice. Those who are found talking to another woman in a sacred place, forest, or in their own house, those who are detected in breaking a river dam should be punished by the sentence named Saugrahaṇa.—118-121.

If such a person is again found talking to women he should be fined a tola of gold or silver, but there is no serious crime in talking to actresses in private or walking with them in private for it is their profession and they should therefore be fined something for doing so for they earn their livelihood by prostituting their bodies.—122-123.

One who forcibly violates the modesty of an unwilling maid in the household should be killed outright.—124.

If one does so with her consent he should be fined 200 Daṇḍa and the person taking share therein, either inducing or assisting should also be punished with a similar fine (*i.e.*, death).—125.

One who allows another to commit such a thing in his house is also worthy of being punished similarly. The person who forcibly commits such an act with another woman is worthy of being killed outright, but the woman so outraged is faultless. If a virgin after getting menses for the third time in her father's house, seeks a husband for herself, should not be punished by a sovereign. One who takes the girl away to a foreign land after marrying her in his own country is a thief and should be killed.—126-129.

If one is carrying away a girl who is without any ornaments or

property, then he is not guilty; but if one carries away a girl with money he is liable to be punished instantly. A girl who desires to marry a high class man should be given to him in marriage; and after marriage if the girl be confined in the house, she would remain all right.—130.

If a low caste man wants to marry a high caste girl and does so would be punished with death; similarly a high class woman marrying a low caste man should be punished with death.—131.

The woman who is disobedient to her husband on account of being proud of her brothers, etc., should be driven out of the house by the king.—132.

She should be deprived of her authority and given dirty clothes, and food just enough for her to live upon when defiled by a man of her Varṇa (caste). She should be lodged in one's own house in that condition.—133.

The head of the woman defiled by a superior man should be shaved and ten locks of hair left on her head and she should be given dirty clothes to put on.—134.

A Brâhmaṇa, Kṣattriya, and a Vaiśya who indulges with a Kṣattriya, Vaiśya and Śûdra woman in lower order should be fined Uttama Sâhasa 1080 Paṇas; and if a Brâhmaṇa indulges with a Vaiśya woman, or a Kṣattriya with a Śûdra woman, they should be fined Madhyama Sâhasa and if a Vaiśya indulges with a Śûdra woman, he would be fined Prathama Sâhasa.—135-137.

A Śûdra who indulges with a woman of his own community should be fined 100 Paṇas, double the amount if a Vaiśya does so with a Vaiśya woman, treble the amount if a Kṣattriya does so with a Kṣattriya woman and four times the amount in case of a Brâhmaṇa when he goes to a Brâhmaṇa woman. This amount of fine is in case of only such woman as are without any guardianship; and if the crime committed is in connection with a woman who is under guardianship, the amount of fine levied should be increased.—137-138.

One who indulges with the sister of his father or mother, mother-in-law, maternal uncle's wife, uncle's daughter, aunt, sister, wife of a friend or a disciple, a brother's wife, should be fined twice the amount of fine as above mentioned. The daughter of a sister, the wife of a king, the exiled woman, and a high class woman are not fit to be approached. He who indulges with these, must have his penis cut off and killed.—139-140.

One who indulges with a donkey, etc., should be punished by his head being shaved.—141.

One who indulges with a Chândâla's wife, who eats dog's flesh, should be killed; and that animal should be fed. One who indulges with a cow should be fined a gold piece and a twice-born indulging with a whore should be made to pay her wages.—142.

If a concubine after getting his wages goes to another person she should be made to pay double the amount of it to the man who paid her the wages in advance.—143.

If a man takes a prostitute to another person on the pretext of taking her to some particular individual should be fined a mâṣâ of gold.—144.

If a man after bringing a harlot does not indulge with her, the king should make him pay her twice as much and should levy a similar amount of fine for himself. Dharma will not thereby be upset.—145.

If a number of people forcibly indulge with a concubine, the king should make each one of them pay her double the amount of her wages. —146.

Fallen father, mother, wife, preceptor, priests should not be abandoned, but a man doing so otherwise should be fined 600 gold pieces.— 147.

Fallen Gurus are not to be abandoned and mother should not be forsaken, even if she does a great vicious crime, for she is superior to all on account of her bearing the son in her womb and nourishing him.—148.

A pupil who reads at forbidden times should be made to pay a fine of 3 Kâhaṇas and the master should be fined twice the amount. If one quits one's âchâra, one would have to pay also three Kâhaṇas, where no fine is specifically mentioned, gold Krisṇalas ought to be inferred. Wife, sons, servants, disciples, brothers should be beaten on their back with a rope or a cane when they commit a fault. They should never be beaten on their heads One who does so should be punished like a thief. If a person sets animals to fight with each other or gambles he should be punished by the sovereign according to his discretion. A washerman should very carefully and cautiously wash fine clothes, on a wooden-plate or on a good stonepiece he should be fined a mâṣâ of gold if he does not do so. If a thing is found missing under the custody of its custodians, they should be made to make it good.—149-156.

If the revenue obtained by a servant from the cultivators be not paid to the king's coffer or to the proprietor, his property is to be forfeited and he should be exiled. If a landlord realizes more rent from his tenants and gives less to the king should be banished from the Empire after all his wealth being forfeited to the crown.—157-158.

The officials of any estate who spoil the interests of the subjects and who are found to be void of sympathy and full of wickedness should be deprived of all their wealth. Those who persecute the subjects by misrepresenting the mandates of the sovereign should also be similarly dealt with.—159-161.

Those who govern intricately who kill women, children, Brâhmaṇa and who eat fishes, should be hanged and the minister or any other official of the state be he a minister or a Prâdirvâka if he is working contrary to the policy of the crown should be banished after being deprived of all his wealth. Those who kill Brâhmaṇa, indulge in drinking, thieves, and those who indulge with preceptor's wife should be killed. If such a man be ▪ Brâhmaṇa he should be banished ; with a mark on his body ;— 162-163.

Or they might be branded with different marks, and then exiled. These who indulge with preceptor's wife should be branded with a mark

resembling the female privacy, those who drink should be branded with the sign of a flag hung at a tavern, a thief should be branded with the sign of dog feet, and a man killing a Brâhmaṇa with the sign of a headless human body. Men branded with such marks should not be taken in society. None should speak, interdine or live with them.—163-164.

Those who speak irrleventlv, eat forbidden things and marry one who ought not to be married should be outcasted by their brethren and the sovereign should take all their wealth and plunge it in the waters in the name of Lord Varuṇa. If a man having a wife is proved to have committed a theft he should be punished, when he is caught with all the stolen things. Those also should be punished who harbour thieves by providing them with food and utensils. The officials of the state who may have created a vice among the subjects should also be punished like a thief. Those who do not go and rescue according to his might where there is a danger, in a village say a house fallen or when a woman is attacked on the way, should be deprived of all their wealth by the sovereign and then exiled. Those who plunder a royal treasure or assist the enemies of the sovereign should also be killed. Those who commit thefts by housebreaking or other similar devices in course of the night should be punished by their hands being cut and they should be hung on a trident. Or they should be punished by being drowned, or by any other means thus punished.—165-170.

Those who stop the course of water in a tank, &c., should also be similarly punished.—171.

Those who break into a royal arsenal or a temple should be killed outright.—172.

Those who, in times of no danger, throw unholy things on the royal road, should be fined one Kâhaṇas and the king shoud make them clear off the road.—173.

If these be crupple, old persons, pregnant women and children, a lame man, they will be chastised by mere speech. A physician who purposely spoils the treatment of a patient should be fined with 1060 Paṇas. Those whose treatment is blameable should be fined Madhyama Sâhasa and the false ones should be fined Prathama Sâhasa.—174-175.

Those who break a state umbrella, banner or an idol should be fined 500 gold pieces and made to repair them.—176-179.

Those who break pure articles and also those who break jewels should be fined Prathama Sâhasa.—180.

One who increases or decreases unjustly the value of anything should be fined accordingly. The prison and the place of capital punishment should be made on a public road at such a place as to enable the sovereign to have an eye on the culprits.—181-182.

Those who break the city walls, ditches or gates should be exiled as well; those who plough not well and instruct the vicious should be exiled.—183.

One who practises Vaśikaraṇa and Abhichâra practices, etc., should be fined 200 Paṇas. One who sells bad seeds calling them to be good

and also one who interferes with the authority of the sovereign should be killed, after being disfigured. The goldsmith who adulterates the articles of manufacture with mischief should be cut down to pieces by weapons and one who taking things from a trader does not pay the price or sells privately those things should be fined Madhyama Sâhasa. A man found selling things by speaking a lie should also be similarly dealt with.—184-187.

If a man finds fault with and blames weapons, sacrifices, asceticism, country idol, chaste woman should be fined 1060 Paṇas (Uttama Sâhasa), and if a similar offence is committed by a group of persons, each one of them should be severally fined twice as much and one who gives rise to quarrels should also be punished.—188-189.

A Brâhmaṇa who eats garlic, onions, ham, chicken and animals of five nails and other uneatables should be banished by a sovereign; and a Śûdra doing so should be fined one rattî (Krisṇala) of gold.—190-192.

Whereas Brâhmaṇas, Kṣattriyas and Vaiśyas doing so are to be fined fourfold, threefold and twofold respectively greater than Śûdra; the one who excites them should be fined twice as much. If one volunteers to finance and thus help them to eat uneatables should be fined four times, one who does not pay where ordered by a donor to do so and one who breaks open a lock or crosses an ocean should be fined 50 Paṇas. —193-194.

One who is holy and of a superior class if he touches anything which he ought not, or attempts to do a hard thing, which he is unable to do, or gelds animals, or procures abortion to a maid, or eats in a Śudra's Daiva and Pittri Karmas and does not attend the invitation after accepting it should be fined 100 Kâbanas.—195-197.

One who throws about stones or thorns in the house of a good man should be fined one Krisṇala of gold and one who gives evidence in a dispute between father and son should be fined 200 Damas, and if he be a honourable man, he should be fined 800 Daṇḍas and one who gives a false evidence in spite of his being aware of the laws should be fined 800 Paṇas and one who uses false weights should be fined 1060 Paṇas, (Uttama Sâhasa).—198-199.

One who kills his wife, son, husband, preceptor with poison or fire, etc., should be punished by his nose being clipped and ears and lips being chopped and then killed near a cow yard. One who sets fire to the farm, crops, stocks or house or indulges with a queen should be burnt in the fire of straw.—200-201.

A king's writer, if he by some defects more and less, in his writing on a stamp-paper frees a thief, would be fined Uttama Sâhasa (1060 Paṇas.—202.

If he be a Kśattriya, he would be fined Madhyama Sâhasa; if a Vaisya, he would be fined Prathama Sâhasa and if a Śûdra he would be fined half of it. One who defiles a Brâhmaṇa by making him eat anything unworthy should also be fined 1060 Paṇas, if he does so with a Kṣattriya the fine should be 405 Paṇas, if he does so with a Vaiśya the

fine should be 270 Paṇas and in case of a Śûdra it should be 135 Paṇas.—203.

The seller of the cover of a corpse, the one who beats another, the one who sits on the royal conveyance and throne should be fined 1080 Paṇas (Uttama Sâhasa).—204.

One who again files a suit that he has lost should be fined twofold, his appeal being dismissed.—205.

One who does not present himself in obedience to a writ-royal or comes unasked and the man who being sentenced effects his escape from the judge and those who are without any manhood should be made liable to a fine of silver or gold as the case may be. A messenger for his fault should be fined half of the abovementioned fine. One who escapes from the lock-up where he is confined to meet his deserts or receive the award of his quota of punishment as codified, should be punished with eight times the punishment above prescribed.—206-208.

One who gets another's hair or nails clipped in course of harmless discussions should be fined 405 Paṇas.—209.

One who sets at liberty a man kept in confinement or a culprit worthy of being sent to the gallows should be punished twice as much as prescribed for the real culprit.—210.

If the courtiers of a king do anything unmindfully they should be fined thirty times the amount prescribed which the king should offer to God Varuṇa.—211.

If a servant of the state inflicts less or more fine than prescribed, he should be made to recoup the shortcomings out of his own pocket.—212.

The sin that a sovereign commits in taking the life of an innocent person is just the same as is accrued in protecting a man worthy of being condemned to death.—213.

A Brâhmaṇa guilty of any crime, howsoever serious it may be, should not be condemned to death. He should only be deprived of his wealth and banished.—214.

A Brâhmaṇa should never be killed for there is a great sin in doing so, one should therefore avoid doing that.—215.

The king who does not punish a man worthy of being condemned and punishes an innocent man merits enormous discredit and goes to hell.—216.

A king should always punish a guilty person after thinking over duly the gravity of the offence, in consultation with a Brâhmaṇa.—217.

Here ends the two hundred and twenty-seventh chapter on the king's Dharma—his inflicting punishments.

CHAPTER CCXXVIII.

Manu said :—"Lord ! pray tell me how peace-offerings (Śânti) are made to avert the ominious signs seen in the celestial, intermediate and terrestrial regions."—1.

The Lord Fish replied:—"King! I shall now mention to you the ceremonies that one ought to perform to appease the three classes of evils. Out of them those relating to the terrestrial region should be attended to without delay."—2.

The Abhayâ ceremony appeases the evils of the intermediate region. The Saumyâ(+) ceremony averts the evils of the celestial region. An ambitious man persecuted by another and desirous of prosperity and of conquering his enemies should perform Abhayâ rites to obtain his desires and annihilate his enemies. When one becomes afraid in his abhichâra practises (magic or charm for a malevolent purposes) or when one wants to destroy enemies, or when great danger comes up, Abhayâ peace-offering should be performed. Saumyâ-Śanti should be performed by the people suffering from pthisis and other similar diseases. People used to the performance of sacrifices and those wounded should perform also Saumyâ-Śânti. Vaiṣṇavî-Śânti is to be performed when there is an earthquake, or scarcity of grain, famine, excessive rain, drought, visitation of locusts or raid by daring thieves.—3-7.

When lower animals and men begin mostly to die and when terrestrial ominous signs become visible, Raudrî-Śânti should be performed.—8.

Brâhmî-Śânti should be performed when the Vedic lore begins to decline, atheists begin to multiply and the unworthy ones begin to occupy the position of the worthy.—9.

Raudrî-Śânti should also be best performed when a sovereign ascends his throne, when there is a fear from any hostile monarch, when the country is disunited and when the destruction of enemies is intended.—10.

Vâyavî-Śânti should be performed when an uncommonly high wind blows for three days and all the eatables go bad and diseases arising from wind crop up.—11.

Vâyavî-Śânti should be performed when the rains hold off, agricultural prospects get ruined or when the tanks run foul.—12.

Bhârgavî-Śânti should be performed when one has to obviate the effects of a curse or spell. And Prâjâpatyâ-Śanti is to be performed when there is any irregularity in the delivery of children. Tâstrî-Śânti(+) should be performed when the vegetables become polluted. Kaumârî-Śânti(+) is very beneficial for the young ones, Âgneiyî-Śânti(+) is necessary to subdue fire, and when commands are not duly executed by the servants, when servants begin to perish. Gândharvî-Śânti is performed when horses begin to get unruly and when horses are desired.—13-16.

When there is an epidemic among the elephants or when elephants are desired, then Âṅgirasî-Śânti should be performed.—17.

Nairitya-Śânti should be performed when evil-spirits cause danger, Yâmyâ-Śânti should be performed when there is a fear of an untimely death, when one has bad dreams, and when there is a fear of hell. Kauverî-Śânti should be performed when riches begin to decline.—18-19.

Pârthivî-Śânti should be performed when the trees and their fruits begin to decline, when riches begin to decline and when prosperity is desired.—20.

Âgneyi-Sânti should be performed when any untoward things happen before daybreak or during the night time in the first Yâma when Hasta, Svâti, Chitrâ or Aśvinî asterisms are seen with the Sun in the north-western corner; or when in the second Yâma of day or night Puṣyâ, Viśâkhâ, and Bharaṇi star go with the Sun and ominous signs are seen in the south-eastern corner.--21-23.

Aindri-Śânti should be performed when any ills occur in the third Yama of night or day when Rohiṇi or Jyeṣṭhâ star is seen with the Sun and ominous sign occurs in the south-east corner.—24-25.

Mahâ-Śânti should be performed when any ills happen in the fourth Yâma, night or day when Aśleṣâ, Ardrâ, Puṣyâ or Mûlâ star is seen with the Sun and ominous signs appear in the west —26-27.

When any ills occur at noon during day two propitiatory rites should be performed. Rites performed when there are no disturbances beget no consequence.—28.

The prescribed propitiatory rites avert the ills as an armour saves one from a volley of arrows.—29.

Here ends the two hundred and twenty-eighth chapter on the propitiatory rites or Sântis.

CHAPTER CCXXIX.

Manu said :—" Lord ! be gracious enough to tell me about the chief and peculiar ominous signs, the consequences thereof and the ways of averting them, for you are the knower of all things."—1.

Matsya said :—O King ! I shall relate to you what the hoary sage Garga told to Atri once upon a time sitting on the banks of the river Sarasvatî when the fiery sage Atri asked the most illustrious Garga.—2-3.

Atri asked :—" Sage ! pray tell me how men, cities and kings look before their destruction."—4.

Garga said :—" The gods become angry at the incessant evil doings of men and then untoward things crop up. They are of three kinds, *viz* ills pertaining to (1) Celestial, (2) Intermediate and (3) Terrestrial regions. When stars and planets are malefic celestial and intermediate portents become visible, *e.g*, the shooting of stars, the preternatural redness of the sky, modifications in the halo of the Sun and Moon the sight of the city of the Gandharvas in the sky, the unnatural rains, etc, are the portents in the intermediate regions. Disturbances among the movable and the immovable, earthquakes, changes in the waters of the rivers, etc., are the portents of the terrestrial region. The terrestrial portents show a little result and get fructified within a short time.—5-9.

The celestial portents produce middling effects; and get fructified within a comparatively longer time. If there is a good rain within seven days of the happening of any kind of portent the latter becomes void of all effects. All the ills should be averted by the performance of the propitiatory rites, otherwise they are bound to produce their effect; the very

terrible ones last for three years by endangering the king, his preceptor and city.—10-12.

Their fructification takes place on the body of the kings, ordinary men, in the entrance of the city, in the sons or in the treasury.—13.

I shall also explain to you the influence of the various seasons of the year on the various portents, that really turn their ills into good-luck, as for instance, the falling of a thunder-bolt, earthquake, the thunder in the evening, loss of agricultural prospects, the Sun and Moon being circled by a halo, the sky being covered with dust, or smoke the directions assuming a red hue at the time of sunrise or sunset, the gush of myrrh from a large number of trees, the increase of cattle, birds, and honey are all very lucky signs during the vernal season, the months of Chaitra, Vaiśâkha. The appearance of a comet or a malignant star, the falling of meteorites, the Sun and sky in the evening turning tawny, the sky getting dark, tawny, red, or oceanlike, the loss of water in rivers, during the summer months are very lucky. The appearance of a rainbow, the falling of a thunder-bolt, lightning and meteors, the peal of laughter, the crackings in the earth, the shaking of bridges, earthquake, the overflow of rivers and tanks, the excitement among the horned animals and boars during the rainy season are very lucky. Cold winds, frost, the loud speaking of deer and birds, the sight of apparitions and spirits and voice speaking in the Heavens, the pervasion of smoky darkness in the directions, the blowing of high wind, the sunrise and sunset at great altitudes are very good signs during the Hemanta season. The sight of Divine ladies, Gandharvas, extraordinary things seen in the Vimânas, stars, planets, the Daivavâni (celestial voice) the sound of music coming from the hills and wood, the increase in agricultural produce, the production of juices, in crops are very lucky signs during the autumnal season. Frost, wind, the production of young ones by the she-goats, birds and mares, the sprouting of leaves in the trees, the shooting of meteors, the sight of extraordinary forms, the sky looking black, the falling of stars are good signs during Śiśira, the cold season.—14-25.

These are the lucky signs if they occur during the periods mentioned above, if anything otherwise happens, a king should at once take measures to avert those ills.—26.

Here ends the two hundred and twenty-ninth chapter on Santi offerings.

CHAPTER CCXXX.

Garga said :—Where the idols of the Devas begin to dance, shiver, shine like fire; vomit smoke, blood, any unctuous substance, fat; weep, laugh, perspire, stand up, walk, breathe, terrify, eat, throw away the banner, etc., at a long distance, cast their head down; or move from one place to another one should not stay there for the king with his Empire where such things occur, or sins increase, are ruined. Such things forebode ill of the country where they happen. Such portents manifest through

Lingas of the Devas or through the temple where the Deva is installed or through the Brâhmaṇas in the temples. Know that the country is in danger where evil signs are seen when the Devas march in procession in Deva Yâtrâs. One would quit that place even if it be the place of the grandfathers. The mischiefs amongst animals are caused by Rudra; the mischiefs amongst kings are caused by Lokapâlas; Svamikârtika causes them amongst the commanders of an army and Viṣṇu, Vasu, Indra, and Viśvakarmâ cause the mischiefs among the rest of the creation.—1-7.

Gaṇeśa causes them amongst the chieftains; the Divine spies cause mischief among the spies of a sovereign; and the Divine ladies cause mischief amongst the ladies of a sovereign.—8.

These evil portents by the grahas are caused by Vasudeva. When the Divine images and idols undergo such uncommon changes, the learned in the Vedas, the preceptors of a sovereign should worship the Divine images with incense, flowers, madhuparka, etc., and then decorate them with ornaments and should sacrifice and offer oblations in the Fire for a week without giving way to laziness.—9-11.

They should also feed the Brâhmaṇas with sweets and other things for a week and on the eighth day give away cows, land, gold, etc., which then averts the effects of all such omens.—12.

Here ends the two hundred and thirty-eighth chapter on propitiations for the bad omens.

CHAPTER CCXXXI.

Garga said :—The country where the burning takes place without fire and fuel and where fuel fails to produce it, is sure to be harassed by some foreigners —1.

Where flesh is cooked only in water; where a part of a kingdom is burnt, where forts, gateways, palaces, temples, catch fire or be struck by lightning; the sovereign is in danger.—2-3.

Where darkness pervades during the day, the sky becomes covered with dust without a duststorm, smoke pervades without fire; great calamity befalls there.—4.

Where flashes of lightning are visible without clouds, stars are visible during the day time, great ills are sure to happen.—5.

When stars, planets become mortified and lose their colour or positions; where the stars become unusually mortified, where quadruped deer and birds are seen in cities, Vâhanas and conveyances; where fiery weapons become pale; where wealth is being taken away from the Treasury, one should infer that great battle is sure to ensue.—6-7.

Where without fire, sparks appear anywhere, where arrows are fixed in bows in an unusual way, where weapons get deranged, war is sure to ensue. When these bad omens appear, the royal priest should fast for three days and pour offerings of sesamum and ghee into the fire kindled up by the

wood of milky trees and afterwards the Brâhmaṇas should be fed and given gold, cloths, lands, which will then avert all the calamities that befall by the rage of fire.—8-11.

Here ends the two hundred and thirty-first chapter on Sânti.

CHAPTER CCXXXII.

Garga said:—The cities where the trees, inhabited by the Devas, begin to cry, laugh, eject sap, drop their branches without any cause or high wind; the plants that are only three years old bear fruit; trees begin to overflow with milk, oily substances, blood, honey, or water; they suddenly dry up without disease; the dried ones begin to sprout; the fallen ones stand up, the standing ones fall down; all such things forebode ill of them. The weeping of the trees indicates the approach of some epidemic, and the country becomes annihilated by their laughing.—1-5.

The breaking down of their branches foretells a war, the bearing of fruits by the three years' old plants means the death of babies; plethora of fruit and flowers means the disunion in the empire, the flow of milk indicates the loss of milk in cows, and that of oil forebodes a famine.—6-7.

The flow of wine means the destruction of conveyances, the flow of blood foretells war; the flow of honey means diffusion of great diseases, and the flow of water means drought.—8.

The drying up of trees without disease means famine; the sprouting of the dried up trees means the loss of vitality and grain.—9.

There is danger of disunion foretold by the fallen trees standing up and the standing ones falling down, and their moving from one place to another means the annihilation of the country.—10.

There is loss of wealth where the trees begin to weep or laugh and their barks are burnt. These are the portents which transpire through adorable trees.—11.

Where the fruits and flowers of trees undergo change the sovereign is sure to die. Such ill-forebodings should be averted. The tree in which the above signs appear should be covered with clothe and adored with sandal, incense and then an umbrella should be stretched over it. Then Lord Śiva should be worshipped and an animal should be sacrificed near the tree.—12-14.

Then the mantra " Rudrebhyoh, etc." should be uttered and oblations offered unto Fire and the Rudra Mantra is to be muttered. Afterwards Brâhmaṇas should be worshipped and fed with clarified butter, riçe cooked in milk and sugar, sugar, etc., and then give them presents of land. Then rejoicings should be held in the house and Lord Śiva should be worshipped with music and dancing.—15.

Here ends the two hundred and thirty-second chapter on Graha Sânti.

CHAPTER CCXXXIII.

Garga said :—There is always fear of a famine by excess of rain as well as by drought or want of rain. Copious rain at an improper time (other than the rainy season) is dangerous. Rain without clouds means death of a sovereign and the weather getting warm and cold at unusual times means danger to the sovereign from his foes.—1-2.

Where there is a downpour of blood, there is always fear from weapons and war, and the city where there is a rain of dust and cinders perishes.—3.

Showers of marrow, bones, oily substances mean the increase in the death-rate of men. Showers of fruits, flowers, grain mean a great danger and a downpour of dust, stones and small beings indicate the approach of an epidemic and a shower of bored grains foretells the loss of agricultural prospects.—4-5.

If there be no shadow seen while the sun shines brilliantly, there being no clouds or dust in the sky, it means ill-luck to the country.—6.

If a rainbow is visible towards the north-west during the night in the absence of clouds, if meteors shoot, and the directions become unusually red, and the Gandharva regions are visible and the Sun and Moon surrounded by halos ; then there is sure to happen some unrest in the land and fear from some foreign power.—7-8.

To avert these ills, sacrifices should be performed in the name of the Sun, the Moon and the Wind and money, cows, and gold should be given to Brâhmaṇas.

Here ends the two hundred and twenty-third chapter on Sânti.

CHAPTER CCXXXIV.

Garga said :—If rivers, lakes, or cascades advance close to the town or recede to a great distance away from it, and if the waters of the tanks and streamlets, etc., become tasteless and if the water of the rivers turns warm, dark, of an unnatural colour, and full of froth and sand if it turns milky, oily, winy, or bloody ; the empire where such things happen is bound to pass into the hands of another sovereign within six months from the time of such happenings. When reservoirs make unusual noise, and kindle up, or look as if smoke, fire and dust are coming out of them or water suddenly springs up, without there being dug a well or so, or a multitude of beings plunge into water, and when all the reservoirs begin to produce musical sounds ; there is always a great danger of dreadful epidemics. To avert the calamity, Ganges water or other holy water, clarrified butter, honey and oil should be poured into the waters and the head should be turned on the mantra sacred to Lord Varuṇa and sacrificial offerings should be performed in the water.—1-6

Afterwards Brâhmaṇas should be fed with clarrified butter, honey, and given cows covered with white cloth and jars full of water.—7.

Here ends the two hundred and twenty-fourth chapter on the extraordinary peace offering when reservoirs of water go bad.

CHAPTER CCXXXV.

Garga said :—The bringing forth of children by women at unusual periods, their giving birth to twins, the birth of other beings from human fœtus, the birth of mouthless offspring as well as of those having more than ordinary limbs, or of the lower beings, birds, scorpions, snakes mean the destruction of that country and family in which such birth, takes place.—1-3.

The women giving birth to such progeny should be sent out of the country by the sovereign and he should then adore the women and the Brâhmaṇas are to be fed satisfactorily.—4.

Here ends the two hundred and thirty-fifth chapter on the extraordinary Sânti on the delivery of women.

CHAPTER CCXXXVI.

Garga said :—It is a most unlucky sign when first class horses and other similar conveyances do not move in an orderly manner, when made to do so while they go regularly when not intended so. A geat danger is sure to come.—1.

The drums and other sounding instruments not giving any sound when beat or struck or emitting sounds without being struck, the moving of the immovables, the not going of the movable objects when made to move, the sound of the drums, etc., coming from the sky as well as the singing of the Gandharvas, the wooden ladles, axes, etc., undergoing unusual changes, cows fighting among themselves with their tails cocked up and women kill women and changes occur in young ones ; these indicate a war.—2-4.

Brâhmaṇas should be made to worship Lord Vâyu with barley meal and the head should be turned on the formula sacred to Vâyu. Afterwards presents should be given to Brâhmaṇas and they should be fed with Paramânna and be given fees in abundance.—5.

Here ends the two hundred and thirty-sixth chapter on unusual peace offerings.

CHAPTER CCXXXVII.

Garga said :—The emigration of wild deer and jackals from the jungles into the town is a bad omen ; so is the emigration of village birds and deer from village into the jungles. The inauspicious howling of jackals fearlessly in front of a royal mansion and the entrance gate of the city is most unlucky. When the land animals go to water and when the aquatic animals come over to land, the time is very inauspicious.—1-2.

The roaming about freely of the animals in course of the night, that usually prowl in the day and *vice versa* as well as the desertion of their usual habitation by the village animals forebode the desolation of the place where such place where such things occur.—3.

The sauntering about of the dogs and other animals of habitation in a circle in the evening, and their waiting in an unpleasant chorus, also forebode the desolation of the place where they do so.—4.

The crowing of the cock in the evening hoarsely, the laughing of the cuckoos and the howling of the she-jackal facing the rising sun are also most inauspicious signs.—5.

The swarming of pigeons in a dwelling-house, the coming down of fire on a man's head, the laying of the honeycomb by the bees within the house, foretell the death of the owner.—6.

If fire occurs on an enclosure entrance gate or within a house or on any entrance, or on a shop, mart, banner or weapon and if any such place or things be covered with an anthill or if the honey flows out of a honeycomb in their places, the desolation of the country and the death of its ruler are certain.—7-8.

If a place be infested with too many rats and locusts, disease arises out of hunger or when there are seen charred pieces of wood bones, and dogs with horns, the diseases of the monkeys occur, where crows are seen with grains in their mouths and those who are skilled in the arts of warfare fearlessly subdue all people then a dire famine is sure to occur; and the people are doomed to bear the sufferings of a great war. If a monarch chances upon a white crow in course of his amorous pastimes he is either destined to die or his country and wealth are on the verge of ruin.—9-11.

The king in front of whose gateway or in whose palace an owl is visible, is doomed to die or lose his treasure.—12.

To drive away the ill-effects of such unlucky forebodings a sacrifice should be performed, and terrestrial Śanti is to be performed; and fees presents should be given to the Brâhmaṇas, and five Brâhmaṇas should be made to turn their heads on the prescribed formulæ *viz.*, Devâkapotâh, etc."

Afterwards some cows adorned with gold and cloth should be given away to obviate the impending disaster.—14.

Here ends the two hundred and thirty-seventh chapter on extraordinary Sântis due to birds and deer, etc.

CHAPTER CCXXXVIII.

Garga said:—There is a fear of sovereign's death when his palace, gateway, balcony, fort, etc., fall down abruptly—1.

The directions being covered with dust and smoke, the waning of the Sun, the Moon and the stars foretell the impendig danger of a sovereign—2.

When Rakṣasas put on their appearance, when Brâhmaṇas become void of their duties, when seasons are subverted, the unworthy ones are worshipped when stars fall, know these are the signs of death. When the Sun and Moon are eclipsed, when the halos of the Sun and the Moon appear porous; when Ketu rises and when the stars and planets look pale

they forebode ills and great danger. Where women are quarrelsome where boys kill boys, where prescribed religions are not practised, where fire in course of propitiatory offerings does not shine well; where the marching of ants from the north into fire takes place, where jars full of water become empty or where the loss of charrified butter occurs or where there is the absence of propitious formulæ, the waning of the voice of the Brâhmaṇas, the dimness of the musical instruments in the temples, the hatred towards the preceptors and friends and the worship of the enemies, the loss of the prestige of the Brâhmaṇas and friends, and honoured persons occur, where atheism prevails as to the auspicious effects of Homa and other sacred ceremonies and the destruction of the country or the death of its sovereign is at hand.—3-11.

Now hear the signs that are seen on the impending ruin of a king. The finding of faults of the Brâhmaṇas by the king, the harassing Brâhmaṇas and usurping their wealth, the wish of killing Brâhmaṇas, the disregard of Brâhmaṇas in the performance of religious rites, the presence of anger when anybody asks for cutting, the love for decrying them, the disinclination to praise them, the causing of pain to them out of avarice; not paying attention to one's own duties, the levying of fresh taxes out of avarice, are also most unlucky signs to obviate the consequence of which Indra with Indrâṇî should be worshipped, Brâhmaṇas should be fed and sacrificial offerings should be made to the Devas. The Brâhmaṇas and good men should be worshipped and given presents.—12-15.

High class Brâhmaṇas should be given cows, gold and lands, sacrifices should be performed, and Devas should be worshipped. Thus sins will be destroyed and order restored again.—6.

Here ends the two hundred and thirty-eighth chapter on extraordinary Sântis on unlucky signs.

CHAPTER CCXXXIX.

Manu said:—"Lord! How should a king perform Griha-yogya, Lakṣa-homa, and Koṭi-homa the dispeller of all evils? pray tell me all about them." I want to hear in details the methods how these sacrifices are to be done by a king wanting to avert the danger and desirous of Śânti.—1-2.

Lord said:—"King! I shall answer your question fully, please listen to me." A sovereign who has the well-being of his subjects at heart should always perform Griha-yajña and Lakṣa-homa. Griha-yajña should be performed at the confluence of rivers as well as before the Divine images and on the plains. First a king should find out a suitable spot in company of his preceptor and Ritvikas which should be a level piece of ground. A sacrificial pit measuring one hand in length and breadth should be dug then. The sacrificial pit for a Lakṣa-homa should be of double the size (*i.e.*, two hands in length and breadth) and that for a Koṭi-homa, four times (*i.e.*, four hands in length and breadth).—3-6.

There should be two Ritvikas and eight Brâhmaṇas well-versed in the Vedas who should live on fruits or curds and milk before they perform the sacrifice. Various kinds of gems should be thrown by them on the pit, the enclosure of sand should be made and afterwards sacrificial fire should be lit.—7-8.

Ten thousand sacrificial offerings should be made by reciting the sacred Gâyatrî, 6,000 by reciting the formulæ 'mānastokenau,' 30,000 by reciting the prescribed formulæ of the Navagrahas (nine planets), 4,000 by reciting the formula sacred to Viṣṇu, 5,000 by reciting the Kûṣmāṇḍda richas, 16,000 by reciting the Kusumâdi formulæ, and 10,000 by reciting the Bâdana formulæ, and 14,000 by reciting the formulæ sacred to Lakṣmi, 5,000 by reciting the formulæ sacred to Indra. Thus 1,00,000 offerings should be made after which one should bathe out of the sixteen pitchers of the consecrated water containing a piece of gold. Such a bath brings peace to the devotee and then presents given to the Brâhmaṇas avert all the ills of the household. The sacrificial fees given on such occasions are considered of high merit.—9-14.

Elephants, horses, chariots, lands, clothes, oxen, and 100 cows and buffaloes should be given to the Ritvijas (priests).—15.

Presents should be given according to the means of the devotee, and he should never be miserly here. Lakṣa-homa should be concluded within a month.—16-17.

Koti-homa should be performed on the banks of the Ganges, on the confluence of the Yamunâ and the Sarasvatî or on the confluence of the Narmadâ and Devikâ.—18.

There should be 16 Ritvijas in this Lakṣa-homa and presents should be given to Brâhmaṇas on the occasions of each sacrifice.—19.

A devotee should first commence the preliminary rites in the month of Chaitra, especially in the month of Kârtika; then he should remain initiated for one year with Ritvijas and Achâryas and then sacrifice should be performed or he should perform it once every year. The devotee should live on fruits or milk.—20-21.

Barley, rice, sesamum, mustard, Mâṣakalāi, and Palâśa fuel are best for the sacrificial fuel, and streamlets of clarrified butter should also be run on walls. The priests should be fed with milk during the first month and rice and pulse cooked together, which helps one in Dharma, Kâma, and Artha, should be used during the next month.—22-23.

During the third month they should live on barley gruel and in the fourth month laḍḍûs should be given to the Brâhmaṇa priets.—24.

During the fifth month they should be given curds and rice, Sattû during the sixth month, mâlapuâs during the seventh month, ghevara during the eighth month, Sâmṭhî rice during the ninth month, barley during the tenth month and urada during the eleventh month. The Rivijas should thus be fed.—25-26.

During the twelfth month they should be given all the various kinds of eatables and fees should be given to them every month. The Brâhmaṇas should put on pure clothes (never torn clothes) and perform sacri-

fice in the noon and the devotee should always remain with the Brâhmaṇas which pleases Indra and other gods, and for the satisfaction of the gods animal sacrifice should also be made. Afterwards Agniṣṭoma sacrifice should also be performed; afterwards Purṇâhutî is to be duly performed. In one hundred Homas two hundred Purṇâhutis are to be performed; in one thousand (1,000) Homas twice that (*i.e.*) 2,000 Purṇâhutis are to be performed; thus up to one lâkh Homas, this rule of doubling is to be followed. The Brâhmaṇas should then offer the sacrificial offerings for the Puroḍâśa for the satisfaction of the Devas. Afterwards the devotee should adore the manes, and offer libations as prescribed. Thus the ceremony is completed.—27-33.

A king should give handsome Dakṣiṇâs on the conclusion of this sacrifice. He should give his weight in gold and queen's weight in silver. He should not be led away by avarice. He should give one lâkh umbrellas of gold or silver. In fact if anyone gives away everything in this sacrifice, he will get the benefits of the Râjsûya sacrifice. The Ritvijas should then be dismissed.—34-37.

Then the following is to be recited. Let the lotus eyed Hari, the Lord of sacrifices be pleased. When Hari is pleased, the whole world becomes satisfied.—38.

Thus I have described to you all the ills due to Devas, men or other beings and show they ought be appeased and the devotee the performer of these three sacrifices becomes virtuous when he does not grieve even in death. In fact nothing more is left for him to accomplish. He gets the benefit of having bathed in all the sacred tîrthas.—39-40.

Here ends the two hundred and thirty-ninth chapter on Graha-yajñas, etc.

CHAPTER CCXL.

Manu said:—Lord! now be pleased to tell me when and how a king should march for war?—1.

Matsya said:—A king should march when he finds his enemy pressed by some valiant king or his tributary chiefs. He should first see that he has abundance of strength and fighting men and materials and then he should leave a powerful guard to protect his stronghold before starting to face his enemy, without which he should never set out. To protect his own country, the base of all operations, there should be many more fighting persons and generals than the other kings and chiefs engaged in conquering his enemy. He should never start when his tributary chiefs and the neighbouring kings are not subject to him. It becomes very hot during the month of Chaitra, so Chaitra should be chosen for an expedition as far as possible; or the month of Agrahâyana when rains cease might be chosen otherwise he should take every advantage of his enemies' adverse circumstances.—2-6.

A king should take every advantage of the planets and celestial, intermediate and terrestrial influences that completely harass for his

enemy; or when his enemy has broken his hands or legs or is become defective in any of his organs.—7.

He should set out to the direction that gets unusually red where there are myriads of falling meteors, or thunderbolts when there has been an earthquake, and meteors come out of the earth, when a comet is visible. He should also go to fight against the country when people lead a vicious life, where there are too many flies and insects, where the king is addicted to some particular hobby and is oblivious of his affairs, where the people are atheists and disrespectful, the country that is under the rage of diseases, plague or famine. He should certainly encounter foe upset with rage. A king is undoubtedly victorious when he invades the country of the infidels, of the thoughtless and of those who have bad generals in the army. Where the people are divided against themselves. —8-13.

A king is to start against his enemy whose soldiers have no weapons and fighting materials, whose bodies tremble, and who see bad dreams. A king who is full of ambition, hilarity, and has valiant generals in his army and his soldiers energetic and glad; should face his foe. He should at once set out against his foe when his auspicious limb vibrates and when there are other similar auspicious signs, when the sweet peacocks echo, etc.—14-15.

He should start to conquer his foe when he is under the influence of the six lucky stars presiding over Janma, Sampat, Kṣema, etc., when the planets are auspicious and when the astrologers predict auspicious times.—16.

A king should be blessed by the Devas, after worshipping them and he should consider the time, place, and circumstances and he should feel himself sufficiently powerful. An ambitious king should not lose the opportunity of vanquishing his foe who is under unlucky stars and has his country and times against him. As a crocodile is subdued by an elephant on land, an elephant by a crocodile in water, a crow by an owl during the night, an owl by a crow during the day; so should a king start against his foe taking a measure of the current circumstances.—17-19.

He should march with a good force of infantry and elephants during the rainy season; of cavalry and chariots during the dewy and cold season; he should march with camels and mules during the hot weather; and with forefold forces during the vernal season. A king whose infantry is strong can attack his foe with great vigour.—20-22.

An elephant corps can win a foe situated in a muddy surrounding, or in a woody country, and a cavalry and chariots can vanquish a foe on even land. If the king be helped by a number of allies, he should respect them by presents and kindness. If a king who has a strong mule and camel corps should be subdued during the rains and taken prisoner, he should still fight on as there is chance of his recovery.—23-25.

During the winter season a king should have a good store of straw and fire wood to enable him to vanquish his foe. Vernal season is known

as the best time. A king should set out in the summer season against a country that is wetty and covered with snow.—26.

A king should always think well over the present circumstances, past and future and take the advice of his minister and Brâhmaṇas before setting out against his enemy.—27.

Here ends the two hundred and fortieth chapter on the march of a King.

CHAPTER CCXLI.

Manu asked :—" Lord ! you are the knower of all, so be pleased to tell me the auspicious and the inauspicious omens."—1.

Matsya said :—The vibration of the right limbs is said to be generally auspicious. The left sides of the back and heart are also auspicious. —2.

Manu asked :—" Lord ! How should one know what is going to happen on the vibration of the several limbs of the body ? Pray explain all that to me fully."—3.

Matsya replied :—The vibration of the head in dreams means the acquirement of another empire ; that of the forehead means acquisition of further lands ; that of the eyebrows and the nose means the prospect of meeting some dear friend.—4.

The vibration of the eye means death ; near about the eye begets wealth, if the centre of the eye throbs one becomes very anxious ; the closing of the eyes begets an early victory, and of the outer corner of the eye means the enjoyment with a handsome lady. The vibration of the ears makes one to hear good thing, that of the nose brings happiness, of the upper and lower lips begets progeny, of the neck bring enjoyments and pleasures, of the shoulders means the increase of enjoyments.—5-7.

The vibration of the arm means the love of a friend, of the hand brings in wealth, of the back means defeat, of the chest means speedy victory.—8.

The trembling of the belly means affection, the vibration of the breast means the impregnation, that of the navel means the loss of one's position, that within the navel begets wealth, that of the knees means the union with some powerful enemy, and that of the ankles forebodes the destruction of some portion of the country.—9-10.

The vibration of the feet begets good situation, that of the soles gets wealth and other dress and presents.—11.

These are meant for men ; that of the women are contrary. If the above mentioned right limbs of a woman vibrate, the results are contrary, but in the case of men they are most auspicious.—12.

Vibrations of the limbs contrary to those mentioned above are unlucky. Gold should be given to Brâhmaṇas to avert the evils arising out of their throbbing.

Here ends the two hundred and forty first chapter on the vibration of different limbs and their effects.

CHAPTER CCXLII.

Manu asked :—" Lord ! be pleased to tell me all about the effects of the dreams that a king may see as well the auspicious signs when he goes out on some purpose. How should those different dreams be interpreted ? "—1.

Matsya said :—" Now listen to the effects of the various kinds of dreams. If one dreams that grass has grown all over his body excepting on the navel, or that pieces of bell-metal have been pasted on the head, or that his head is clean shaven, or that he is naked or that he has put on poor clothings or that he has fallen down from a height, or that he is besmeared with mud or oil, or that he is collecting molten iron, or sees the carcass of horses, red flowers, red trees, red halos, or that he is riding on a boar, bear, donkey or a camel, or that he iseating cooked flesh, oil or kichari (rice and pulse cooked together), or sees dancing, merry-making, marriage, hears songs, etc., or the playing of musical instruments other than the Vīṇa or the guitar, or that he is plunging himself in the source of a river, or that he is bathing after rubbing himself in waters dirty with cowdung, or that he is bathing in muddled water, or that he is in his mother's womb, or that he is on a burning pole, or that the banner set up in honour of Indra has fallen, or the fall of the Sun and the Moon, or the various ills that arise in the Celestial, Intermediate or Terrestrial regions, or that the gods, the twice-born, the king or the preceptor are angry, or that he is embracing virgins, or the males committing unnatural offence, or that he has lost a limb of his body, or that he is besmeared with vomit or stool, or that he is going towards the south, or that is laid up with some disease, or that the fruits and flowers are on the decline, or that the houses have tumbled down, or the houses are being swept, or that he is playing with demons, monkeys, bears or men, or that he is discarded by his enemies, the sight of one wearing gerua (red) cloth, or that he is drinking oil or bathing in it, or that he is wearing red garlands; or his body is besmeared with red paste are all unlucky signs. It is always good to tell such bad dreams to other people. Also it is advisable to go to sleep again after seeing such dreams.—2-15.

By bathing after rubbing over his body some grain paste, performing a sacrifice with sesamums, or worshipping the Brāhmaṇas, worshipping Viṣṇu, and by listening to the story of the liberation of the elephant by the Lord (Gajamoksan) the evil effects of bad dreams are driven away. A dream dreamt in the first part of the night gives its fruit in the first year ; if it is dreamt in the second part of the night it gives its fruit in six months ; if it occurs in the third part of the night it gives fruit in three months and if it comes in the fourth part of the night, it undoubtedly gives its fruit within a month.—16-18.

If one gets a dream just before sunrise, it gives fruit within ten days. If one gets a couple of dreams in the night, the last one bears fruit consequently one should not go to sleep after he has dreamt a good dream.—19-20.

If one rides on a horse, an elephant or an ox or climbs a hill or a palace or on a tree bearing white flowers ; it is very auspicious.—21.

It is also equally auspicious to see in dream that a tree or some grass has grown in one's navel, or that he has several arms, heads, or the luxuriance of fruits, or that he is wearing white raimants and withered garlands, or that he sees the eclipse of the Sun, the Moon or the stars or that he catches hold of the rainbow, or that he sweeps a floor or so, or that the heaven and the earth are under his subjugation, or that he has killed his enemies. The seeing of these dreams brings victory in battle and gambling. When a man dreams that he has eaten raw flesh, fish or rice cooked in milk and sugar, or he sees a flow of blood, or that he is bathing in blood, or that he is drinking wine, blood, or milk, or that he is intwined in the intestines, or sees a clear sky, or the lioness, the she-elephant, and the mare or cow yields milk from their mouths, or that he is getting favours from the Devas, Brâhmanas or his guru or spiritual teacher, all these are auspicious dreams. When a man dreams that he is being anointed with waters from the cow's horns or moon, he will have chance of getting a kingdom. When a man dreams that he is being installed in a throne or that he is beheaded, or that he is burnt in a fire and dead, or that his house or person is on fire, or that he has been blessed with the regalia of kingship, or that he is hearing the playing of guitar these also indicate the getting of sovereignty. The dream of crossing the water by swimming, or that he is crossing an uneven country, or that a mare, a cow or a she-elephant is giving birth in his house, or that he is riding on horses, these are auspicious; or that he is weeping, or that he has obtained good women, or that he is embracing beautiful women, or that he is fettered, or that he is besmeared with filth, or is being visited by a living king or friends, or the sight of the Devas or crystal waters, these are auspicious.—22-34.

One who sees such dreams readily gets wealth without any effort and if a sick person gets such dreams he is sure to be cured ere long. —35.

Here ends the two hundred and forty-second chapter on dreams and marching.

CHAPTER CCXLIII.

Manu asked :—" Lord ! be gracious enough to tell me the good omens that are propitious at the time when a king marches on his journey.—1.

Matsya said :—The following are the bad omens at the time of a journey, *viz.*, the sight of useless medicinal herbs scattered, black grain, cotton, hay, dried up cowdung, firewood, cinders, molasses, oil, dirty men covered with oil, naked men, poor head dress, men with loose hair, diseased men, hermit clad in red, coloured robes, mad man, distressed person, eunuch, Chândâla, iron, mud, hide, refuse, fowler, sinner, pregnant women, husks, ashes, skulls, broken utensils, utensils stained with blood. Just before sunrise, at the Brâhma Muhûrta if an indistinct sound is heard in front or a loud sound of a broken vessel letting waters flow in a stream be heard, it is auspicious; but if the sound be heard from the back, it is inauspicious. " Go " if such a sound is heard in front it is auspi-

cious, "go" on the other hand is most inauspicious, if it comes from the back. "Where do you go" "Do not go" "Stay" "what use in going there," these are all inauspicious words and indicate danger.—2-10.

If a Râkṣasa sits on a banner it is unlucky and so are the falling down of the conveyances, the overlapping of the dress, the striking of the head against the door, the falling down of the banner, umbrella, cloth at the time of departure are unlucky signs.—11-12.

If there is thus seen one bad omen at the time of departure one should adore Viṣṇu and praise Madhusûdana and then resume his mission, but if there is another one for the second time, he should return home.—13-14.

The following are good omens, *viz.*, the sight of white flowers, pitchers full of water, aquatic animals, bird's flesh, fish, cows, horses, elephants, goats, Devas, idols, friends, Brâhmaṇas, blazing fire, dancing girls, green grass, wet cowdung, gold, silver, copper, all the gems, all the medicines, barley, sesamum, bhadrapitha, sword, umbrella, banner, clay, weapons, emblems of regality, clarrified butter, curds, milk, various kinds of fruits, the eddy of a river, Kaustubha gem, melodious music, nice and deep songs, the tunes Gâṃdhâra, Ṣadaja, Riṣabha, pot marked with Svastika sign.—15-21.

If a dry dust storm blows against at the time of departure it is unlucky.—22.

On the other hand if a gentle and pleasing wind blows favourably it is very auspicious and so is the chorus of kites, etc., as well as the mild thunder of glossy clouds resembling elephants, and the sight of rainbow.—23-24.

The sight of Sun's and Moon's halo is inauspicious as well the rains; the good influence of stars particularly the rising of Vrihaspati, (Jupiter) in anuloma, mind full of devotion, the adoration of the worthy, the sight of the things very dear to one's mind are all lucky things at the time of departure.—25-26.

The hilarity of mind at the time of journey is the indication of victory and in fact it equals all the good omens in point of good luck.—27.

The king whose mind is full of joy is sure to win and so is the case with the one who hears auspicious words at the time of his departure and when all his conveyances are very eager to start.—28.

Here ends the two hundred and forty-third chapter on auspicious signs at the time going out.

CHAPTER CCXLIV.

The Riṣis asked :—Sûta! you have related to us the duties of a sovereign and also about the various omens and effects of dreams; now we are desirous of hearing the glory of Lord Viṣṇu. Pray tell us why the Lord in His Vâmana incarnation made Bali the great demon king a captive? How did He make His Dwarfish form increase all over the three worlds?"—1-2.

Sûta said:—Riṣis! the same question was put by Arjuna to the Muni Śaunaka in Vâmanâyatan in days gone by when the former was on a pilgrimage. When Arjuna violated his promise with Yudhiṣṭhira about living with Draupadi, he went on pilgrimage for the expiation of his sin. The image of Vâmana was installed in Kurukṣettra. When Arjuna saw the image of Vâmana, he asked Śaunaka why Vâmana, was worshipped? and why did He assume the Dwarfish form? Why Lord Viṣṇu incarnated Himself as Vâràha and how this Kṣettra became so dear to Vâmana?"—3-7.

Śaunaka replied:—I shall relate to you in brief thé glories of Vâmana and Vâràha." In the past decade, when Indra was vanquished by the Devas, then Aditi the mother of the Devas began to practise rigid austerities for sons again.—8-9.

For one thousand years she worshipped Lord Kriṣṇa by living on air alone, and on seeing Her children oppressed by the Devas she said to Herself that Her sons were born in vain and she then saluted Lord Viṣṇu and became very distressed.—10-12.

Aditi said:—O Lord! the Dispeller of all the troubles of the devotees on mere remembrance, the one who wears a garland of lotus flowers, the Prosperity of all beings, I salute Thee.—13.

O Lotus-eyed one! Thou art the Prime Deva; Thou art more auspicious than the most auspicious. From thy navel sprang the lotus; O Lord of Lakṣmî, the One, armed with a quoit, I salute Thee.—14.

My salutations to the One from whose lotus, navel has sprung Brahmâ; O Thou, the self-manifested! the One armed with a conch, sword, etc., Thy essence is goldlike; salutations to Thee.—15.

O Âtmayogin! O Âviśesa! O Yogachintya! O Âtmajñân! O Vijñanasampanna! O Nirguṇ! my salutations to the One within whom the universe exists but whose majestic glory the universe does not realize. I salute that Being, the Deva Hari, who is the gross of the gross and the subtle of the subtle. Who hold conch in His hand.—16.

I salute Him whom ordinary eyes do not see in spite of their seeing the universe, who although enshrined in every heart is not accessible to the mind of the wise even, in whom exist the grain, milk, rivers, and in fact the whole universe, the sustainer of the whole universe, who is the very first Prajâpati, the Lord of all the creation, the Lord of all things, the Lord of all the Devas, who is Krishṇa, the ordainer, who is adored both in the Pravritti Mârga and Nivritti Mârga by one's own karmas, who is the giver of heavenly joys and emancipation, who drives away all the ills by a mere devotional meditation of Him, by realizing whom the soul is liberated from the cycle of births and deaths, the Deva worshipped in the form of sacrifices,the One Who is said to be inherent in all the Devas, the One from whom the universe emanates, the One in whom the universe ultimately merges, in whose infinite glory the whole universe from Brahmâ downwards is sustained, the Supreme Lord Who sustains the universe in the form of water, by devoting to whom with all heart and soul people cross over all ignorance, Who exercises His influence in the minds of all beings by dancing in forms of dismay, contentment, anger, etc., the Great Deva who

like the Sun destroys the demons, who destroys in the shape of wisdom and knowlege of Kapila, the darkness of ignorance, Who witnesses with His eyes the Sun and the Moon, all the actions of the beings of the universe, the Lord Viṣṇu Who is true to all my sayings. In Viṣṇu, the Lord of all, all the truths that I have expressed are existing; nothing false is there. I adore that Unborn, Undecaying Hari.—17-33.

If what I have said in my prayer be true as I believe it to be, let all my wishes be fulfilled.—34.

Śaunaka said:—Lord Viṣṇu, unseen by all, instantly appeared before Aditi, and said "O Virtuous Aditi! you shall certainly have your desires fulfilled ere long. Ask for a thing that you may wish without delay, you will prosper for my sight never goes fruitless."—35-37.

Aditi replied:—"Lord! if you are pleased at my devotion, I wish my son Indra to become the Lord of the three regions, which boon be pleased to grant. The demons have deprived him of his realm and share of sacrificial offerings. Let all that be restored to him through your favour. Lord! I am not so much grieved at the defeat of my son in the hands of the Asuras as I am grieved at the loss of his realm and rights and that he has been driven out of Heaven.—38-40.

Lord Viṣṇu said:—"O Devi! I am quite pleased with your devotion; I shall therefore be born of you through Kaśyapa when I shall kill all the demons."—41-42.

Aditi replied:—"Lord! be pleased; how can I bear you in my womb? You in whom is established this universe; you are the Lord of the creation."—43-44.

Viṣṇu said:—"What you say is true. Verily all the universe rests in Me. Even the Devas, Indra, etc., cannot hold Me; I hold you along with the universe, the Devas and Kaśyapa, etc. Do not be anxious; you will be blessed. You will feel no trouble when I will enter within your womb. The favour of Mine that is so very difficult for others to get, you have got that.—45-47.

"When I am in your womb I shall deprive by My glory those who dare to despise your progeny. Do not be sorry."—48.

Śaunaka said:—Saying so Lord Viṣṇu vanished from sight and Aditi bore Him in Her womb in due course.—49.

When Viṣṇu entered Her womb the universe began as if to go down in that direction where Aditi walked on the mountains began to quiver, and the oceans receded and all the demons began to decline.—50-52.

Here ends the two hundred and forty-fourth chapter on the Vâmana incarnation.

CHAPTER CCXLV.

Śaunaka said:—Afterwards the demon king Bali on seeing the demons bereft of their fire and energy asked Prahlâda, his own grandfather, thus:—"O Sire!—1.

[illegible]

I salute the One who has given eyes to all the beings to see, the skin to feel the tongue to enjoy the taste, the ears to hear, the nose to smell, the One who brought the land from Pâtala on His one tusk in the form of Vârâha for the good of mankind, in whom all the universe reposes, the eternal Viṣṇu, Who cannot be felt through the organs like the nose, and the ears, etc., and can only be discerned by the mind.—23-24.

I salute Him who has made the demons void of their lustre by coming into the womb of Aditi. He is endless, and is the hewer of the worldly tree (by ending there worldly phantasmagoria).—25-26.

He is the great cause of the universe, He has entered the womb of the mother of the Devas by His one-sixteenth part and He has taken away all your splendour and fire."—27.

Bali said:—"Who is Hari who has caused us terror? There are demons more valiant than this Vâsudeva.—28.

Look at Viprachitti, Śivi, Saṃku Ayah, Saṃku, Ayahaśirâ, Aśvaśirâ, Bhaṣmakârî, Mahâtanu, Pratâpa, Praghasa, Śaṃbhu, Kukura, and several other demons are the most valiant. They can lift the world even. Viṣṇu is not powerful like one of them even.—29-31.

Śaunaka said:—Prahâlâda the most virtuous, hearing such words from his grandson, exclaimed:—"Fie, fie unto you."—32.

Bali! when there is a king like you, void of discrimination, vicious, I think all the demons will no doubt come to their end. Who else than you, so vicious, can utter such words regarding that Unborn illustrious Deva of the Devas, the Lord Vâsudeva.—33-34.

Which other sinner than yourself can blaspheme the most Supreme, the Eternal, Lord Vâsudeva?—35.

All the demons named by you, the Devas like Brahmâ, etc., the Daityas, the world, the movable and immoveable, the oceans, the peninsulas, yourself, myself, the rivers, the trees, all the seven regions cannot become equal to the Lord Viṣṇu.—36.

Who else than you, who are on the road to destruction, indiscriminate, vicious and disrespectful of the sayings of the noble-minded old persons, can use such words of Lord Viṣṇu who is highly adored, all pervading, the Highest Self and on whose one foot this whole universe is established.—37-38.

I am awfully ashamed of your having been born in my house for you profane the name of Lord Viṣṇu.—39.

The devotion towards Viṣṇu is the dispeller of all the mundane sins. Nothing is dearer to me than the devotion to Kriṣṇa and every one knows about it; but you wicked do not know it. Hari is dearer to me than my life. You have the audacity to show me disrespect by despising Hari.—40-42.

Bali! Virochana is your father and I am his father and Nârâyaṇa who is my Guru is the Lord of the universe whom you despise. You shall therefore lose your kingdom ere long.—43-44.

Lord Viṣṇu, Janârdana is my Deva. He is my Guru. I have abandoned you for having despised Him and I pronounce my curse on you in consequence of it. Thus Hari will be pleased with me.—45-46.

I feel as if you have wounded me more than if you had severed my head by using such words about the Lord. You shall now be soon bereft of your realm and I may see that.—47.

I do not know of any one else excepting Śrikriṣṇa who could be my protector in this ocean of the world. And as you have blamed Hari, the Lord of the three worlds, I curse you thus. Love your kingdom and be fallen.—48.

Śaunaka said:—That demon king hearing such words of Prahlâda bowed down again and again and made repeated attempts to please him.—49.

Bali said:—"Be pleased. I uttered such words through delusion, ignorance and conceit.—50.

Delusion clouded my intellect. I am indeed a sinner. You have done well in cursing me.—51.

I shall certainly not be sadder to lose my realm than I am by being disowned by you.—52.

It is not difficult to attain the realm of the three worlds nor is it difficult to acquire even more than that, but it is indeed very difficult to get a Guru (spiritual teacher) like your worthy self in this world; therefore be pleased upon me and shake off your anger. I am tormented by your wrath."—53-54.

Prahlâda said:—I have no anger. It has sprung up by your ignorance and consequently I have cursed you.—55.

If my sense had not been overshadowed by your ignorance, how could I, the knower of Hari, the all-pervader, have cursed you in whom Hari too resides?—56.

Demon king! the curse that I have pronounced on you is bound to take its effect, but do not be sorry for from this time forward your devotion in Lord Viṣṇu will take place and He will be your protector.—57-58.

Under the influence of this curse you will always remember me and I shall always seek your welfare.—59.

Saying so Prahlâda held his peace and later on in due time Lord Viṣṇu was born as Vâmana.—60.

After the birth of the Lord, Aditi the mother of the Devas, was freed from all her troubles.—61.

Bracing and balmy breeze began to blow, the sky became quite clear of its dusty layer, and all the beings were fixed in the path of righteousness;—62.

And all the Devas, even the Demons, men, earth, heaven, sky became peaceful.—63.

On the birth of Vâmana, Brahmâ performed the prescribed natal ceremonies, etc., and began to pray.—64.

Brahma said:—"Victory to you Eternal Lord. O, Omnipresent, free from birth, old age &c., endless, Achyuta, etc., O Unconquerable One! O destroyer of all! let victory attend on you! Thou art, the supreme object, the Supreme Knowledge, Victory, the Infinite, the great beholder of the universe, the Guru of the universe; Thou art immeasurable, unmanifested, Thou art the highest reality, Thou art knowable through knowledge; Thou always roamest in self. Victory to Thee.—65-67.

Thou art the witness of the universe! Thou art the Lord of the world! Thou art the world Teacher! Thou art endless. Victory to Thee. Thou art the protector of the world. Thou art limit; Thou art limitless, the beginning, the middle, the end, the ocean of supreme intellect, the incomparable, the giver of emancipation to Yogis, seated in the hearts of all, having thy ornament the virtues like Dama, &c; the most subtle, the incomprehensible, the image of the universe; victory to Thee. Corporeal, most subtle, the Cognizance of the senses, beyond the senses, fixed in the Yoga of the great illusion caused by the Self, the Imperishable, the uplifter of the earth by the tip of a single tusk; victory to Thee.—68-71.

Thou art all this universe; Thou art resting on Thy Mâyâ; Thou sleepest on Śeṣa serpent O Aghora! Victory to Thee. The opener of the hearts of the enemies, Nrisiṃha, the Soul of the universe, Vâmana, Keśava; victory to Thee.—72.

The unconquerable, covered by the Mâyâ of Thyself, Janârdana, Prabhu; victory to Thee.—73.

Hari, thou growest infinite by the evolution of the attributes of Mâyâ; all the virtues are centered in Thee; victory to Thee.—74.

Hari! even Śiva, Indra, Devas, Seers, Sanaka and other Riṣis, ascetics cannot amply comprehend your nature.—75.

Deva! the whole universe is covered by Thy illusion; who can therefore penetrate this veil and realize you without Thy grace?—76.

Deva! the one who only thinks of Thee and loves Thee can know you. None else can realize you.—77.

Thou art sprung of Thyself for the creation of this universe, mayst Thou grow ever. Victory to Thee! Nandiśvara, Īśāna, Lord, Vâmana grow prosperous and sustain the universe.—78.

Śaunaka said:—Vâmana thus prayed by Brahmâ, smiled and gravely said:—79.

"Brâhmana! Kaśyapa had prayed to me along with you and the Devas like Indra, etc., and I knew your object. Later on when Aditi prayed, then I also said that Indra would be the Lord of the three realms free from any foes.—80-81.

Again I say this truly unto you all, that I will keep my promise by making Indra the Lord of the three realms."—82.

Then Brahmâ gave Vâmana a deerskin, Vrihaspati invested Him with the sacred thread, Marichi the son of Brahmâ gave him Daṇḍa (mace),

the sage Vaśiṣṭha gave him Kamaṇḍala, Aṃgira gave Him Kuśa grass and the Vedas, the sage Pulaha gave Him Akṣasûtra, Pulastya gave Him white raiments; then all the Vedas with the most sacred Oṃkâra; the Śânkhya and the Yoga Śâstra and the Sâkhâs of the Vedas began to worship Him.—83-85.

All the Śâstras such as Sâṃkhya Yoga, etc., were also attained by Vâmana. Afterwards Vâmana with his long hair, daṇḍa, kamaṇḍala and umbrella visited the sacrifice of the demon king Bali. The portion of the land on which Vâmana put His feet in walking sank down and a deep hole appeared there and He made the whole world with all its mountains to oceans, and earth with island quiver though He walked slowly.—86-90.

Here ends the two hundred and forty-fifth chapter on the incarnation of Vâmana.

CHAPTER CCXLVI.

Śaunaka said :—The demon king Bali on seeing the land quaking with all its forests and mountains, bowed down to his preceptor Śrî Śukrâchârya and said :—1.

"Preceptor! why does this land with all its oceans, forests and mountains shake and why does Agni not accept the offerings made in the name of the demons?"—2.

On being thus questioned by Bali, Śukra said after a deep meditation :—"Lord Hari has been born as Vâmana in the house of Kaśyapa and He is coming to your sacrifice. This earth is trembling on account of the thumping of His feet. For the same reason the planets are quivering, the oceans are being agitated. This land cannot bear His weight. The Devas, the Gandharvas, the demons, the Yakṣas, the Kinnaras united cannot bear the weight of Viṣṇu. He is holding this earth; therefore this earth is sustaining fire, water, sky, air, all the Manus, etc. He is the sustainer and the sustained; He is now tormenting this earth; it is the thick Mâyâ of Śrikriṣṇa that is the cause of this world.—3-8.

The earth is so much agitated on account of its becoming the holder instead of remaining the held. The sacrificial fire refuses to accept the offerings owing to the Lord being in such a close proxmity."—9.

Bali said :—"I am indeed blessed for Lord Viṣṇu the lord of sacrifices is coming to grace my sacrifice with His presence, who can be really more blessed than myself. The Lord whom the Yogis wish to acquire through their asceticism will come to my sacrifice, which other man than myself will have the good luck of attaining the Lord whom the Hotas give a share in the sacrificial offerings and whose praises are sung by the Udgâtas. Preceptor! be pleased to advise me as to what would be meet for me when Śrî Kriṣṇa the Lord of all comes here."—10-13.

Śrî Śukrâchârya said :—"Demon! on the authority of the Vedas only the Devas are entitled to the sacrificial offerings, but you have given that privilege only to the demons.—14.

Lord Viṣṇu, pervades the universe and sustains it through Satva and the very same Lord annihilates the creation in His manifestation of Śiva. Now the Lord Viṣṇu is engaged in sustaining the creation, so you should be on your guard. Demon king! if Viṣṇu finds a place, in your sacrifice, He will grow stronger. So you should not commit yourself to Him. You should put Him off.—15-17.

You should simply say that you are not in a position to give Him anything for Lord Kriṣṇa is coming here to fulfil the object of the Devas."—18.

Bali said :—"Deva! I never refuse the prayers of anyone, how can I possibly do so in case of the Lord Viṣṇu who is the dispeller of all ills?—19.

Lord Viṣṇu is worshipped by means of various ordinances, what can be more to me than the asking of the Lord for something?—20.

What can be the greater fruit of an asceticism to me than the asking of the Lord for something from me! It indeed means my uncommon good fortune that the Lord for whose sake various asceticisms, gifts, sacrifices, etc., are performed will accept my gift in person? Oh! certainly I did lots of good work in my previous births, I performed severe asceticism, and I did many sacrifices; therefore Hari will take gifts from my hand in my sacrifice.—21-24.

If I refuse to comply with the requst of the Lord I shall indeed render my life fruitless.—23.

If Lord Viṣṇu the Lord of sacrifices asks me to give him my head even, I shall not hesitate to comply with His request.—24.

How would it be possible for me to say 'No' to the Lord when I do not do so with any other person? It is not my habit to tell "No" when anybody asks anything from me.—25.

It is said to be good even if one invites adversity on him through charity. The charity in the performance of which hitch arises is said to be void of good fortune.—26.

There are in my kingdom no poor, unhappy suffering, agitated, angry people nor those void of ornaments, garland, etc. All my people are contented, strong, and happy. I am happy in every way. Through your favour I have got such an opportunity of giving a gift to such an worthy personage! If I sow the seed of my gift in the receptacle of the Lord Viṣṇu, what will remain for me to achieve? If the Devas prosper by virtue of my gift, even then I shall have tenfold benefit. This is indeed an opportunity to win eternal fame. All the objects are attained by the sight of Lord Viṣṇu, what can be greater bliss to me than the acquirement of the Lord's grace?—27-32.

Deva! if the Lord comes to me in fury for my having stopped the sacrificial offerings of the Devas and even if He kills me in His wrath, that too would be best for me as my death at the hands of Lord Viṣṇu would lead me to Emancipation.—33.

It is indeed exceedingly kind of Lord Viṣṇu who has everything at His command to come and ask me for something.—34.

How would Lord Viṣṇu who creates and sustains the universe and annihilates it at His pleasure, devise means to kill me?—35.

Noble Preceptor! keeping all this in view, you should not stand in the way of my charity Srî Govinda, the Lord of the universe, and you should also present yourself before Him when He comes."—36.

Śaunaka said:—As the discourse between the preceptor and the pupil was going on, Lord Viṣṇu the great incomprehensible, appeared there in His (dwarfish) Vâmana form.—37.

At His sight all the demons present at the sacrifice lost their lustre and all the sages present there began to pray the Lord and mutter Japam and the demon king Bali also thought himself blessed.—38-39.

The demons did not speak anything to any one and all present there adored the Lord mentally with great devotion.—40.

Lord Vâmana, the witness of all, the Lord of the Deva of the Devas seeing the demon king Bali so meek and mild and looking at the seers assembled there; began to praise sacrificial Agni, Yajamâna, Ritvijas, sacrificial articles and the courtiers engaged in the performance of sacrifices.—41-42.

After a few moments all assembled there became highly pleased with Vâmana and Bali the demon king also shared the feelings of all present, said:—"Sâdhu! Sâdhu!" and got up to offer Argha to the Lord, and said:—43-44.

"Lord Vâmana! you look so dear and charming. I shall be pleased to give you heaps of gold, gems, elephants, horses, fairest women, clothes, ornaments, villages, the land of the seven oceans. Ask for anything out of these that you may like best. I will give that to you."—45-46.

When Bali uttered such words with so much feeling, Lord Vâmana smiled and gravely said:—"King! give Me simply land measured by My three feet. Give gems, gold, villages, etc., to those who ask for them." —47-48.

Bali said:—"Why do you ask for three feet of land only? What purpose of yours will be served by that? You are most welcome to take hundred or thousand feet of land."—49.

Vâmana said:—"I shall be amply satisfied with this much land. I only want this much. The rest of your gifts you may confer on other people who ask for them".—50.

Hearing those words of Vâmana, the demon king Bali gave three feet of land to the Lord.—51.

After the Lord had received the promise that Bali would make the required gift. He instantly began to grow, who is composed of all the Devas.—52.

He had the Sun and the Moon for His eyes, the heaven was His forehead, the earth became His feet, the demons were the fingers of His feet, the Guhyakas the fingers of His hand, the Viśvedevas in His knees, Sâdhya Devas in His ankles, the Yakṣas in His fingernails, the nymphs in His streaks, all the solar rays in His hairs of the head, stars in His eyes

and hairs, the Risis in His small hair over the body. Similarly His arms were the intermediate directions, ears were the directions in which were enshrined Aśvanî Kumârs, the wind was located in the nose; the Moon in His cheerfulness, Dharma in His mind, Truth in His speech, the Goddess Sarasvatî in His tongue, the Divine mother Aditi in his neck, the knowledge in His wrists, Maitra on top of the skull, the door to Heaven; Tvaṣṭâ and Puṣâ in His eye-brows, Agni was the mouth, Prajâpati the testicles, Para-Brahma the heart, the sage Kaśyapa His manliness, Vasus the back, Marudgaṇa in all the joints, the Sûktas and the Richas the teeth, planets and stars in His lustre. Lord Śiva was in His chest, the ocean was the forbearance, the valiant Gandharvas were the stomach, the Goddess Lakṣmî, Intellect (Medha), Steadiness (Dhriti), Lustre, (Kânti), and all Knowledge (Vidyâ) were in the waist. Then supernatural strength and energy came to that Being and the Munis saw that in His belly, breasts were the Vedas; in His belly, the great sacrifices and the loins were the eyes. The demons also saw that Form composed of the Devas and they were also blessed. They all were attracted to Him like the insects in the fire of His glory and Lord Vâmana assuming the huge form rubbed the sole of His feet, as if He was bringing the destruction of the race of the demons.—53-65.

Thus, to protect the Devas, He spread His vast Form and He measured the earth in the twinkling of an eye. Then the Sun and the Moon came in a line with His breast, and when He brought out his third foot, they fell in a line with His thighs; when He started measuring the still more higher regions. They reachad His knees. Thus the mighty Divine form of Viṣṇu spread all over and conquered all the three realms and killed the great Asuras for the benefit of the Devas. He triumphed over all the demons and bestowed the three realms on Indra, and gave the lower region of Sutala to Bali to live in and said "King Bali! since you have given Me a gift which I have accepted therefore you will live a good long life for a Kalpa. After Vaivasvata Manu is succeeded by Sâvarṇi Manu, you will become Indra.—66-72.

Now as I have given the three realms to Indra, I shall keep him here for a period till the four Yugas come and go 11 times. Bali in ancient times you had worshipped me most devoutfully, so I will always destroy your enemies. You go and live in Patala at My behest. You go and enshrine yourself in the region abounding in excellent gardens, palaces, luxuriant flowers, lakes, rivers, beatified by the dancing of dancing girls, where you will have various kinds of eatables at your command.—73-79.

You will have all these enjoyments at your pleasures for a Kalpa as ordained by Me. You will prosper as long as you do not molest the Devas and the Brâhmaṇâs and the moment you do so, you will be undoubtedly entangled in the noose of Varuṇa, knowing which you should never go against the Devas and the Brâhmaṇas."—80-81.

Hearing such words of the Lord, king Bali saluted the Lord and most cheerfully said:—"Lord! be pleased to tell me how I will be able to get all the things of enjoyments in Pâtâla".– 82-83.

Śrî Bhagavâna said :—"Bali ! you shall attain all such good things through misguided charities, through the Sradha ceremonies void of Brâhmaṇas, oblations on the Fire without any faith, sacrifices without any fees, works without following any rule, through studies without any vow—performed by various persons.—(84-85.

Śaunaka :—Having thus conferred the kingdom of the three realms on Indra and that of Patala on Bali, the Lord vanished then and there.—86.

Afterwards Indra also began to sustain the three realms under his sway and similarly king Bali enthroned in Pâtâla began to enjoy the best of the luxuries and comforts.—87.

Thus the Lord had tied the demon king Bali for the benefit of the Devas, in the Pâtâla who is there unto this day. O Arjuna ! your kith and kin, Lord Śrî Krisṇa Who is enshrined at Dvârikâ, is also there with the object of vanquishing the demons. He will be your charioteer. O Arjuna ! as you wanted to hear the history of Lord Vâmana, I have narrated to you all about Him.

Arjuna said :—O Lord ! I have heard from you all about the glory of Viṣṇu. Now permit me to go to Gangâdvârâ. Sûta said :—Thus saying Arjuna went away ; and Śaunaka went to the forest of Nâimiṣâranya. One who reads or listens to this piece of glory of Lord Viṣṇu will be liberated from all sins."—88-92.

One who thinks of the discourse of Bali and Prahlâda, or that of Bali and Srî Śukrâchârya, or the dialogue of Bali and Lord Viṣṇu ; will be freed from all the doubts arising in his minds and will never be laid up with any dangerous illness nor will he even be deluded.—93-94.

A king who has lost his realm regains it by hearing this narration and one who is separated from his dear and near ones get them back.—95.

Here ends the two hundred and fifty-sixth Chapter on the incarnation of Vâmana.

CHAPTER CCXLVII.

Arjuna said :—"In the Purâṇas are narrated the glorious deeds of the Omnipotent Lord Viṣṇu but I do not know the doings, virtue, intelligence, of His Vârâha manifestation. Which form did the Lord assume in His Vârâha manifestation ? What Deva was He ? What did he do in that manifestation ? Pray be pleased to tell me all about Him in detail, especially before this assemblage of Brâhmaṇas."—1-4.

Śauna said :—"Arjuna ! I shall relate to you all about the Vârâha manifestation of the wonderful Krishṇa. Hear the most interesting history of Vârâha as sung in the Vedas. Hear attentively how He raised the earth from the oceans, assuming the form of a boar, and lifting the earth on His tusks. It is most sacred, and you should listen to it attentively. It should never be related before an athiest but before one who believes in the Vedas, the Purâṇas, the Sâṃkhya, the Yoga etc.—5-9.

Viśvedevâs, Sâdhyas, Rudras, Âdityas, Aśvani-Kumâras, Prajâpati, Saptarişis, other seers born out of mind and thought, Vasus, Marudgaṇa, Gandharvas, Yaşas, Râkşasas, demons, evil spirits, serpents, all individual souls, Brâhmaṇas, Kşatriyas, Vaiśyas, Śûdras, Mlechchhas, lower animals, birds, other moveables, and immoveables; all go to Nirvâṇa after thousand yugas pass and a day of Brahmâ elapses, when Vrişâkapi manifests Himself like Fire and consumes the three worlds by His three-fold flashes. Then all the things and persons above mentioned become burnt and discoloured by the rays coming out of that Fire. At that moment the Upanişadas, Vedas, Purâṇas, Itihâsas, entire knowledge, Dharmas, the 33 crores of Devas with Brahmâ merge into Nârâyaṇa the Supreme Being having mouths on all sides that high-souled, Supremely imperishable soul, the Lord Hamsa. This is known as their death as the Sun rises and sets continually; so the creation and re-absorption again and again, of all these worlds which I am relating to you. When the thousand yugas forming a kalpa expire, all the karmas of all the Jivas get finished. Then the universe sleeps within the Supreme Brahma. In other words Lords Vişṇu after annihilating the Devas, demons, men and all the regions remains all by Himself. He then begins to create the universe in the beginning of the next kalpa and destroys everything at the end of it. He is Avikâśi, (eternal) Dhruva and the whole universe belongs to Him—10-23.

When the Sun loses his lustre, the Moon and the planets vanish, when wind emits fire and smoke, when the sacrifices and Vaşaṭ become weak and powerless, when the roads become void of birds and other beings, when the Raudra become void of their honour, when all the quarters become covered with darkness, and when all the regions or Lokas disappear due to the want of any work, then there being no enmity everything assumes a peaceful aspect and this universe rests in Nârâyana. When He goes to sleep He looks beautiful with His red eyes, yellow garments and cloud-like colour, and with his thousands of black rays resembling matted hairs. A garland of one thousand lotuses hangs on his breast; He becomes anointed with red-sandal paste; Lakşmî Devi rests on Him. Then He goes to wonderful yogic sleep, that peaceful Soul, bringing good to all the worlds, till the completion of a thousand yugas. Then discarding His yogic contemplation He gets up, becoming the Lord himself. He thinks to create the world and through the perseverance of Brahmâ, He creates the universe with the Devas, men, insects, etc. The very same Nârâyaṇa is the Creator, Abstainer from business, Annihilator and Prajâpati. Verily Nârâyaṇa is the supreme truth, final beatitude, the Highest region, the highest sacrifice, the self-manifested; He is Sarva, the All; worthy of being known by the Devas, etc. He is the sacrifice and Prajâpati.—24-37.

What is worthy of being comprehended by the Supreme Lord of the universe, cannot be known by anyone. Prajapati along with the Devas and Risis contemplate and do not get the end of the very same supreme spirit, His highest form cannot be seen by the Devas. Brahmâ and the Devas only adore that form of His which He manifests Himself and which the Devas see.—38-40.

And if he does not like to show His form, His form then cannot be seen by any. He is the strength inherent in the Devas, Agni, Vâyu and all the beings of the village.—41.

He is the repository of fire, asceticism and immortality, the ruler of the Dharmas of the four Âśramas, the enjoyer of the sacrificial fruits of Châturhotra, the grantor of salvation up to the four oceans and the originator and mover of the four yugas. He withdraws Himself the whole universe and places it within His comb for one thousand years. He then brings forth the great egg of the universe. That Lord then created the whole universe with all the Devas, demons, lower animals, birds, serpents, Siddhas, Châraṇas, Gandharvas, Yakṣas, nymphs, mankind, mountains, trees, medicinal herbs and Guhyakas; by means of His glory. At that time the Vedas did not exist.—42-44

Here ends the two hundred and forty-seventh chapter on Vârâha incarnation.

CHAPTER CCXLVIII.

Saunaka said :—In olden days, this world was is in the form of a golden egg; and this egg was in the form of Prajâpati. This is the Vedic Śruti.—1.

This very egg was ripped open on its upper side by Lord Viṣṇu at the end of a thousand years; O king! The Creator then pierced the lower end of the egg, for the creation of Lokas.—2-3.

Again it was divided by Viṣṇu, the Creator and the great Divider, into eight parts. The hole in the upper half of it became the sky, and that in the lower half formed the Pâtâla. Kâmchanagiri was formed by the water that came out first of the egg created by Viṣṇu for the formation of the Lokas.—4-5.

Then thousands of mountains sprang up, and these extended to many thousands of yojanas wide; the earth was overweighed with them and, becoming unable to bear the load, the earth became very much tormented. She became viod of the golden tejas (energy) of the all-powerful Divine Nârâyaṇa, and being oppressed with the weight of the above energy became unable to bear the weight and sank down. Seeing the earth sinking down, Viṣṇu wanted to raise Her for Her welfare, and He said :—"This Universe, unable to bear my glory, is going down like a cord sinking in a swanp."—6-11.

Hearing those words of the Lord, the Universe began to pray to Lord Viṣṇu : "I salute you, O, the most valiant one, in all the three realms, the most illustrious Mahâvarâha, the most powerful of all the Devas, the one armed with sword, quoit, club, &c. This world has come out of you, and the Puskara land is born of you. Brahmâ, the Creator of the Universe, has been born out of your body and has acquired sempiternity amongst the beings.—12-13.

Through your glory alone, Lord Indra enjoys the pleasures of heaven, O, Lord Janârdana! the demon king Bali, has been conquered by your

wrath. You are the Sustainer, the Creator and the Annihilator. The whole creation rests in you. The Manus, the Dharmarâja, Agni, Vâyu, Clouds, Varṇâśramadharmas, oceans, trees, rivers, Dharma, Kâma, sacrifices, with rituals, are all the component parts of your supreme person.—14-16.

You are knowledge and that which is to be realised through knowledge. You are all these beings, Modesty, Lakshmî, fame, stability, forgiveness, Purâṇas, Vedas, Vedâṃgas. Sâṃkhya, birth and death, immoveable objects, the three periods ; these all are the products of your glory.—17-18.

You are the giver of higher fruits to the Devas, you are the winner of the hearts of heavenly ladies, you are the mind of all, you captivate, you are the great, forest-like, wide expanse of ether (mahâkâsa), the minds of all ; of which the rain clouds are the shoulders ; satya loka is the branches ; the oceans are the juice extracted ; the nether regions are the basins for water dug round the tree. Airavata is the foot of the tree, all the beings are the birds, and you are the great tree, consisting of all the Lokas, with goodness, gentleness and the other best qualities forming the sweet scent ; you are the great ocean in the form of the three Lokas ; the twelve Âdityas are the islands thereof ; the eleven Rudras are the the foundations and towns ; the eight Vasus are the mountains, the Siddhas and the Sadhyas are the billows ; the birds are the winds ; the Daityas are the crocodiles ; the Uragas and Râksasas the fishes ; Brahmâ is the great patience ; the heavenly ladies are the gems ; Buddhi Lakṣmi, modesty and fame, are the rivers. Time is the great knot ; sacrifices are the moments thereof. O Nârâyaṇa ! you are mighty by your yoga ; you are the great time and become delighted by the clear waters of your own.—19-26.

The three regions created by you are annihilated again by your fury. All the yogis, impelled by you, again merge into you. You are the fire that is ablaze at the end of each yoga, you are the time, the clouds, and you manifest yourself in all the yogas to bring deliverance to the universe.—27-28.

You assume white appearance during Satayuga, like champaka during Treita and red in Dwâpara, and black in Kaliyuga ; and you get discoloured and pale in the evening of the yugas, and the Dharmas also get pale. You are shining, you are walking, giving heat, protecting, trying, becoming angry, getting fame, illumining, giving rains, laughing, remaining quiet, waking, and annihilating all the beings at the end of a yuga.—29-32.

You mark the time of progress, cessation, unconsciousness, and the end of the age ; you annihilate everything. You are Seṣa, for you alone are left, when all else is destroyed by the fire that burns at the end of the age. You do not fall even when Brahmâ, Indra, Varuṇa and other Devas fall ; therefore, you are known as Achyuta.—32-34.

Note —The rest.

You control Brahmâ, Indra, Yama, Rudra, Varuṇa, and other Devas, and then attract them to you ; and that is why you are known as Hari. You are known as Sanâtana, for you give body, fame and pros-

perity, etc., to all the beings; you are Ananta, for the Devas, Brahmâ, etc., and sages do not find your end.—35-38.

You do not wane or perish, even in course of crores of Kalpas; consequently, you are called Akshaya Viṣṇu; you are Viṣṇu, for you pervade the universe, moveable and immoveable. You are omnipresent in the three Lokas in the immoveable objects; and the Yakshas, Gandharvas, serpents and the Universe rest in you; hence Brahmâ calls you Viṣṇu. The philosophers call the waters Nâra, and you first reposed yourself in the Waters; therefore, you are called Nârâyaṇa. You revive at the end of every yuga the lost Vedas; that is why you are known by the Risis as Govinda. You are the master of the senses (Hrisis); therefore, you are known as Hriṣī Keṣa.—39-44.

You are Vâsudeva, for at the end of the ages Brahmâ and other Devas rest in you, as well as on account of your Omnipresence in all the beings. You absorb everything by drawing them unto you at the end of each Kalpa, that is why you are named Saṃkarṣana. You are Pradyumna, for the Devas, the demons are sustained in their respective orders and taught duties by you. You are Aniruddha, for there is none other in the creation that can act as a brake on all the beings. You bear the whole universe, you annihilate it; I only hold what is held by your glory. I can never hold anything which you do not hold yourself.—45-51.

Nârâyaṇa! You give deliverance to the world at the end of each age, when it is oppressed heavily.—52.

Supreme One! come to my rescue. I have gone down on account of my not being able to cope with your glory. I am at your mercy.—53.

I am greatly oppressed by the demons and Râkshasas; and O, Sanâtana! I am at your mercy since eternity.—54.

Deva! You are the Bull; and I had all fears till I do not seek mentally your support from my heart, and now what is the fear when I have placed myself under your shelter. Lord of the Devas! when the Devas, like Indra, etc, are not in a position to sing your praises adequately how can I do so?" There is no other equal to you. You alone are your equal, and you know only who is your equal.—55-56.

Śâunaka said:—Hearing such a prayer of the Earth, Lord Viṣṇu was pleased to meet its wishes, and said:—"Devi! One who repeats the prayer just uttered by you will never be overtaken by any misfortune. He will also attain the pure loka of Vaiṣṇavas. Its repetition will give the benefit that one attains by reading the Vedas.—57-60.

Dharani! Kalyâni! do not fear. Be in peace I shall situate you nicely."—61.

Afterwards Lords Viṣṇu thought of all His Divine manifestations as to which would be most appropriate to enable Him to relieve the sufferings of the Earth at that moment—62-63.

Then the Lord manifested Himself as a boar that He might enjoy the playing in waters. That mighty Lord, incomprehensible by mind and speech of all the beings, that Brahma extended Himself to hundred yojanas in length and twice that in height. Shining and thundering like

the blue clouds, looking like a mountain, with white sharp tusks, full of lustre like the sun, lightning and fire, with a high waist; with such a formidable form, adorable by all, He sank down into the Rasâtala to lift the world. The Lord, in that mighty manifestation, having the Vedas for His feet, the sacrificial post for His tusks, the sacrificial pit for his mouth, the fire for His tongue, the Kuśa grass for His hair, Brahmâ for His head, night and day for His eyes, Vedâmgas for His ears, sacrificial clarified butter for His nose, the sacrificial ladel for his snout, the chant of the Sâmavedâ for His breast, truth, virtue and deeds for His courage and effort, purificatory rights for His claws, sacrificial beings for His knees, all the sacrificial emblems as the seed, medicines for the results; the sacrificial altar for His inner self, sacrifices for His bones, soma for His blood, the Vedas for His shoulders, Sâkalya for His aroma, conjoint with the divisions of havya and kavya, the sacrificial fees for His heart, the Vedas as His passages, Upâvarmas for His lips, Pravargyas for his ornaments, with mysterious Upaniṣadas for His seat, the protector of His shadow like better-half, majestic like the mountain; He raised up the earth on His tusk from the Rasâtala, and located it in its proper place. In other words, He let the Earth drop that was sticking to His tusk, though holding Her mentally, after which She felt blessed and made Her obeisance to the Lord. Thus Varâha came to the rescue of the Earth for the welfare of all, and then wished to make partitions on Her.—64-78.

The Lord Vriṣakapi, of unequalled valour and prowess, has thus brought deliverance to the Earth in the most excellent Boar-form, by means of His single tusk.—79.

Here ends the two hundred and forty-eighth chapter of the Matsya Purâṇam on the incarnation of Varâha.

CHAPTER CCXLIX.

The Riṣis asked :—We do not feel amply satisfied by listening to the glory of Nârâyaṇa that you have been pleased to relate to us. We feel keen to hlear more and more about it. Pray tell us how the Devas became immorta. What karmas they did, what tapasyâ they practised, or whose favor they gained, or whose energy they imbibed, that they obtained immortality in ancient days.—1-2.

Sûta said :—They became immortal when Nârâyaṇa and Śiva helped the Devas in ancient days.—3.

In days gone by, when war ensued between the Devas and the Asuras, hundreds of Devas used to be killed; but amongst the Daityas, when they were killed, they were restored to their lives by Sukrâchârya, the son of Bhrigu, with the help of Sanjivani mantra Lord Siva was pleased with Bhârgava and gave him this wonderful Mrita Sanjivani mantra. Knowing that Sukrâchârya was acquainted with the above Mâhesvari Vidya, direct from the mouth of Lord Śiva, the Daityas began to fight with the Devas, when Sukra restored to life the Daityas that were killed. Sukra obtained from Sankara that knowledge, which all the worlds, the Devas, Râkṣasas, Nâgas, Riṣis, Brahmâ, Chandra and Viṣṇu could not get;

so Sukra became very pleased. Thus, when the great war ensued again between the Devas and the Dânavas, the Danavas" army, when killed, were early called to their lives. Then Indra and Vrihaspati, and the other Devas became powerless and greatly depressed. It dismayed the Devas, seeing which, Brahmâ addressed them thus on the summit of the Mount Meru.—4-12.

"Devas! You should follow My advice and make peace with the distracted demons; then you should make an effort to churn the ocean of milk for nectar. You should win the sympathies of Lord Varuṇa, and then appeal to the mighty Viṣṇu for help. You should in churning the ocean employ the Mount Meru as churning-stick, the Sêsa serpent as the string of the churning-stick. For the time being you should appease Bali, the king of the demons, so that he may be the supervisor in this work and pray to Kûrma, the tortoise-incarnation of the eternal Viṣṇu, in the Pâtâla, as the base, and the Mount Mandara also for help.—13-16.

Hearing those words of Brahmâ, all the Devas went to Pâtala and said to the demon king Bali:—"Bali! Do not be hostile to us now, we are your slaves. Endeavours should be made to churn the milk-ocean for nectar, for which purpose Śêṣa has to be utilised as the string of the churning-stick. Demon-king! we will undoubtedly become immortal by the nectar obtained through your grace." Bali said:—"Devas! I shall do what you say. I can alone churn the milky ocean. I shall certainly acquire nectar to help you to become immortal, because one who does not oblige his enemies that come from far, is ruined in this life as well as in the next. I shall therefore give you my full support."—17-22.

Saying so, that demon-king Bali, accompanied the Devas, and they all prayed to Mandarâchala as follows:—23.

"Mandarâchala! the king of the mountains, be pleased to help us in churning the milk-ocean for nectar. Befriend us, for this is a great work for the Devas and the demons."—24.

In accepting their prayer, the lord of the mountains said: "I shall be the churning-stick, and let some one who may be strong enough to volunteer himself to act as a receptacle, on which I can revolve, then I will be able to churn the ocean; also the Seṣa serpent to coil round the stick. Afterwards the most valiant turtle and Sêṣa, endowed with ¼ of Viṣṇu's power, went to support the Earth, and haughtily the Turtle said:—"When I can easily hold all the three regions on my back, how can I feel the weight of this Mandara mountain?"—25-28.

Śêsa said:—"I can coil round the three regions, what difficulty can therefore, be in my coiling round this Mandara mountain?"—29.

Afterwards all the Devas and the demons hurled Mandarâchala into the milk-ocean, after which Śêṣa coiled round it, and kûrma (turtle) placed Himself underneath it as the support of the mountains. When the demons and the Devas could not manage to turn the floating Mandarâchala, all the Devas with Bali went to the abode of the Lord Viṣṇu, in Vaikuntha, that was shedding its lustre like a white lotus, where the mighty Lord was lying absorbed in deep meditation, wearing yellow

clothes, adorned with armlets, &c., shampooed by the Goddess Lakshmî, fanned by the wings of Garuḍa and prayed for by the Siddhas and Châraṇas and the Vedas incarnate, reclining on His left hand, placed under His head. All the Devas and the demons prayed to the Lord :—30-36.

By surrounding Him with folded hands, they all saluted Him, and said: "Lord of the three-regions, overpowering by your lustre more than the myriads of the suns, the enemy of Kaitabha, the Great Cause of the universe, the Protector of the creation, we all salute you.—37-38.

O, Annihilator of all, invincible even by the trident, enemy of and as it were a conflagration of the demons, we salute you.—39.

From your navel-like lake, the lotus-wombed great mountain has sprung up; you are the creator of Brahmâ; we salute you. O, one who measured the universe with three strides, the Creator of the three regions, the destroyer of the formidable demons, the originator of the highest attributes, shining like a great blaze, the Creator of the universe out of the lotus stick springing up in your navel, the most dear one to all, we salute you.—40-41.

Lord of all the realms, the cause of deeds and all causes, the destroyer of the enemies of the Devas, Participator in the great war, we salute you. The one who draws in the honeyed aroma of the Goddess Lakshmi's lotus-like face, the receptacle of fame, we salute you. Pray, do churn the ocean by holding the mountain by one of your valiant arms to make us immortal. Hearing this prayer, Lord Viṣṇu shook off His yogic repose, and said :—42-45.

" Devas and others! Hope you had no inconvenience in the way; Pray tell me the object of your having come here."—46.

The Devas said :—" Deva! In order to obtain nectar to make Ourselves immortal, we all are churning this ocean, but without your assistance we are helpless. We will be successful, if you lead us." Hearing those words, Lord Viṣṇu followed the Devas to that spot where Mandara was floating. The great mountain was then encircled by the Śêṣa and the Devas and the Asuras took hold of the string. The Devas took hold of the tail end of the Śêṣa, and the demons, Râhu and others, took the head ends. Lord Viṣṇu caught hold of the summit of Meru with His left hand and Bali held the thousand heads of Śêṣa with His left hand, and with his right hand he caught hold of his body; Śêṣa firmly coiled round the Mandarâchala, after which the Devas and the demons started to churn the ocean for a hundred Divine years.—47-54.

When all the Devas and the demons were overcome with fatigue in churning the ocean, Indra caused the rains and cool wind to refresh them. But, in spite of all that, when the Lord Brahmâ found them giving way to fatigue, He shouted out: " Go on churning. Those who persevere are undoubtedly blessed with the highest prosperity." —55-57.

The Devas, thus encouraged, applied themselves heart and soul to the task of churning the ocean, when the motion of the Mandarâchala 1,000 yojanas high, caused herds of elephants, wild boar, Śarabha, other

animals residing on that mountain, trees began to fall down into the ocean.—58-59.

Afterwards the juice of the fruits, flowers, the sap of the medicinal herbs, falling into the ocean, was churned along with it, when all the contents of the ocean assumed a curdy appearance.—60.

Innumerable beings were powdered in that violent churning, the fat and marrow of whom, coming in contact with the waters, produced wine, the smell of which pleased all the Devas and the demons, and the taste of it recouped the vigour of the latter. They then churned the ocean most vigorously and the Mount Mandarâchala became fixed.—61-63.

Viṣṇu came forward, and with his arms, holding the lotus and as long as Brahmânda, caught hold of the Mandara mountain, placing His hand on the hood of Vâsuki. Viṣṇu turned black on account of His having covered the mouth of Śèṣa. Then emitted from the oceans sounds like thousands of thunders. Indra, Sûrya, Rudra and Vasus, Guhyakas placed themselves at the second end of Vâsuki.—64-66.

At head of them, Viprachitta, Namuchi, Vritra, Śaṃvara, Dvimûrdhâ, Vagrudaṃṣtrâ, Râhu, Bali, &c., facing the mouth of Śêṣa, applied themselves to the churning of the ocean.—67-68.

Now here, then, was a thundering din caused by the churning of the ocean, thousands of the aquatic beings fell dead by the blow of the Mandara mountain.—69-70.

Many of the aquatic beings living in Pâtâla also met with the same fate.—71.

Later on, the trees on Mandarâchala fell down into the ocean along with birds on them rubbing against one another.—72.

The rubbing of the trees produced a blaze of fire like lightning which enveloped all that mountain and also consumed all the elephants, lions, &c., residing on it, which also fell charred dead into the ocean. Afterwards Indra quenched the fire by bringing down rain.—73-75.

When myrrh of the various trees and the juice of several plants trickled into the ocean.—76.

Through the potent sap of those plants the Devas of golden colour felt themselves immortal (?)

Then the ocean turned like milk and clarified butter came out of it by admixture of the various saps.—78.

The Devas, then said to Brahmâ:—"We all feel quite exhausted and the nectar has not yet come out. Excepting Nârâyaṇa, the Devas and the Daityas won't get nectar, even if they go on churning for a long, long period." Hearing which Brahmâ prayed to Nârâyaṇa: "You are the supporter of them all, therefore, be pleased to impart them strength." —79-81.

Viṣṇu said:—"I am imparting strength to those that are exhausted; now move the Mandarâchala carefully and steadily."—82.

Here ends the two hundred and forty-ninth chapter of the Matsya Purâṇam on the churning of Amrita.

CHAPTER CCL.

Sûta said :—Hearing such words of Nârâyaṇa, the Devas and the demons began to churn the ocean with great force.—1

Then the beautiful Moon with its refreshing rays came out of the ocean.—2.

Next came out the Goddess Lakṣmî, wearing white raiments followed by Surâ Devi; after whom was obtained the horse Uchaiśrava; later on came the precious divine Kaustubha gem, necktarlike, cheering which Viṣṇu took it and placed on His chest. Afterwards came out the charming Pârijâta flower shrub with bunches of golden flowers. Shortly after the Devas and the demons found the sky covered with smoke which gradually spread in every direction and caused terrible headache to everyone making them senseless and lie down. They all sat down on the coast holding their heads. In the meantime that smoke turned out to be the unbearable Bârabânala (conflagration) by the the heat of which many Devas and demons were singed and began to run about in all directions; after it Dundubha snakes, various kinds of red and black snakes, living on air alone, came forth. Also came out serpents with long teeth, red-coloured snakes, snakes living on air alone, also white, yellow and variously coloured snakes, also snakes came out of Gnasa class.—3-10.

Next came forth mosquitoes, flies, centipedes, and innumerable kinds of venomous insects and terrible beings.—11-12.

Then came out most deadly poisons by the mere fumes of which the mountain summits were consumed as well as Śâruga, Halâhala, Musta, Vatsa, Kangaru, Bhasmaga, and Nilapatra and hundreds of other poisonous things.—13.

Shortly after the Devas and the demons beheld in that vast ocean a terrible form of blue colour, like Bhringa Anjana and mountain, shining like golden clouds, full of precious gems and roaring like clouds; the most deadly poison—Kâlakûṭa—strong like fire. It is throwing off awful breath; and enveloping all the Lokas by its body; its hairs blazing like fire. Its body was decked with golden gems; it was dressed in yellow robes; a crown on the head and adorned with various flowers. It began to make dreadful noise in the ocean. Its fumes pervaded all round and caused an awful consternation among those present there. Under its deadly influence, many became petrified, most of them began to vomit froth. They all were awfully terrified and most of them were rendered senseless.—14-17.

By its fumes Viṣṇu, Indra, demons, etc., became burst and other divine beings turned into cleaned coals. Lord Viṣṇu addressing this form said :—18.

"Who are you of this death-like nature and what is your object? Whence have you come? How will you be pleased?" Hearing those words of Lord Viṣṇu, Kâlakûṭa thundered out like a huge kettle-drum.—19-20.

"I am Kâlakûṭa poison born out of the churning of the ocean. I am born to kill the Devas and the demons for their having churned the ocean so furiously.—21-22.

I shall now destroy them in a moment. They should now either swallow me or go to Lord Śiva."—23.

Hearing those fearful words, the Devas and the demons placing Brahmâ and Viṣṇu in front of them repaired to the abode of Lord Śiva and stood at His gateway. They were announced to the Lord by His attendant Gaṇeṣa and with His permission went inside His cave in the golden Mandarâchala the steps of which were studded with precious stones, having pillars of Vaidûrya gem. Then they knelt down and prayed to the Lord under the leadership of Brahmâ.—24-27.

The Devas and the demons:—"Virûpâkṣa! having divine eyes, armed with bow, thunderbolt and Pinâka, we salute you.—28.

O, One armed with trident, the Lord of the three realms, the receptacle of all the beings, we all salute you.—29.

O, destroyer of the enemies of the Devas, having for your eyes, the Sun, the Moon and the fire, the one who manifest yourself as Brahmâ, Viṣṇu and Rudra, Sâṃkhya Yoga, ordaining welfare to all the beings, we salute you.—30-31.

Annihilator of Cupid! destroyer of the Lokas and time! the Lord of all the Devas, our salutations to you. Ekavîra! Śarba, the one with plaited hair, the Lord of Pârvatî, the destroyer of the sacrifice of Dakṣa and Tripura, the cause of the universe and giver of bliss and freedom to all, of the forms of Indra, Agni, Varuṇa, the three Vedas, Rik, Yajur, Sâma; you are the Puruṣa, you are Íśvara, Vipra, having Śrutis for your eyes as well, you are Sattva, Rajo and Tamoguṇas, eternal, we salute you. You are the foremost; you are the formidable.—32-36.

Note.—एक वीर=Pre-eminent warrior, hero.
शर्व=An epithet of Śiva.

The darkness is also Your Form; you are eternal and changeful; you are manifested; you are unmanifested; you are both manifest and unmanifest; you are dear to Nârâyaṇa; we salute you.—37.

Beloved of the Goddess Pârvatî, residing in the mouth of Nandî, you are the seasons, the Manvantaras, the Kalpas, fortnights, months, days; the one who manifests himself in many ways; you are Muṇḍî (with shaved heads), Rathî, Dhanvî Yati, and Brahmachârî. Holder of the lotus, having directions for your garments, we salute you."—38-40.

After that prayer the Lord Śiva became pleased and said:—"Devas and demons! why have you come here? Why do you look so helpless and suffering? What shall I do for you? Tell me your object outright." Hearing such words of the Lord the Devas and the demons said:—41-42.

"We have churned the mighty ocean for nectar, out of which has come out the most deadly Kâlakûṭa poison which threatens to destroy us all, if we do not gulp it down.—43-44.

We are unable to devour that poison. We have come to you being overpowered by it. It sends up its fumes powerful like the

flashes of lightning and has blackened Viṣṇu, dismayed Dharmarâja, rendered many unconscious and killed several.—45-46.

Lord! as the pelf of the unfortunate becomes the source of misfortune, and as in misfortunes the objects of the weak are not fulfilled, similarly this deadly poison has come deadly to us. We have, therefore, come to you for succour and be pleased to give your helping hand to us.—47-48.

You are clement on your devotees, knower of all motives, the recipient of the first share of sacrificial offerings, the most Supreme Lord, the annihilator of Kâma; you are Soma, and Saumya and doing well to the Devas; you alone are our strength, you are the protector of the attendants; pray be pleased to swallow it and thus rescue us from the danger of our being destroyed by the formidable poison."—49-50.

Mahâdeva said :—"I shall swallow the Kâlakûṭa; and shall also fulfil if there is any other difficult mission to be accomplished by you."—51-52.

The Devas and the demons were filled with extraordinary delight on hearing those words of the Lord; their eyes were moist with tears of joy and their voices got choked.—53.

Afterwards Lord Mahâdeva set out on his quick-going buffalo as swift as wind on the aerial track when the Devas and the demons also followed Him on their respective conveyances, favouring the Lord with chowries.—54.

The Lord's knotted hairs, standing up on high became tawny coloured by the fire of His third eye. Then the Lord saw Kâlakûṭa on getting to the coast of the ocean.—55.

He went to a shady place and quaffed it holding it in His left hand. The Devas and the demons thundered out with glee when they saw the Lord drinking it. They also danced and sang, and Brahmâ and other Devas began to pray. When the venom was deposited in the throat of the Lord, Bali along with the Devas and the demons said: "O Lord! white like the lotus, the venom looks awfully beautiful like bees in your throat.—56-59.

It looks as if you are wearing a garland of black bees. Let this remain in your throat." The Lord replied that if that be the case He would let it lie there and not allow it to settle down, Śiva thus returned home after quaffing the poison and the Devas and the demons again resumed the churning of the ocean.—60-61.

Here ends the too hundred and fifty-fifth chapter on churning the milk-ocean.

CHAPTER CCLI.

Sûta said:—When the ocean was churned again the great physician Dhanvantari, the author of Ayurveda, came out.—1.

Next came out the broad-eyed Madirâ, the nectar and the cow Surabhi, the dispeller of the fears of all beings.—2.

Lord Viṣṇu took Lakṣmî and Kaustubha gem. Later on came out the famous elephant Airâvata ; and they were taken by Indra and Dhanvantari, the giver of health to all the beings, was taken by the Sun.—2-3.

Dhanvantari, the great professor of Âyurveda, brought relief to the sufferings of the creation. The famous umbrella that came out of the ocean was taken by Varuṇa. Then came out two earrings which were taken by Vâyu.—4.

Pârijâta tree was taken by Indra. Then Dhanvantari assuming a charming form and taking a Kamaṇḍalu came out with the pot of nectar in his hand. At that time the Devas and the demons shouted out for nectar " It is ours, It is ours," when Lord Viṣṇu assumed the appearance of a bewitching damsel.—5-7.

And He fascinated the demons, who, being deluded, placed the pitcher of nectar into the hands of the Lord and then ran towards the Devas to fight with them, with various arms in their hands. In the meantime the Lord most ingeniously brought the pot of nectar before the Devas and the demons, when the Devas began to drink it. The demon Râhu, assumed the form of a Deva took his seat along with the Devas and was going to drink the nectar.—8-12.

The Sun and the Moon drew the attention of the Devas to this for their benefit. When the nectar had gone into the throat of Râhu, Lord Viṣṇu severed his head by His quoit ; but the severed head of the mountain like demon, that fell down and shook the earth remained alive and became immortal which is known as Râhu. Thus Râhu became the enemy of the Sun and the Moon and he takes vengeance on them even up to the present day at the time of their eclipses.—13-16.

Afterwards Lord Viṣṇu leaving His form of that enchanting damsel began to inflict blows on the demons with his various weapons.—17.

Hundreds and thousands of powerful sharp Pâśâstras then began to fall. The Asuras got pierced with Chakra which made them vomit blood.—18.

Most of them fell on the ground by the blows of sword, trident, etc., and the skulls of many were ripped by the terrible Paṭṭiśastra and fell down with garlands round them.—19.

Then most of the mighty demons, soaked in blood, shining like burnished gold fell dead on the ground.—20.

The battle went on till evening. They fell down like the mountains of red chalk and a huge din was made by their fight and fall.—21.

In that terrible fighting all the arms were dyed in gore and the universe resounded with the war cries " Cut them clean into two, break them, run away, throw them down, etc."—22-23.

When the universe was filled with that din then Nara and Nârâyaṇa resorted to the battlefield ; Lord Viṣṇu, seeing the bow in Nara's hand remembered His Sudarśana quoit; and at that very instant Sudarśana, the destroyer of the enemies, descended from the heaven and seeing that mighty weapon, the annihilator of the enemies, shining like the Sun, burning

like fire ; Lord Viṣṇu violently hurled the terrible Chakra at the demons which repeatedly struck them.—24-28.

Then that quoit shining like the brilliant form of fire, mercilessly killed thousands of demons. At some places it burnt them like fire aided by wind ; it cut them into pieces ; then it rose into the air and hurled flames of fire on the demons and drank their gore. The demons began to hurl mountains after mountains on the Devas and crushed them. But by the force of that quoit many mountain chains looking like the banks of clouds fell down with mighty trees when the world began to quake and rumble. The mountain tops were also shattered by the arrows of the Devas and the demons. Then Nara hurled his great arrow, decked at its fore-end with gold, and covered the atmosphere. The Devas were frightened when He cut assunder all the tops of the mountains by arrows. Then the demons harassed by the Devas entered into the ocean, and others down into the bottom of the earth.—29-34.

The power of the fiery weapon Sudarśana then subsided. And the mount Mandarâchala was put back into its original position through the glory of Sudaraśana. The Devas worshipped the mountain Mandâra duly before refixing it and uttered sounds of joy. The Devas then returned to their abodes with joy and stored the nectar most carefully and kept it under the charge of Viṣṇu.

Here ends the two hundred and fifty-first chapter on the churning of the ocean.

CHAPTER CCLII.

The Riṣis asked:—"Sûta! be gracious enough to tell us how royal palaces and other houses are constructed. Also explain to us what is Vâstu Deva."—1.

Sûta replied:—(1) Bhrigu, (2) Atri, (3) Vaśiṣṭha, (4) Viśvakarmâ, (5) Maya, (6) Nârada, (7) Nagnajit, (8) Viśâlâkṣa, (9) Indra, (10) Brahmâ, (11) Svâmikârtika, (12) Nandiśvara, (13) Śaunaka, (14) Garga, (15) Śrî Kriṣṇa, (16) Aniruddha, (17) Śukra, and (18) Vrihaspati are the chief eighteen preceptors of the Vâstuśâstra. Lord Matsya had explained briefly the Vâstuśâstra to the king Vaivasvata Manu ;—2-4.

Which I will now relate to you. In days gone by, perspiration (water) trickled from the forehead of Śiva at the time of His fighting fiercely with the demon Aṃdhaka in course of which the latter was killed ; and out of this sweat of the fatigued Śiva was born an attendant, grim in appearance, who looked as if to swallow the whole universe with seven islands and the sky. He then began to drink the blood of the Aṃdhaka demons that lay scattered on the ground ; but he was not satisfied with it. Then that hungry attendant began to practise tapasyâ with the object of devouring the three regions, in honour of Śiva. The Lord Śiva in due time was highly pleased with the devotee and asked him to select a boon.—5-10.

The devotee said:—"Lord! be pleased to permit me to eat of the three realms" and the Lord said:—"Be it so." Then that devotee beseiged and brought all the three regions, under his clutches and then fell down on this earth.—11-12.

The terrified Devas, Brahmâ, Śiva, demons, Râkṣasas got round and captured him from all sides; the being, thus imprisoned, remained there and since then, owing to all the Devas remaining there and living round him, he came to be recognised as Vâstû Deva.—13-14.

Seeing the Devas thus predominant and finding himself thus besieged the being, that sprung from Śiva's sweat, said "Devas! you have now made me motionless; be pleased; how can I stay, thus imprisoned, with my head downward?" The Devas replied, "You will enjoy the sacrificial offerings of the Viśvedeva sacrifice and the offerings that will be given within any dwelling-house and one who will perform sacrifices without the prescribed method will also be your food.—15-17.

You will also enjoy the sacrificial offerings made in course of other ordinary sacrifices. That Vâstu Deva then became highly pleased to hear those words and since then the Vâstu worship became extant to appease Vâstu Deva."'—18-19.

Here ends the two hundred and fifty-second chapter on Vâstu Deva.

CHAPTER CCLIII.

Sûta said:—"I shall now tell you about the different auspicious periods of building a house. One should always select an auspicious time to start a building."—1.

If the foundations of a house be laid in the month of Chaitra, the owner of it gets ill; if in Vaiśâkha, he gets cows and gems; if in Jyeṣha, he dies; if in Âśâḍha, he gets good servants, gems and domestic animals; if in Śrâvaṇa, he gets good servants; if in Bhâdra, he becomes a loser of something; if in Aśvin, he loses his wife; if in Kârtika, he gets wealth; if in Mârgaśira, he gets plenty of grains and eatables; if in Pauṣa, he has a fear of thieves; if in Mâgha, he gets good lots of various things but there is a risk of fire also; if in Phâlguna, he begets a son and gold; such is the influence of time, of these different months. Now I shall tell you about the influence of different asterisms. Aśvini, Rohiṇî, Mûla, Uttarâṣâḍhâ, Uttarâ Phâlgunî, and Mrigaśira, Svâtî, Hasta, and Anurâdhâ are said to be the auspicious asterisms.—2-6.

Barring Tuesday and Sunday all the other days are said to be auspicious. The following are known to be the evil Yogas for building a house, *viz.*, Vyâghâta, Sûta, Vyatipâta, Atigaṃda. The following Yogas are beneficial:—Viṣkambha, Gaṃda, Parigha, and Vajra. The following are said to be the best Muhûrtas, *viz.*, Śveta, Maitre, Mâhendra, Gâṃdharva, Abhijita, Rohiṇî, Vairâja and Sâvitra. First see that the Sun and Moon are benefic; and fix an auspicious Lagna; then leaving all other work, fix a pillar within the ground. This is the rule to start a building, well or tank.—7-10.

In laying the foundations of a building or digging a tank or well first it is necessary to test the nature of the soil before commencing the operations and lying Vâstua. White earth is lucky for the Brâhmaṇas, red is good for the Kṣatriyas, yellow earth for the Vaiśyas, and black earth is auspicious for the Śudras. This can be ascertained by digging. The earth tasting sweet is good for the Brâhmanas, pungent one is suited for the Kṣhatriyas, the bitter earth is fit for the Vaiśyas and the astringent earth is good for the Śûdras. After the earth is examined a hole is to be dug one foot and a half square and it is to be leeped with cowdung; melted butter is then to be placed on a kuchcha earthen pot and four wicks should be placed in it, one in each direction. If the eastern wick burns more bright than the rest, it means the plot of land is good for the Brâhmaṇas, similarly if the southern wick is more bright, the land is good for the Kṣatriyas, if the western wick is more bright the land is good for the Vaiśyas, the brightness of the northern wicks shows that the land is good for the Śûdras; and if all the four wicks are equally bright the land is good for all the four class of people. Such is the test of the land dugged in one and a quarter cubit of land.—13-16.

The hollow is then to be filled with excavated earth; if the excavated earth be greater than the hollow filled, then the buildings reconstructed on that ground will bring in riches and influence; if the earth be insufficient it means loss and if it be just equal, then the result will be normal. The second test is to get the land ploughed and sown with some seeds; if the seeds sprout and become big in three, five or seven days the land should be known to be best; if the sproutings are small, that land is to be avoided; if the sproutings are tolerably high, that land is middling.—17-18.

After thus testing the land one should wash it with Panchagavya and sprinkle with the water of all the medicinal herbs; then lines should be drawn in gold forming 81 squares (a square containing eighty-one smaller squares in it). Then the lines should be encircled with a thread dyed in lime or any other mixture of colours. Ten lines should be drawn towards the east, ten towards the north and on the nine divisions on each side 9×9=81 divisions are known to be 81 feet or rooms of Vâstu Deva (ten lines are to be drawn to have nine divisions within them) and 45 Devas should be worshipped there and out of these 32 Devas should be worshipped outside (the smaller squares lying on the eastern, southern, western and northern sides) and 13 inside. The 32 Devas outside should be worshipped with ghee in the north-east (Iṣâna) corner. The following are the 32 outside Devas:—(1) Śikhi, (2) Parajanya, (3) Payanta, (4) Indra, (5) Sûrya, (6) Satyâ, (7) Bhriśa, (8) Âkâśa, (9) Vâyu, (10) Pûṣna, (11) Vitatha, (12) Gṛihakṣata, (13) Yama, (14) Gandharva, (15) Mṛiga, (16) Bhṛiṇgarâja, (17) Pitṛis, (18) Dauvârika, (19) Sugriva, (20) Puṣpadamta, (21) Palâdhipa, (22) Asura, (23) Śeṣa, (24) Pápa, (25) Roga, (26) Ahi, (27) Mukhya, (28) Bhallâṭa, (29) Soma, (30) Sarpa, (31) Aditi, (32) Diti, these 32 Devas (31?) are worshipped outside Vâstu in the north-east corner and the following are worshipped inside the Vâstu. Apa, Sâvitri, Paya, Rudra and Brahmâ and the other eight Devas close by

these 13 Devas are worshipped in the nine feet of Vâstu and around Him are eight Devas, the Sâdhy as in their respective stations, *viz.*, Aryamâ, Savitâ, Vivasvâṇa, Virudhâdhîpa, Mitra, Râjyakṣâ, Prithvîśvara, Apavatsa; these are to be worshipped in the eastern side and the five Devas, *viz.*, Âpa, Apavatsa, Parajanya, Agni and Diti are to be worshipped in south-eastern corner. This is the mode of worship of the Devas at several corners. Âryamâ, Vivasvâna, Mitra, Prithvîdhara, these are worshipped amongst the twenty and on the outside; and on the eastern and southern side are worshipped the Devas presiding over three feet. Brahmâ is in the centre of all. In such a way 45 Devas are present in Vâstu.—19-33.

N. B.—Draw the figure Vâstumaṇḍalam of 81 Padas and put the Devas and colours in it. Then everything will be clearly understood.

Now the Vaṃśas are being stated in due order, *viz.*, from Vâyu to Roga, from Pitṛis to Agni, Mukhya to Bhriśa, Śeṣa to Vitatha, Sugrîva to Aditi, Mṛiga to Parjanya; at certain other places from Mriga to Jaya is considered one family or Vaṃśa. The smaller squares where the Devas are located are termed Pada, Madhya and Sama; they are named also Madhya, Trisula and Koṇaga. These are always to be avoided in the ceremonies Stambhanyâsa and Tulâdividhi (where gifts are made in gold equivalent to the weight of the performer of the ceremonies). The Vâstu is always to be fixed on the lines of Pitṛis and Vaisvânara. Impurities (Uchhiṣṭa) and Upaghâtas, etc., are to be carefully avoided.—34-38.

Agni is on the head of Vâstu, Âpa on the mouth, Prithvîdhara and Âryamâ on its breast, Âpavatsa on the chest, Diti and Parajanya on the eyes, Aditi and Jayambhaka on the ears, Sarpa and Indra on the shoulders, the Sun and the Moon on the two arms, Rudra and Râjayakṣmâ on the left hand, Sâvitra and Savitâ on the right hand, Vivasvâna and Mitra on the stomach, Pûṣâ and Aryamâ on the wrist, Asura and Śoṣa on the left side, Vitatha and Grahakṣata on the right side, Yama and Varuṇa on the thighs, Gandharva and Puṣpadanta on the knees, Sugrîva and Bhriśa on the shanks, Dauvârika and Mṛiga on the ankles, Jai and Śakra on the organ, manes on the feet, Brahmâ in the heart and on the ninth feet in the centre.—39-46.

Brahmâ has said that Vâstu with 64 feet should be worshipped in the Prâsâda (verandah or outer yards). There Brahmâ is located in the 4 feet or smaller squares in the centre; the Devas with half feet are in the corners, the Devas with 1½ feet are in the outer corners, 20 Devas are with 2 feet. Vâstu thus has 64 feet.—47-48.

N. B.—Draw the figure Vâstumaṇḍalam of sixty-four smaller squares in a bigger square to mark the rooms and the Devas and their colours.

At the commencement of a building if the owner feels an itching sensation on his body, it is to be inferred that there is a nail or some foreign matter under the ground. And he should remove the nail from the portion of Vâstu in which corresponding part of his own body he feels itching.—49.

REFERENCES.

Pâdas.	Devas.	Colours.
1.	Iśa	Sukla.
2.	Parjanya	Pîta.
3.	Jayanta	Dhumra.
4.	Śakra	Pîta.
5.	Bhâskara	Rakta.
6.	Satya	Sukla.
7.	Bhringa	Sveta.
8.	Vyoma	Krisṇa.
9.	Hutâśana	Rakta.
10.	Puspa	Rakta.
11.	Vitatha	Krisṇa.
12.	Grihaksâta	Sukla.
13.	Vaivasvata	Krisṇa.
14.	Gandharva	Pîta.
15.	Bhringi	Syâma.
16.	Mriga	Pîta.
17.	Pitrinâga	Svêta.
18.	Dauvârika	Sukla.
19.	Sugrîva	Krisṇa.
20.	Puśpadanta	Pîta.
21.	Payasâmrita	Sukla.
22.	Suro	Krisṇa.
23.	Soṣa	Karbura.
24.	Pâpa	Syâma.
25.	Rôga	Syâma.
26.	Nâga	Rakta.
27.	Visvakarmâ	Pîta.
28.	Bhallâta	Pîta.
29.	Yajnesvara	Sukla.
30.	Nâgarâja	Svêta.
31.	Mahâdevi	Pîta.
32.	Diti	Krisṇa.
33.	Ùrdha	Sukla.
34.	Adhah	Pîta.
35.	Aryamâ	Rakta.
36.	Sâvitrî	Rakta.
37.	Sâvitri	Sukla.
38.	Vivasvân	Krisṇa.
39.	Indra	Pîta.
40.	Indrâaja	Pîta.
41.	Mitra	Rakta.
42.	Rudra	Sukla.
43.	Râjayaksâ	Pîta.
		Pîta.

VÂSTU MANDALAM No.—2.

House of sixty-four feet.

1 / 32	2	3	4	5	6	7	8 / 9
31	33	3	35	35	6	36	10
30	30	34	35	35	37	11	11
29	44	44	45	45	38	38	12
28	44	44	45	45	38	38	13
27	27	42	41	41	39	14	14
26	43	22	41	41	19	40	15
25 / 24	23	22	21	20	19	18	16 / 17

Brahmâ is four-footed. Corners are half footed. See chapter 253. Verse 48.

CHAPTER 253 *verses* 25-35.

VÂSTU MAṆḌALÂM—No. I.

House of 81 Pâdas.

Pâdas.	Devas.	Colours.
1.	Śikhî	Rakta.
2.	Parjanya	Pîta.
3.	Jayanta	Śukla.
4.	Kulîsa	Pîta.
5.	Surya	Rakta.
6.	Satya	Śveta.
7.	Bhriśa	Pîta.
8.	Akâśa	Śukla.
9.	Vâyu	Dhumra.
10.	Puṣâ	Rakta.
11.	Vitatha	Syâma.
12.	Grihakṣâta	Śvêta.
13.	Yama	Kriṣṇa
14.	Gandharva	Gaura.
15.	Bhringirâja	Sukla.
16.	Mriga	Gaura.
17.	Pitrinâga	Svêta.
18.	Dauvârika	Kriṣna.
19.	Sugrîva	Śvêta.
20.	Puṣpadanta	Rakta.
21.	Jalâdhîpa	Śukla.
22.	Asura	Rakta.
23.	Soṣa	Kriṣṇa.
24.	Pâpa	Kriṣṇa.
25.	Rôga	Dhumra.
26.	Ahi	Gaura.
27.	Mukhya	Rakta.
28.	Bhallâṭa	Gaura.
29.	Sôma	Sukla.
30.	Sarpa	Kriṣṇa.
31.	Aditi	Rakta.
32.	Diti	Syâma.
1/33.	Âpa	Sukla.
2/34.	Sâvitrî	Rakta.
3/35.	Jaya	Śvêta.
4/36.	Rudra	Kriṣṇa.
5/37.	Brahmâ	Rakta.
6/38.	Aryamâ	Pâṇḍu.
7/39.	Savitâ	Gaura.
8/40.	Vivasvân	Rakta.
9/41.	Vivudhâdhipa	Pîta.
10/42.	Mitra	Sukla.
11/43.	Râjayakṣmâ	Gaura.
12/44.	Prithvidhara	Svêta.
13/45.	Âpavatsa	Gaura.

East.

1	2	3	4	5	6	7	8	9
32	1/33	3	4	5	6	7	2/34	10
31	31	13/45	6/38	38	38	7/39	11	11
30	30	12/44	37	37	37	8/40	12	12
29	29	44	37	5/37	37	40	13	13
28	28	44	37	37	37	40	14	14
27	27	11/43	42	10/42	42	9/41	15	15
26	4/36	23	22	21	20	19	3/35	16
25	24	23	22	21	20	19	18	17

North. South.

West.

For a nail in the vital part of Vâstu is dangerous it is very auspicious. If there be any part defective or part in excess then it should be avoided.—50.

Now hear the names of Vâstu with four śâlas, three śâlas, two śâlas and one śâlas.—51.

Here ends the two hundred and fifty-third chapter on the ascertaining of Vâstu (site) for buildings, etc.

CHAPTER CCLIV.

Sûta said :—"I shall first tell you the names and the details of chatuhśâlâs." The building (chatuhśâlâ) has four doorways, one in each direction and it is encircled by an enclosure wall. If the palace or temple be made into a chatuhśâlâ, it is known as sarvatobhadra. Such a mansion built for a king or a god is very auspicious. The house having three entrances, *i.e.*, if the western doorway does not exist, it is known as Nandyâvarta.—1-2.

The mansion that has three entrances, *i.e.*, if there be no southern gateway, it is known as vardhamâna; the one without any gate towards the east is known as svastika, the one without any gate towards the north is known as ruchaka. If the houses be slightly unsymmetrical, the building is known as triśâlâ or as known as dhanyaka. It is auspicious and brings prosperity to the owner and gives him a good many sons. The mansion having no wing to its east is known as sukṣetra.—3-5.

It is known to be the giver of longlife and destroyer of woes and delusions. The mansion without any wing to the south and whose rooms are big is known as the annihilator of the family and causing all sorts of ill, and the one that is without its western wing is known as pakṣaghna. It is the destroyer of the sons and friends of the owner and causes many fears. The mansion having only two rooms on the west is very auspicious. It gives lots of wealth and grains and sons to the owner.—6-8.

The mansion having rooms on the west and the north is known as Yamasûrya. It has fear from king and fire and is the destroyer of the family. The one having rooms on the north and east is known as Daṃda. It is inauspicious for the owner of it has a danger from other kings and untimely death. The one having rooms on the east and south is known as Dhanâkhya. It is also inauspicious as the owner has danger from arms and of dishonour. The one that has fireplaces built for cooking purposes on the east and west causes the death of the owner and widowhood to the womenfolk and causes also many fears. The mansion having two rooms on the south is also the cause of fear to the owner. Such mansions forebode ills and should not be built by the wise. The big rooms known defective as Siddhârtha and Vajrayukta are always to be avoided by the intelligent ones. Now the ways of building a royal mansion are described.—9-14.

A royal palace is of five different classes in descending order of merit. The best one is 108 hands in breadth, and the remaining of the

four classes are each 8 hands less respectively. The length of all of these is 1$\frac{1}{4}$ of their breadth.—15-16.

Similarly the mansion of his heir-apparent is also of five different classes, *viz.*, the first best is 86 hands broad, and the remaining four are each six hands less respectively. They are in length 1$\frac{1}{3}$ of their breadth. Now the dimensions of the Commander-in-Chief's mansion will be described.—17-19.

His best house should be 64 (sixty-four) hands in breadth and the remaining four are each six hands less respectively. Their length is 1$\frac{1}{6}$ (one and one-sixth) of their breadth. Now the mansions of the other chief servants of the sovereign are described.—20-21.

The Prime-minister's house should be 60 sixty hands broad and the remaining four are each 4 hands less respectively. Their length is 1$\frac{1}{8}$ (one and one-eighth) of the breadth.—22.

The houses of captains and other ministers :—48 (forty-eight) hands wide and the remaining four are each four hands less respectively. Their length 1$\frac{1}{4}$ (one and one-fourth) of the breadth. The houses of the architects, artisans, sentries, concubines are also of five kinds. The best one is 28 (twenty-eight) hands in breadth and the remaining four are each less by two hands.—23.

Their length is twice their breadth. Now the quarters of the maids, etc., will be described—24.

Their best house is 12 hands in length, the remaining four can be made 2$\frac{1}{2}$ hands less each respectively. Their length should be 1$\frac{1}{4}$ of the breadth.—25.

Now the five kinds of houses of the Astrologer, Preceptor, Physician, Councillor and Priest will be described. The best of their houses are 40 hands in breadth and the remaining are each four hands less respectively. Their length is 1$\frac{1}{6}$ of the breadth.—26-27.

Now the dimensions of the houses of the men of the four castes are described. The best house of a Brâhmaṇa should be 32 hands in breadth, of the remaining four each should be less by four hands respectively. The house of [redacted] Kṣatriya should be 28 hands in breadth, that of the Vaiśya [redacted] hands and of the Śudra 20 hands. The length of a Brâhmaṇas house should be 1$\frac{1}{10}$th times of Kṣatriya 1$\frac{1}{8}$th times, of Vaiśyas 1$\frac{1}{6}$th times, of Śudras and 1$\frac{1}{4}$th times of their respective breadths. The houses of the lower castes are to be upto (sixteen) hands wide. A sovereign should have his own residence between the capital and the house of the commander-in-chief and at the same place should be built the store-room. The houses of the Brâhmaṇas, etc., those revered always by the king should be round the mansion of the commander-in-chief. Besides these, the sleeping-rooms of other lower men and those residing in the forest are to be fifty hands long. Similarly the sleeping-rooms of the king and the commander-in-chief are to be seventy hands long. Within 35 hands from that, the outer verandah is to be laid. Thus are related the arrangements of houses. —28-33.

The house of a Brâhmaṇa should be 36 hands and seven angulas

long. He ought never to discard the above figures and follow other dimensions. Similarly the length of the house of a Ksatriya ought to be 36 hands and 10 aṅgulas and that of a Vaiśya ought to be 35 hands and 13 aṅgulas. The measurement of a Śûdra's house ought to be as previously mentioned and fifteen aṅgulas more. If the building be divided into three parts where there is a road-way in the first (front) part and whose back side is elevated and beautiful, it is named Sosnisa. Where there is a road-way on one side, that is named Sāvastambha and where there are road-ways all round the building that is named Susthita; all these buildings are auspicious to the Brâhamanas and three other classes. The height of the ground-floor of the building erected on small areas is to be one-sixteenth of its breadth together with four hands ($\frac{1}{16}$ breadth + 4 hands). The height of the upper-floor (on the ground-floor, *i.e.*, the first floor) is to be $\frac{1\frac{1}{2}}{2}$th of the height of the first floor; that of the second floor is to be $\frac{1\frac{1}{2}}{2}$th of the first floor and so on. The foundations should be of well-burnt bricks and its width is to be one-sixteenth of the breadth of the house; the foundations may be of timber or it may be of mud also. In the latter case its dimensions is to be the same as that of the middle of the house. The width of the door-way is to be in a certain ratio to the width of the room and the height of the door-way to be twice the width.

The thickness of the jambs of a door [two inside pieces (vertical)] should be as many fingers as many hands there are that will give their height and the thickness of the lower horizontal piece (the sill) is $1\frac{1}{8}$th of the thickness of that of the jambs.—34-44.

Here ends the two hundred and fifty-fourth chapter Vâstu vidya.

CHAPTER CCLV.

Sûta said :—" Now I shall tell you the measurements of the pillars." Multiply the alitude of the house by 7 (seven) which divided by 80 (eighty) will give the breadth of the pillars. If the pillars be square, they are known as ruchaka and if they be octagonal they are called Vajra.—1-2.

A sixteen-sided pillar is known as Dvi-vajra and the one with 32 sides is known as Pralînaka and the one that is circular in the centre is called Vritta.—3.

These five pillars are mahâ-stambas (huge pillars) and are auspicious for all the buildings. Paintings and beautiful carvings should be made in all these pillars. Lotuses, creepers, leaves, earthen pots and jars, are to be nicely carved. Divide all the pillars into nine parts and the lowest one for carving should be made the base of the pillar. Above it in one part should be made ghata and in the other one lotus. Then in the other part beautiful carvings should be made and the rest of the parts should be left in a clean polished square. The weighing balance (sutâ) is also to be carved equal to dimension of the pillar; $\frac{3}{4}$ or $\frac{1}{4}$ of that can also be done; and then it is called upatula.—4-6.

Now the ways of locating the doors in a house will be described. The eastern doorway should be named Indra and Jayamta, the southern ones should be named yâmya and vitatha.—7-8.

The western doorways should be named Puspadamta and Vâruṇa and the northern ones should be named Bhallâta and saumya. Thus the experts say.—9.

The doorways should never be blocked with anything. The exits and entries should not be hindered by anything. These being blocked by a thoroughfare, tree, corner of another house, are inauspicious. By its being blocked up by a lane means the annihilation of the family ; by being blocked up by raised earth it brings jealousy, by being blocked up by moist soil or mud, it brings misery ; by being blocked up by a well it gives epilepsy ; by being blocked up by a waterfall, it brings in some evil ; by being blocked up by some nails, it brings in danger from fire, by its being blocked by any Deva there is danger of destruction. If there is the corner of another house in front of it, it means the death of the master. The doorway being blocked by a filthy drain or other impurities causes sterility to women. If there be any obstruction in the shape of pillar it indicates difficulties to the wife ; and if it be obstructed by the house of a lower caste, it indicates the fear from weapons. No obstruction is recognised at a distance greater than twice the height of the house.—10-14.

The family of the houseowner whose doors open by themselves becomes mad and whose doors shut by themselves, become extinct.—15.

The houseowner whose doors are higher than the specified height has a danger from a king and if they be lower than the fixed standard then he has a danger from thieves. If the doors be above one another the house is known as the den of death.—16.

A very big house, impregnable and situated on an open roadway is like a vajra ; it brings in ruin of the owner of the house within a short period.—17.

The house the doors of which interlap with other doors get and obstruction with other things is very inauspicious. Other doors of a house should not be made like the main entrance door and the latter should be decorated with the ornamental work containing pitchers, flowers, leaves or the images of Lord Śiva's attendants. Every day the main entrance gate should be attended to with water and durva grass.—18-19.

A banian tree to the east of the house is auspicious and all desires are fulfilled and a fig tree to the south, a pipul tree on the west, and Plaksa tree (webleaved fig tree) to the north of it brings fortune to the owner. If Kautaki trees, milky trees, Asana tree and the straight trees be planted in the house in the above mentioned directions respectively then it means misery to the lady of the house and her children. If one does not cut down such a growth, he should plant auspicious trees near them. A house with the following trees in its vicinity is very auspicious *viz.* Pun-nâga, Aśoka, Bakula, Samî, Tilaka, Champaka, Pommegranate, Pippalî, Drâksâ (grape) Kusumamaṇḍapa. The following trees bring prosperity and increase riches, *viz.* Jambîra, Puga, Maltikâ, cocoanut, kadali, Pâṭali.—20-24.

Here ends the two hundred and fifty-fifth chapter of the Matsya Purâṇam on Vâstu-vidyâ.

CHAPTER CCLVI.

Sûta said :—A wise man should first of all examine the site well and then construct the pillars as above mentioned and the building with specified heights and having downward slopes towards the north with the turrets level and gradually ascending heights —1.

A dwelling house should not be made close to a temple, or near a wicked man's house or near a minister's house or near a square where four ways meet. By doing that one invites grief and misery on himself.—2.

Some space should be left all round a building. The front of a building should not be covered with trees ; rather the back of the house should be so covered in the trees. If the house be built on the southern side of the ground, then ruin ensues ; for the south is the place where the head of the Vâstu deva remains so it is best to construct houses on the left side for thus all the desires of persons are fulfilled. After choosing a good and lovely site one should lay its foundation in an auspicious hour ascertained by an astrologer after putting some jewels underneath it. Over the jewel is to be placed a stone and on the stone all sorts of seeds are to be kept ; then a pillar is to be erected and worshipped by the Brahmanas. Then that pillar is to be bathed with all medicinal plants by the Brahmans wearing white clothes and versed in the Vedas. Then that pillar is to be fixed by the artisans after putting round it clothes and ornaments, when the vedas are chanted and the auspicious musical instruments are sounded next the Brahmanas are to be fed. Lastly Homa ceremony is to be performed with ghee and honey with the mantra "vastospate Pratijânîhî etc.," after the Brahmanas are feasted with Pâyasânna. The fixing of the pillars, the laying out of threads, placing a pillar at the entrance gate and doing the ceremonies and worships above-mentioned at the time of entering the house are to be performed.—3-10.

If there be any defect, then to make up for the deficiency the Vâstu Deva should be appeased by performing five fold Vâstujajna a string should be drawn in the N. E. pillar is to be then fixed in S. E. ; the house should be circumbulated, and foot-prints of Vâstu should be written by the forefinger, thumb, middle finger with young shoot gems and gold waters. This is the best.—11-13.

Vâstu should never be designed by nails, weapons, leather ashes,burnt wood, bones of horns skulls etc. It is most inauspicious to do so with these things. It brings in grief and calamities. At the time of entering the house the artisan is to make these especially things all the auspicious ceremonies laying out of thread and fixing of pillars etc., is to be done. —14-15.

When an evil omen occurs *e.g.* a vulture shrieks, facing the sun or it touches some part of the body of the owner ; it is to be understood that on the corresponding portion of Vâstu, underneath it there is the bone of an elephant or of a terrible carnivorous animal, indicating danger.—16-18.

If a dog or a jackal jumps over the thread spread out or an ass starts braying hoarsely when the line is stretched, it shows that there is some salya or foreign matter underneath and great misfortune in store for the

owner. If a crow be crowing not harshly in the N.-E. corner it shows that treasure is buried there at one of the four corners. If that string is cut, it means the death of the owner and if the nail is curved downwards it shows that illness is in store for the owner. If at the time of digging the ground coals come out, it means the owner is to run mad and if skull comes out the owner is to get confused.—19-21.

If a conch is unearthed the lady of the house is to turn loose and the confusion of the artisans indicates the end of the owner or of the house itself.—22.

If the pillar or the pitcher falls down the owner gets some disease in the head and if the jar be stlon the family of the owner is perished. The breaking of the vase of water means the death of the artisan and if the computation on the fingers goes wrong it means the death of the owner.—23-24.

There is a fear of evil spirits in the house in which seeds and medicinal plants are destroyed. The pillars should be circumambualated from right to left otherwise there is a fear of misfortunes. The prescribed propitiatory rites should be performed to drive away the ills arising from fixing up the pillars wrongly and not circumambulating it.—25-26.

The ceremony " Prâkudakravan " is to be performed with regard to the pillar ; but one should be eareful not to make error as to direction ; on the top of the pillar is to be placed a young twig with fruits attached to it. If there are confusions and errors as to the directions with reference to pillar houses, rooms or doors or dwelling room, it means, the extinction of the family.—27-28.

Such a flaw should be carefully avoided in fixing up the pillars making the doorways and also in the dwelling places for if it is allowed to remain in them, it means the destruction of the household. The house should not be extended in one direction only. If extension is to be made, it should be made uniformly and symmetrically in all directions. If it is to be extended towards the east it creates enmity.—28-29.

If it is go to the south it means death ; if to the west it means the loss of wealth, if it is to the north it means misery, if to S.-E. it means the danger from fire.—30-32.

If it is to S.-W. it means the loss of children, if it towards the N.-W. it means maladies and gout ; if it is so to the N.-E. it means the loss of grain. In the north east corner of the house the place of worship should be made as well as the sâuti grihas, kitchen should be made. In the S.-E. corner, close to the north should be made the water godown, and the general godown of the household should be S.-W —33-34.

Bathing place and Badhasthan (place of killing) should be made outside the house ; granary should be made in the N.-W. corner and the office is to be located outside. Such a house is lucky to the owner.—35.

Here ends the two hundred and fifty sixth chapter of Matsya Purânam on Vâstu Vidyâ.

CHAPTER CCLVII.

Sûta said:—"Now I shall tell you the ways of hewing trees for the supply of wood for a building." Dhaniṣtâ, and the four Nakṣattras following it, (*viz.*, Śataviṣâ, Pûrvabhâdrapada, Uttarabhâdrapada and Revatî) and Viṣṭyâ and the following Kâraṇas should be avoided. On an auspicious day one should go to the forest and first he is to offer the sacrifices and worship to the trees proposed to be cut.—1-2.

If the tree falls towards the north-east it is very lucky and it is unlucky if it falls towards the south.—3.

The wood of bo-tree and of other milky trees should not be used for a building nor should the wood of trees inhabited by a large number of birds, or one burnt up by fire, be used. Nor the tree cut and torn by wind is auspicious.—4.

The wood of the trees broken by elephants, struck by lightning, semi-dried up, or dried up of itself or those growing near a chaitya or sacrificial place, temple, confluence of two rivers, burial ground, well and tank should in no case be used for house building by one desirous of great influence and wealth. These trees are to be specially avoided.—5-6.

Neep, Neem, Bibhîtak, Sleṣmâtmak, mango and Kaṇtaki trees should be avoided. Asana, Aśoka, Mahuâ (madhuka), Sarja, Sâla, are the auspicious timber-trees.—7-8.

It is very auspicious, to use sandal, and Panasa wood for a building.—9.

Deodâr and Haridra are auspicious when used in the building in one, two, or three pieces. But if more pieces are used, it is, dangerous Sinśapâ, Śrîparṇî or Tindukî are auspicious in house building when only one of these is used; but the mixture is inauspicious. Similarly Syandana, Panasa, Sarala, Arjuna and Padmaka trees alone are auspicious, but when mixed are inauspicious. A tree cut and brought down to the ground is named Godhâ. If the colour of the tree at the time of cutting down a timber-tree is that of a Bengal madder, the tree is termed Bhika; if the wood is of the blue colour, it is named Sarpa; if it is red, it is termed Sarata; if it is of the colour of the pearls it is termed Sukâdi; if it is of tawny colour it is termed Muśika; if the wood is of the shape of a sword, it is known as Jalachhedâ; one should avoid the use of such timber for building purposes.—10-14.

If the wood of an auspicious tree previously cut be lying somewhere, one should fetch it and use it, multiply the length of the tree by the circumference in hands and then divide it by eight, if the remainder is 1 it is dhwaja, if the remainder is 2 it is Vriṣa, if the remainder is 3 it is Sinha, if the remainder is 4 it is Vriṣabha, if the remainder is 5 it is Gardhava; if the remainder is 6 it is Hastî and if the remainder is 7 it is Kâka. Of these dhwaja is auspicious in all directions and is good. Especially it brings all sorts of happiness when used in towards the western door in direction.—15-17.

Sinha is auspicious towards the north, Vriṣabha, towards the east,

and Hastî is auspicious towards the south. This is what the Riṣis have said and all these are lucky. The other trees face the corner directions and they should be avoided.—18-19.

Similarly multiply the remainder above obtained by eight and divide by twenty-seven; whatever remains is known as Vyaya; if this figure be in excess, it means inauspiciousness. Therefore the excess in Vyaya is to be avoided. Bhagavân Hari says:—Peace comes in Âyâdhikya (excess of incomes or profitor).—20-21.

After building according to the above prescribed formulæ the brick-work one should place a vase full of water, curds, uncooked rice, fruits, flowers, gold along with the Brâhmaṇas. Then gold and clothes should be given to the Brâhmaṇas; and then entry into the auspicious house should be made on Tuesday. Homa and sacrifices should be made according to the Vedas for the expiation and appeasing of any defects or faults that may arise to the Vâstu Deva; the Brâhmaṇas are to be feasted with various delicious food; then the owner, wearing white dress should enter and take his seat in the house incensed with Dhûpa, etc.—22-23.

Here ends the two hundred and fifty-seventh chapter on Vâstu vidya.

CHAPTER CCLVIII.

The Riṣis said:—How do the householders attain success through karma-yoga? It is said that karma-yoga is superior to thousands of jñâna-yogas.—1.

Sûta spoke:—"I shall explain to you the karma-yoga of Divine worship and reciting the name of God for there is nothing like it in the three realms to bestow enjoyments and Mukti (freedom)."—2.

Know that as the karma-yoga which severs the bondage to this world which is the installation of the Devas' images, the worship of the Devas, reciting their names and holding sacrifices and Utsabs (festivals) in honour of them.—3.

The ways of making the image of Lord Viṣṇu that is highly beneficial will now be described. It should be made holding conch, quoit, club and lotus, having a canopy over the head, with neck like a conch, beautiful eyes, raised nose, ears like the shells of mother of pearl, peaceful and serene in appearance.—4-5.

Eight, four or two hands should be made and the image is to be installed in the abode by the priest.—6.

The image with eight hands should be made to hold a sword, a club, an arrow and a lotus in the right hands; and a bow, a shield, a conch and a quoit in the left hands. The image with four hands should be made to hold a club and a lotus in the right hands and a conch and a quoit in the left hands. Thus persons desirous of wealth and opulence should follow with regard to the four-armed Viṣṇu.—7-9.

The image representing the incarnation of Lord Śrî Krisna should be made to hold a club in the left hand ; this is better ; and the conch and quoit may be placed high or low if so desired by the devotee.—10.

Earth is to be located below between His legs. Garuḍa is to remain in a bowing posture on His right side.—11.

The Goddess of wealth and prosperity—Lakṣmî Devi with auspicious face and lotus in hand is to be placed on the left of the Lord. Those who desire prosperity should place Garuḍa in front of Him and Śri and Puṣṭi adorned with lotus on either side of the image. The temple and the entrance gate should be made with an ornamental arch containing the image of Vidyâdhara, sounded with Deva Dundubhis (sweet sounding musical instruments) furnished with Gandharva couples, ornamented with leaves, floral works, lions and tigers and kalpa latikäs (creepers).—12-14.

The figures of the immortal Devas in praying posture, and chanting hymns should also be made close by. The pedestal of the image should be divided into three parts.—15.

The heights of the Devas, Dânavas and Kinnaras are 9 tâlas (1 tâla = the space between the thumb and the middle finger stretched respectively).—16.

Now a table of measurement is being enunciated. The particle of dust that is seen dancing in a sunbeam is called a trasareṇu. Eight trasareṇus = 1 bâlâgra ; 8 bâlâgras = 1 likhyâ, 8 likhyâs = 1 yûkâ, 8 yakâs = 1 yava, 8 yavas = 1 anguli (finger),—17-18.

and twelve Angulis (as for as one's own finger goes) = 1 mukhya. The several parts of the body of the image should be made of proportionate dimensions to be in this Mukhya measurements.—19.

An image may be made of gold, silver, copper, gems, precious stones, stone, wood, iron, brass, compound of copper and bell-metal, sandalwood or other beautiful wood.—20-21.

A household image should not be bigger than one cubit, the long span measured by the extended thumb and little finger.—22.

But an image in a temple in a royal palace should be 16 cubits or vitastis and not more. One may make madhyamâ (better), uttamâ (best), and kaniṣṭhâ (good) images according to his means.—23.

The height of the temple gateway should be divided into eight parts, out of which one should be left blank and out of the remaining seven two parts should be taken to indicate the installation of the image ; the remaining five divisions should be divided into three parts and in the first part thereof should be made a pedastal of the carved images. That pedastal should neither be too high nor too low.—24-25.

Then the attitude of the face of the image should be divided into nine parts ; the neck is to be made of four fingers and the breast should be located below it, measured by one part.—26.

Below it, should be beautifully made the navel, one finger in measurement. The measurements of all the parts above and below are to be in Angulis (fingers).—27.

The organ should be made of one finger below the navel and then two thighs should be made of two fingers, and then the knees should be of four fingers in dimensions, then ankles should be made of two fingers and feet should be of four fingers. The head of such an image is of 14 fingers. This is the length (height) of the image. "Now listen to the breadth or thickness of the several limbs of the image."—28-30.

The forehead is of four fingers and the jaws should be made of two fingers. The lips one finger in thickness.—31.

The temples should be eight fingers in thickness and the eyebrows should be half a finger in breadth. The eyebrows should however be made sharp in a curve of small rise resembling the curvature of a bow.—32.

The eyes should be raised with corners acute. The length of the eyes should be two fingers. The height to be half of that. The centre of the pupil should be raised and they should be reddish in colour. The pupil should be one-fifth of the eye.—33-34.

The space between the two eyebrows should be of two fingers. The bridge of the nose should be one finger and similar should be the lower part of it. The nostrils should be half a finger in circumference, the cheeks should be two fingers in thickness and the front of the jaws should be of two fingers, the lips upper and lower should be symmetric and of half the finger and the eyebrows should be of ½ finger; the nose should be straight and even.—35-38.

The corner of the mouth should of a fiery shape; the roots of ears should be of six fingers in length and the ears should be like the eyebrows and of 4 fingers and the flanks should be two fingers. The part of the head above the ears should be of 12 fingers in extent. The extent from the forehead to half of the back is to be of 18 fingers and from that up to the head should be 36 fingers. The hairs are to be of 42 fingers and that from the end of the hairs to the cheek is 16 fingers.—39-42.

The measurement of the middle of the neck should be 24 fingers and its height 8 fingers; and between the chest and the neck it should be 1 tâla. The space between the two breasts should be 12 fingers.—43-44.

The breast nipples should be two fingers in circumference and the central point of the nipple should be 1 yava in height, the breasts should be two tâlas and that from the shoulders to the breast should be 6 fingers. The feet should be 14 fingers in length and the toes should be 3 fingers. The ends of the toes should be raised and of fingers in breadth. The forefinger of the feet should be like the thumb and the middle finger should be greater by $\frac{1}{10}$th of it.—45-48.

The little finger should be less by ⅛th of the ring finger. The ankles should be 1 finger high and of three fingers in circumference, and contain three knots.—49.

The heel should be two fingers. The back thereof also of two fingers and one kalâ greater than the heels. Two joints should be made in the thumb and three in the forefinger. The height of the thumb should be 1 finger and of the other fingers should be ½ a finger. The breadth of the ankles is 16 fingers in the middle and 14 fingers in the

front and the breadth of the centre of the knees is 21 fingers, their height is 1 finger and their circumference should be three fingers.—50-54.

The middle of the thighs should be 28 fingers and above of that they should be 31 fingers, the scrotum should be three fingers and the organ two fingers and 6 fingers in circumference and the marks of the hair should be made near the root of the organ. The pedastal of the organ should be 4 fingers in length. The length of the waist is 18 fingers, but if the Divine image be female it should be 22 fingers and the space between the breasts is to be of 12 fingers and the circumference of the portion at navel should be 42 fingers. If it be of a male the girdle should be made of 55 fingers. The shoulders should be six fingers, and the thickness of the neck should be 8 fingers and the length eight kalâs and the length of the arms should be 42 fingers. The length of the arms should be 16 fingers, the top of the arm is to be of 12 fingers and the palm of the hand should be 5 fingers and the middle finger is to be of 5 fingers. The nameless finger is to be $\frac{1}{7}$th less; the little finger $\frac{1}{5}$th less than the middle finger and the ring finger, one-fifth less than the middle finger. The thumb is to be of four fingers. The joints of the middle finger are two fingers long. The joints of the thumb are like those of the ring finger and the upper joint should be made greater by two yavas. Nails should be made in half of the top joint which should be smooth, reddish and glossy. The back of the fingers should be somewhat round and the corners should be raised by one kalá. The hairs of the head should hang on the shoulders by 10 fingers. The limbs of the Goddesses should be made slender and shorter. The breasts, the thighs, the hips and loins, should be made bulky. The abdomen should be in a space of 14 fingers. All the images should be adorned well with the various kinds of nice ornaments in their arms, etc. Their necks should be somewhat longer and curved with excellent curls of hair. The neck, nose, and forehead are to be three fingers and a half, and the lower lip is to be of half a finger. The eyes should be more than $\frac{1}{4}$th of the lips. The ridge of the neck should be a little more than $\frac{1}{2}$ a finger in height.—55-70.

Thus about the images of the goddesses. These signs of the images are destructive of sins.—71.

Here ends the 258th chapter of the Matsya Purânam on the measurements of limbs of the images of the Devas, etc.

CHAPTER CCLIX.

Śûta said:—"Now I shall tell you more minutely about the forms of the images of the different Devas. The image of Śrî Râmachandra, Bali, the son of Virochana, Varâha and Narasinha should be of ten (10) tâlas and that of Vâmana is to be of 7 tâlas. The images of Matsya and Kûrma may be made of the dimensions that may appear fit to the devotee to make the image look beautiful.—1-2.

"Now hear about the construction of the images of Śiva." The thighs of the images should be bulky and the arms and the shoulders should be of the colour of burnished gold. They should possess lustre like gold; His matted hairs should be like the rays of the Sun; His forehead is to be marked with the crescent of the Moon. He is to have a crown and His form should be like a youth of 16 years of age.—3-4.

The arms should be like the hands (trunk) of an elephant, the thighs and ankles should be beautifully round, the hairs should be straight, the eyes should be broad and extended, the image should be represented to be wearing a tiger skin, and a girdle of three strings should be made round the waist. Then the image should be decorated with garlands, necklaces, armlets and serpents. The cheeks should be represented fatty, and earrings should be placed in the ears. The hands should be made long enough to reach the knees and the general appearance should be serene and peaceful. Khetaka (sword) should be placed in the left hand and axe in His right hand; trident, Sakti, staff should be placed on His right side. To the left of the image should be placed a skull, snake, and Khaṭvâṅga. When He is about to dance on His bull, He has two hands. With His one hand he bestows boons; with the other he holds, armlets (or Rudrâkṣa should be placed in the other hand). The image should be made in the peculiar posture to appear as if the Lord was witnessing a dance.—5-10.

The image of Lord Śiva in the dancing posture should be made with ten arms wearing the hide of an elephant. His image representing the scene of the destruction of Tripura should be made with sixteen hands. Conch, quoit, club, bow, Dhanus, Pinâk and Visnu Sara (arrow) in His eight hands when He presents a form having eight hands.—11-12.

The image of the Lord with 4 or 8 hands represents His Jñâna Yogeśvara form. The image of His Bhairava form should be made with an aquiline nose, sharp teeth and formidable appearance and can be placed in every house. The images of Bhairava, Narasiṃha and Varâha are also formidable; and these should never be placed in the Mûla-âyatana (main dwelling-house).—13-15.

No image is to be made with lesser or greater number of limbs than usual. An image with some limb missing or one with a formidable appearance brings ruination on the owner; the one with limbs in excess destroys the sculptor; lean images devastate the riches the one with a lean and thin abdomen brings about famine; the one with less fleshy appearance ruins wealth; the one with a crooked nose brings about misery; the one with sparse limbs are terrible causes of misfortune and fear.—16-17.

The one with flat face and eyes causes grief and anguish, the blind image causes injury to the eyes, the one without a mouth or with decrepit limbs causes misery.—18.

The one with defective limbs, especially without thighs, causes fear and madness, the one with a dried face or without waist troubles the king, the one void of hands and feet brings some epidemic, the one bereft of ankles and knees causes joy to the enemies.—19-20.

The one without a chest destroys sons and friends. The image complete in every way brings prosperity and long life. So the image of Lord Siva should be made in full as described heretofore and all the Devas, Indra, Nandikeśvara, eight Lokapâlas, Gaṇeśvara, should be located surrounding the image in a praying posture so that one can have a view of the Lord. The devils, fiends and Vetâlas should also be made in a dancing posture and praying before the Lord. All these images should have the appearnce of infinite joy and absorbed in their devotion to the Lord. The image of the Lord should be made with three eyes, surrounded by the praying Gandharvas, Vidyâdharas, Kinnaras, nymphs, Guhyakas, attendants, sages etc., etc.—21-26.

Here ends the two hundred and fifty-ninth chapter of the Matsya Purânam on the characteristics of the images of the Devas.

CHAPTER CCLX.

Śûta said :—"Riṣis! I shall now tell you about the Ardhanâriśvara image."—1.

Note.—अर्धनारीश्वर = The image of Lord Śiva with half male and half female form blended into one.

In the one-half of the image, in the plaited hair of the Lord, a crescent should be made and in the other half-portion of the body the image of the Goddess Pârvati should be beautifully made. Here a partition is to be made in the hair of the head and the tilaka (a sectarian mark on the forehead) is to be marked on the forehead.—2.

In the right ear the serpent Vâsuki should be made and in the left one an ear-ring should be put on. In the right hand should be placed the skull or trident and in the left one, a mirror or a lotus. Garlands are to be suspended from His neck.—3-4.

The left arm should be adorned with armlets, etc., and a sacred thread of pearl string or gems should be put in the proper place. A chubby breast and a bulky lip, should be made on the left hand side and a girdle should be put on the half part of the waist.—5-6.

Then in the half-portion of the body covered with tiger skin an organ should be made and the left part is to be covered with hanging cloth decked with various jewels and the right side is to be covered with serpents. The right foot of the Lord should be made to rest on a lotus and a little above that the left one should be adorned with gems and ornaments worn by ladies.—7-9.

The feet of the Goddess Pârvati should always be made to appear dyed in myrtle (red lac dye). Such should be the image of the Lord and the Goddess blended into one. "Now hear about the location of their several limbs in their Leelâ (sportive) forms."—10-11.

The image of the Lord and Umâ should be made either with 4 or 2 hands; the matted hair on the head are to be adorned with a crescent of the Moon; having three eyes, with one hand resting on the right

shoulder of Pârvatî, having trident and lotus on the right side; placing the left hand on the breast of the Goddess, wearing the tiger skin, decked with various jewels. The situation is charming and pleasant and half the face is adorned with semi-moon; the right hand of the Lord lies on the thigh of Umâ. The Goddess Umâ should be seated on the left side of the Lord. The head of the Goddess should be decorated with the usual ornaments, and having nice tresses of hair, with Alakâ and Tilakâ, adorned with the beautiful ear-rings, armlets, and fondly looking at the face of the Lord.—12-16.

Sportively touching the left side of the Lord, with Her left arm stretched out and touching the abdomen of the Lord with Her fingers. A looking glass and a beautiful lotus, are to be placed on Her left side and a girdle is to be hung on the waist. On both the sides of the image of the Goddess should be placed the forms of Jayâ, Vijayâ, Svâmi Kârtika, and Gaṇeśa; near the gateway should be placed the images of Guhyakas. The images of the Vidyâdharas wearing garlands and the nymphs holding guitars in standing postures.—17-20.

A man eager for prosperity should make such an image of Umâ and Maheşvara. Now hear about the form of Sivanârâyaṇa, destructive of all sins.—21.

Note.—शिवनारायण=The forms of Lords Śiva and Nârâyaṇa blended into one single image.

Nârâyaṇa should be made in the left half of the body and Lord Śiva in the right. Both the arms of Lord Viṣṇu should be decorated with jewels and armlets holding conch and quoit. The fingers should be reddish. Instead of quoit, club can be placed or conch can be placed on the opposite side. In the waist yellow cloth studded with white gems should be made to be worn. The feet should be adorned with the ornaments, and gems.—22-24.

The half of the right side of the body should be adorned with plaited hair and crescent, the right arm with armlets of serpents should be made in the posture of making a gift, the other one should be decorated with a trident, putting on a serpent in place of the sacred thread, wearing a tiger-skin, and the two feet adorned with jewels and serpents. Such should be the image of Śiva and Nârâyaṇa blended into one.—25-27.

Now I am describing to you the form of the Mahâ Varâha. Lotus and club should be placed in the hands of Varâha, the teeth should be sharp, and at the left elbow (knee) should be placed the world uplifted by the teeth from the Pâtâla and which bears calmly everything on Her. His teeth are very sharp and face full of joy and wonder. Thus for the upper part. The right foot should be the turtle, the left foot on the hood of the Sesa and his right hand is to be locate on his left Śakti. All round the image should be made the images of the Lokapâlas in praying postures. Now about the image of Nâra Siṃha. The image of Nrisiṃha should be made with eight hands.—28-31.

The altar or seat of Nrisiṃha should be made formidable, his face terrible, the eyes should be split, the mane should be raised, and the scene of ripping the breast of the demon Hiranyakaśyapu with blood gushing

from it, as well as the angry looks of the Lord should also be well depicted.—32-33.

The fight of the Lord Nrisiṃha with the demon with His nails and His terrible form and the attacks of the latter made repeatedly should also be shown.—34.

At the same place the image of the demons armed with swords should also be made and the Lord is to be represented as frequently chastising the demons, and the images of Indra and the other Devas in praying posture should be made near Nrisiṃha.—35.

Now about the Vâmana form of the Lord striding the three worlds, as if pervading all the Universe. The upper portion of the image of Vâmana should be made with arms by the side of His legs raised upwards, and the form of Vâmana holding a goblet in the left hand and a small umbrella in the right. This is to be represented in the lower part of the figure. The face of the Lord should be extremely meek and appealing.—36-37.

Near by should be made the image of Garuda holding the Bhringâra. The image of Matsya should be in the form of a fish and that of Kûrma in that of a turtle.—38-39.

The image of Lord Brahmâ should be made with four heads holding a kamaṇḍalu in one hand. He should be made riding on a swan or seated on a lotus, as the case may be.—40.

The complexion should be reddish, like the bed of the lotus, with four hands, five faces, holding a kamandalu in the left hand, sacrificial ladle in the right and a staff and Sruva in the left and right of the other set of hands, and with the Devas, seers, Gandharvas praying all round Him. He should be represented as engaged in the work of creation, wearing white raiments, deer skin, and a sacred thread.—41-43.

To the right of the image should be located the site for Homa with ghee, etc., and the four Vedas, and to the left should be placed the image of Sâvitrî, and on the right that of Sarasvatî. The Riṣis should be placed in front of the Lord. Now about the image of Kârtikeya. The image of Svâmi Kârtika should be made with a youthful appearance illustrious like the newly risen sun, of the hue of a lotus, holding a staff and a deer-skin, having a peacock for His conveyance.—44-46.

The image of Svâmi Kârtika with twelve hands should be placed in His newly chosen city, with 4 hands in a small town and the one with 2 hands in a forest or a small village.—47.

In the right hand decorated with a golden armlet should be placed a javelin, a noose, a sword, an arrow and a trident and the other hand should be left blank, but in the posture of offering some gift, and holding out the idea "No fear."—48.

All the arms, arrow, and legs, fist, pointed ring-fingers and other ornaments and a sword should be made in the left hand. The two-armed figure is to have a Sakti in His right hand and the left hand resting on the peacock. The one with 4 hands should be made with a noose and a javelin in the left hand and Varâbhya in the right hand.—49-51.

Now about the image of Gaṇesa; the face of Gaṇesa should have the trunk of an elephant, with three eyes, four arms, huge stomach, ears like those of an elephant, wearing a sacred thread, one large and long tusk holding with his right hand, a lotus and above a ball of sweet and with his left hand a battle axe and a ball of sweet, with extensive shoulders and huge arms and feet full of bliss, riding a mouse. He is the owner of Riddhi (success, prosperity) and Buddhi (intelligence).—52-55.

The image of the Goddess Kâtyâyanî should be made of ten hands and as holding the weapons that are seen in the hands of Brahmâ, Viṣṇu and Śiva; with matted hair on Her head and a crescent with three eyes, face like the moon, shining like the âtasi flower, having beautiful eyes, youthful in appearance, adorned with all the ornaments, having fine teeth and full breasts; standing with Her body curved in three directions.—57-58.

The Destroyer of Mahiṣâsura, armed with a quoit, a trident, sharp pointed arrows, a javelin, holding a sword, a bow, a noose, a goad, a bell, a battle axe in the left hands. Below Her image should be made the figure of the monster Mahiṣâsura with his severed head, holding a sword in one hand, soaked in blood, ferocious looking, tied in the noose, ejecting blood, his breast being pierced by the javelin of the Devi and his intestines coming out. The conveyance of the Goddess in the form of a lion should also be made. The right foot of the Goddess should be placed on the back of the lion and the toe of the left foot should be made touching the body of Mahiṣâsura. Mahiṣa is made as encircled by a snake and Durga Devi as holding the hairs of the Demon with Her left hand. Such a form of the Goddess should be made and Devas should be placed all round in praying posture.—59-65.

Now about the image of Indra: the image of Indra should be made with a thousand eyes riding on an infuriated elephant with extensive thigh, chest, and face, shoulders broad like those of a lion, having long and mighty arms, holding a thunderbolt and lotus, wearing a coronet and a couple of ear-rings, having beautiful eyes, armed with a club, adorned with various ornaments, adored by the Devas, the Gandharvas, and the nymphs, surrounded by a retinue of lady attendants, each holding an umbrella and waiving châmara, seated on a throne with Indrâṇî on his left holding a lotus in Her hand.—66 69.

Here ends the 260th Chapter of the Matsya Purâṇam on the forms of the images of the several Devas and their characteristics.

CHAPTER CCLXI.

Sûta said:—The image of the Sun should be made with beautiful eyes, seated in a chariot and holding a lotus.—1.

There should be seven horses and one chakra (wheel) in the chariot of the Sun and a coronet beaming red should be placed on His head.—2.

He should be decorated well with ornaments and the two hands holding blue lotuses, the latter should also be placed on His shoulders as if in a sport. His body should be shown covered with a bodice and two pieces of cloth. The feet should be made brilliant.

Two other figures named Daṇḍi and Pingala should be placed as guards with sword in their hands.—5.

Somewhere close to the image of the Sun an image of Brahmâ should also be made holding a pen. The image of the Sun should be surrounded by a number of Devas. Aruna, the charioteer of the Sun, is resplendent like the lotus leaves and the horses nice and with long necks and well decked are to be on His either side. They should also be properly held by reins of snakes. The seven horses yoked to the chariot of the Sun should be tied together with the string of the serpent. The image of the Sun should thus be made either seated in the chariot or on the lotus and holding a lotus. The image of Agni, the bestower of all desires, should be made shining like gold seated on a throne looking like crescent, having the face like that of the Sun, wearing a sacred thread, and holding a pendant kurcha (bunch) with broad shoulders, holding a Kamaṇḍalu in the left hand and a rosary of beads in the right. A shining canopy [over its head] should also be made, and also the conveyance of goat.—6-11.

Or he is to have seven heads with seven burning rays and He is to be placed in the kunda (sacrificial pit). The image of Dharmarâja should be made holding a mace and a noose, riding a huge buffalo black like soot and seated on a throne, with eyes sparkling like fire. Round His image should be made the images of Chitragupta, some formidable attendants, groups of quiet and formidable Demons and the great buffalo.—12-14.

The image of Nairita Lokapâla, the Lord of the Râksas, should be made riding on a human being followed by a band of demons, armed with a sword, resplendent like a mountain of soot, wearing yellow robes decked with ornaments and having a chariot drawn by men. The image of Lord Varuṇa should be made holding a noose in his hand, looking courageous, having a colour white as a crystal, wearing white apparel, riding a fish, peaceful in appearance, adorned with armlets and a coronet. The image of Vâyu should be made seated on a deer, smoky in complexion, nicely dressed looking quite young, with knitted brows, adorned with banners, granting boons. The image of Kuvera should be made wearing ear-rings, with a huge form, and a huge abdomen having a huge store of pelf and eight Nidhis surrounded by a number of attendants Guhyakas adorned with armlets, &c., wearing white dress and a coronet, seated on a Vimâna drawn by men and giving wealth. He is holding a club in one hand and with the other hand He is holding out the idea of " No fear."—15-22.

The image of Lord Iśâna should be made white with white eyes, armed with a trident, having three eyes, riding on a bull.—23.

The images of the different Mátrikás should be made according to the forms of their respective Lords, *viz.*—the image of Brahmâni should be seated on a crane having a Kamandalu and a rosary with four heads and four arms, Mâhesvari should similarly be made according to the resemblance of Mâhesvara.—24-25.

She should have matted hairs, seated on a bull with Her forehead adorned with a crescent, armed with a sword and holding a skull, trident, khatvanga, having 4 hands.—26.

The image of Kaumârî should be made of the form of Kártika riding on a peacock, dressed in red, armed with a trident and a javelin, adorned with armlets, garlands, holding a cock in Her hand.—27.

The image of Vaisnavî should be made with 4 hands, riding on Garuda holding a conch, a quoit, a club, &c., seated on a throne, having a child.—28-29.

The image of the Goddess Vârâhî should be made riding on a buffalo, armed with a club, a quoit with a chowrie over Her head.

The image of Indrâni should be made like Indra armed with a bolt, a club, and trident riding on an elephant, having many eyes, holding a keen sword, adorned with various divine ornaments, and of the colour of burnished gold.—30-32.

The image of Jogêsvari should be made with a long tongue, hair, standing on their end adorned with pieces of bones, having a set of ferocious teeth, slender waist, wearing a garland of skulls and heads covered with flesh and blood, holding a head in the left hand, soaked in a fatty liquid, holding a Sakti in the right hand, riding on a vulture or a crow, lean, with a scanty stomach, having a ferocious appearance. She has three eyes.—33-36.

When she assumes the form of Sri Châmundâ she is to wear tiger skin having a bell in the hand. When she assumes the form of Kâlikâ she is represented as riding on an ass, holding a skull, undressed, adorned with red flowers and banners with Vardhani. The image of Ganesâs should be made near the images of these Mâtrikâs.—37-38.

The image of Bhagavan Viresvara should be placed in front of the images of the Mâtrikâs, it should be on a bull, having plaited hairs, holding Vina and trident in a standing posture.—39.

The image of Śri Devi Laksmi should be made with a very youthful appearance, having thick cheeks, red lips, knitted brows, with thick and raised breasts, adorned with jewels and ear-rings, with a round face, wearing head ornaments and lotus, having conch, and beautiful separated tresses of hair, adorned with garlands, armlets, having arms like the trunk of an elephant holding a lotus in the left hand, the fruit of an wood apple tree in the right, agorned with a lotus, a svastik, a conch, earrings and Alaka ; breast covered with a bodice and wearing a necklace ; with a girdle of bells, shining like gold, dressed in fine robes. Close by the image should be made the images of two female attendants holding chamaras in their hands. The Goddess should be seated on a lotus-bed surrounded by the buzzing black bees and bathed by a couple of elephants with vases, prayed by the Gandharvas, Guhyakas. Similarly should be made the image of Yakṣiṇî prayed by the Gods and placed close to the Laksmi Devi.—40-47.

Near Her image should be placed vases. The images of the Gods and the demons armed with swords as well as of the serpents should be made close by.—48.

The lower parts of the serpents should be like (Prakriti) those of the natural serpents and the upper part is to be represented Pauruṣî and hoods on the head. They have each a pair of tongues.—49.

Many demons, Râksasas, Bhûtas and Vetâlas should be made to reside at the gateway of Laksmi Devi. They are without flesh, terrible and hideous looking.—50.

The images of Kṣetrapâlas should be made with plaited hair, formidable in appearance, undressed, surrounded by dogs and jackals, holding a head covered with the hair in the left hand, and a javelin in the right to destroy the demons.—51-52.

Afterwards the image of Cupid with two hands should be made and close to it should be placed the head of a horse with the sign of a Makara (crocodile).—53.

A floral arrow should be placed in the right hand of Cupid and a floral bow in the left one. To the right should be made the image of Prîti holding all kinds of victuals and to the left should be made Ratî in a reposing posture having a bed and a crane. The drums and the figure of a donkey passionate with sexual desire, wells and Nandana garden should also be made.--54-55.

Near by should also be made a pleasure grove with a pool of water reached by nice steps. The god Cupid is very well dressed and his posture is somewhat bent.—56.

Sûta.—Risis! I have just given you a rough idea of the construction of the different images. It is indeed very difficult to explain all the broad details which even Vribaspati cannot do."—57.

Here ends the 261st Chapter of the Matsya Puran on the forms of Gods, etc.

CHAPTER CCLXII.

Sûta said :—"Now I shall tell you about the pedestals of the different idols." The pedestal should be divided into 16 parts.—1.

The first part should be put underground. Above that, the earth should be taken in 4 parts. Afterwards the round part should be covered with a coating. Then the neck of the pedestal should be made in three parts and the throne should be made in the other three parts.

The next four parts are known as Jagatî ; the next one part is termed Vritta ; the next one is Paṭala or Vrita ; above it three parts are denominated Kantha ; next two parts are named Ûrdhapaṭṭa ; and the last part is Pattikâ.—2-3.

The first five parts up to Jagati are imbedded within the earth ; the other parts up to Paṭṭikâ are above the ground and on the uppermost part Pattiká, a passage is to be made for the outlet of water.—4.

This is the general characterstic of all the pedestals.—5.

The following are the ten different kinds of seats for different Devatas *viz.*—(1) Sthaṇḍilâ, (2) Vâpî, (3) Yakṣî, (4) Vedî, (5) Maṇḍalá, (6) Pûrṇachandrâ, (7) Vajrâ, (8) Padmâ, (9) Ardhaśaśî, (10) Trikoṇá.—6-7

Sthaṇḍilâ is the one that is without any girdle or circular boundary and is square-shaped. Vâpî has two girdles, Yakṣî has three girdles. The Vedi is rectangular. —8-9.

Pûrṇachandrâ has two girdles variously coloured, Vajrîśâ has six corners and three girdles.—10.

Padmâ has sixteen corners and it is shorter below. Ardhaśaśî is like a bow.—11.

Trikoṇâ is triangular in shape like the upper part of a trident. The one that is lower towards the east and the north is said to be somewhat sloping, and extended and endowed with auspicious signs.—12.

The three parts of the circumference should be outside and outlet for water should also be made there and at the base, front and top, there should be space equal to that amount and there a good outlet for water should be made ; and half of the Phallus should be made thick.—13-14

Then the girdle is to be made of a dimension of the three parts of the Liṅga or the girdle should be without any foot. Only the prescribed limit should be dug or it should be artistically made without any division.—15.

To the north a channel should be made a little bigger than the prescribed dimensions. Sthandilâ is the giver of much health grain and wealth.—16.

Yakṣî is the giver of cows, Vedî of prosperity, Maṇḍalâ of fame, Purṇachandrikâ good boons—17.

Vrajâ, of life ; Padmâ, of good luck ; Ardhachandrâ, of sons ; Trikoṇâ is the destroyer of enemies.—18.

Ten such thrones have been described for Divine worship. If the Devata be made of stone, then the pedestal is also to be made of stone. If the Devata is made of earth, then the pedestal is to be also made of earth ; and if of wood, then the pedestal also of wood ; and if the Deva be of a mixture, then the pedestal should be also of both mixed. The persons desirous of auspicious results should not deviate from the above prescribed rules. Round the idol a big platform should be made and the Consort of the Lord should be located with His image.—19-21.

Thus is described, in brief, about the pedestals.

Here ends the 262nd Chapter of Matsya Puranam on the pedestals on which the Devatas are placed.

CHAPTER CCLXIII.

Sûta.—" I shall now explain to you the good points of the Phallus of Siva." A wise man should make it of gold and agreeable looking.—1.

The size of the Phallus should be according to the size of the temple or *vice-versa.*—2.

On an even square pit the Brahma Sûtra (sacred thread) should be placed and left to it should be located an image or the Phallus of Śiva that is to be worshipped.—3.

The eastern entrance should be made towards the other side of the city; it is to point towards the north-east (and south).—4.

The Mâhendra entrance door should be made in the southern or northern part of the town. The eastern entrance should be divided into twenty one parts.—5.

The Brahma Sûtra should be put in the centre and its half should be divided into three parts, and the northern portion should be left out.—6.

Similarly the southern portion should also be left out and then Brahmasthâna should be determined and the Phallus should be located in the half portion.—7.

If the Phallus be located in the 3rd or 5th part, it is called Jyeṣṭha. If it be divided into 9 parts, the fifth part is the central one. This central part is to be divided again into nine parts and the phallus is to be placed in it. Thus the central part is divided equally into three parts; these are termed Jyeṣṭha, Kaniṣṭha and Madhyama. There are again three sorts of Jyeṣṭha, three sorts of Kaniṣṭha, and three sorts of Madhyama parts. Thus nine sorts of Lingas are to be known.—8-11.

Eight divisions should be made below the navel and three should be discarded and the rest should be made into a square. The centre of the Liṅgam should be made octagonal and the upper part of the Phallus likewise so. The head should be made round. The navel of the Phallus is to be made into a circular knot. The upper poertion of the Phallus of Śiva is round and the lower portion of Brahmâ should be made square and the central one, Vaisṇava portion should be octagonal. Such an image is known as the giver of ever-increasing prosperity. "Now I shall explain to you other forms (Garbhamâna) of the Phallus and their measurements." The Phallus (its height) should be divided into four parts. One part of this is to be made the diameter of the Phallus of Śiva. Divide by means of threads the Phallus into three parts. The lower portion should be made into a square, the central one should be made of an octagonal shape. The upper third porion of which is worshipped and is called Nâbhi, it should be made circular. The base is to be made samkṣipta (compressed). The square portion should be buried in the ground, the central one should be kept in water.—12-21.

The Phallus with a slender base and thick in the part under water is known as Jyeṣṭha; its lower part and its head is to be made always somewhat low, beautiful, and endowed with good qualities. The Linga that looks elegant is the giver of prosperity.—22-23.

The Phallus which is even at the base as well as in the middle is also the giver of all desires. The one that has not such a construction brings bad luck. One may make a Phallus according to the prescribed dimensions of ruby, diamond, crystal, clay, wood according to one's choice and means.—24-25.

Here ends the 263rd Chapter of the Matsya Purâṇam on the dimensions of the Phallus.

CHAPTER CCLXIV.

The Risis said :—" Pray now tell us about the consecration of the different Divine images and idols."—1.

Sûta said :—" Risis ! now listen to it and I shall relate it to you. I shall also tell you the dimensions of kuṇḍas (sacrificial pits), maṇḍapas, altars."—2.

Mâgha, Phâlguṇa, Chaitra, Vaiśâkha and Jyaiṣṭha are the most auspicious months for the consecration of the images.—3.

In the Uttarâyaṇa season, the second, third, fifth, seventh and tenth days of a bright fortnight, the full moon-day, especially the thirteenth day of a bright fortnight are most auspicious for the consecration of idols.—4-5.

Pûrvâṣâḍha, Uttarâṣâḍha, Mûlâ, Pûrvabhâdrapada, Uttarâbhâdrapada, Hastâ, Aśvinî, Revatî, Puṣyâ, Mṛigaśirâ, Anurâdhâ, and Svâti are the best asterisms for the consecration of idols.—6-7.

Mercury, Jupiter, and Venus are the auspicious planets for the consecration of an image, and the asterisms and Lagnas under the influence of these three are also auspicious.—8.

At such a conjunction of auspicious planets and stars avoiding the influence of evil stars, one should consecrate an idol in an auspicious place after worshipping the planets (doing the Graha pûjâ). Good omens are to be watched for ; evils, *e.g.*, adbhuta, etc., are to be avoided. And on an auspicious day and in an auspicious place, when the Lagna (rising asterism) is free from malific planets and under an auspicious star one should consecrate an idol.—9-11.

Installation is best when it is done according to the rules prescribed for Ayanas, Viṣuba and Saḍaśitî. The installation is to be performed in the Brâhma Muhûrta at the time of Prâjâpatya Sayana and Sukla Utthâpanam.—12.

The Maṇḍapa should be made on the east or north of the temple. It should be of 16, 10 or 12 hands in length.—13.

An altar should be made in the centre of the Maṇḍapa which should be 5, 7, or 4 hands long. The altar is to be neat and clean.

There should be 4 doors with archways round the Maṇḍapa and of those the eastern door should be of Plakṣa tree, the southern one of the fig-tree, the western one of aśvattha tree and the northern one of Nyagrodha tree. The Maṇḍapa should be buried 1 hand in the ground and it should be 4 hands in height.—15-16.

The earth should be washed well and cleaned and then the interior should be decorated well with various kinds of cloths, flowers and leaves.—17.

After making such a Maṇḍapa, eight jars full of water and containing a lump of gold should be placed at each doorway on either side. Those vases should not be leaky.—18.

They should be covered with mangoe leaves and should be filled in with medicinal herbs, flowers, sandal, water, and covered with white cloth.—19.

After thus placing the vases within the Maṇḍapa, flags and buntings should be hung all round the pandal and incense and fragrant gums burnt before the idols.—20.

Maṇḍapa is a temporary building created for performing a ceremony. The banners of the Lokapâlas should be hung all round and in the centre of the pandal a banner of the shape of the clouds should be hung.—21.

Afterwards offerings should be made to the Lokapâlas and worship offered to them by repeating their prescribed mantras and giving Balis (making sacrifices) in honour of them.—22.

The offerings to Brahmâ above should be made by reciting the first part of the mantra, to Vâsuki below by reciting the middle portion of the mantra and then to the Lokapâlas in all directions. The mantras given in Samhitâ and Sruti are to be repeated.—23.

Preliminary ceremonies (Adhivâs) of images should be observed for three nights, one night or 5 nights, or 7 nights as the case may be.—24-25.

Thus finishing the gateways and Adhivâs ceremonies the bathing ceremony of the Mandal should be performed in the second, third, or fourth period.—26.

Then the wise should bring the Phallus or the image and worship the sculptor with cloth, jewels and ornaments. Then "excuse me" should be said by the Yajamân (the sacrificer or worshipper) and the sculptors, &c., dismissed.—27-28.

Then the idol is to be placed on the seat and his eyes are to be imparted. The following, in brief, is the way:—First offerings should be made all round with sesamum, clarified butter, rice cooked in milk and sugar. Then after decorating the Brahmanas with white flowers, guggula, incense with clarified butter should be offered to the image and then gifts to the Brâhmaṇas should be offered according to his means. —29-30.

Cows, land, gold, &c., should be given to the priest who officiates at the consecration of the image, and the Brâhmaṇa should name the image after reciting the mantra contained in the following couplet.—31.

Salutations to the Lord Viṣṇu, Śiva, Thou art the Supreme Being, the Hiraṇya-retâ; Salutation to Thee! O Viṣṇu!—32.

The above mantra is generally used to impart light in the eyes of all idols. After invoking the Divine spirit into the image, the eyes should be given sight to with a bar of gold.—33.

Pleasant music should be played and sweet hymns should be sung, and Vedic hymns chanted. To win prosperity and dispel ill-luck the Vedas should be recited.—34.

The image should be divided into three parts and afterwards three lines at a distance of eight Yavas from one another should be drawn which should be broad, thin and crooked. They should not be broken (*i.e.*, should be continuous).—35-36.

In the Jaiṣṭha Phallus, the lowermost line should be of the dimension of one Yava, the middle one is to be finer still.—37.

Then eight divisions should be made and three of them should be discarded. Then seven lines should be drawn on either side and four divisions are to be noted. Afterwards the lines should be allowed to meet at the top of the fifth line. This is the union of the lines; on the back of these lines, two divisions are to be made. These are, in brief, the Lakṣanas (characteristics). Thus the Lakṣanoddhâra of the Lingam is described.—38-40.

Here ends the 264th Chapter of the Matsya Puraṇam on the consecration of the idols.

CHAPTER CCLXV.

Sûta said :—"I shall now tell you about the persons who should consecrate and worship the idols."—1.

Now, in brief, about the qualifications of the Sthâpaka (who places the idol). The Sthâpaka or Âchârya should be well-versed in the Vedas, Purâṇas, Sâṃkhya, free from avarice, born in a country abounding with black deer, handsome, of full limbs, of clean habits, free from hypocrisy, making no difference between friend and foe, having equal devotion for Śiva, Viṣṇu and Brahmâ, accomplished in Logic, having no vices, belonging to a good Kulín family and versed in the building science or Vâstu Śastrâ. The Murtipa Brâhmanas should consecrate the images according to the prescribed rites. Thirty-two, 16 or 8 persons should be employed for consecration. These three distinctions indicate as superior, middling, and ordinary. There should be great rejoicings at the time of consecrating the idols, which should first be taken to the bathing maṇḍapa and washed with Pañchgavya, Pañchakaṣâya, earth, ash, and water while reciting the four Vedic mantras, *viz.*, (1) Samudra jyeṣṭha etc., (2) Âpodivyâ, (3) Yâsâṃrâjâ (4) Âpobiṣṭhâ. Then the idol should be purified with Pañchagavya and other three substances and then bathed; it should then be adored with sandal and incense after which it should be covered with two pieces of cloth by reciting "Abhi Vastre;" then after reciting the mantra "Uttiṣṭha Brâhmanaspate" the idols should be placed in standing posture. By reciting the two mantrams "Âmuraja and rathetiṣṭha," they should be placed in the chariot and conducted into the temple.—2-12.

Later on it should be placed flat on a bed after strewing Kuśa grass and then by turning the face to the east flowers should be strewn and at the head of the idol should be placed a vase full of water, with gold also and then the image should be covered with a piece of silk cloth after reciting the mantra "Âpodeve âposmâna mâtarapi" or the silk cloth may be put upon the head of the idol. The Deva is then to be bathed with honey, ghee, mustard and then worshipped with the mantras "Âpyâsva" and "Yâte rudra Śiva" and with incense and flowers also.—13-17.

By reciting " Bârhaspataye " mantra a white thread should be tied round the wrist of the idol,) which should then be covered with various kinds of fine clothes; and umbrella, chamara, mirror, awning with flowers, should be placed close by as well as jewels, various kinds of medicinal herbs, utensils, bed, seats. All these should be placed after reciting the mantra " Abhi twâ Śura " and then gradually make offerings of milk, honey, clarified butter, other eatables, rice cooked in sugar and milk. Then after reciting the mantra " tryamvakam yajâmahe " a number of Valis (sacrifices) are to be offered in all directions and then the image is to be installed. Then four gate keepers should be placed at the gates; and the Brâhman priest Bahvṛicha is to recite in low voice Srisukta, Páchamâna Sûkta, auspicious Soma Śûkta, Śântikádhyâya, Indra Sûkta and Rakṣoghna Sûkta (facing towards the east.)—18-25.

The learned Adharyu seated to the south should recite Raudra Puruṣasûkta, Ślokâdhyâya Śukriya and Mandaladhâya.—26.

The Chhandoga Brahmaṇas sitting in the west should recite Vâmadevya, Vrihatsâma, Jyeṣṭhasâma, Rathantara, Puruṣasûkta, Rudrasûkta with Śântika and Bhâruṇda Sama. And in the north, the Atharvans should recite Nilaraudra, Aparajitâ, Saptasûkta and Rudrasûktaântikâdhyâya —27-29.

Towards the head of the idol the priest who consecrates it, should perform Hôma ceremony with Vyarhiti and Sântik and Pauṣṭik mantras.—30.

The wood of Palâśa, Udumbara, Asvattha, Apâmârga and Sami should be used as sacrificial fuel in the Homa ceremony and a thousand offerings should be made, taking at each time a stick and every time the feet of the image should be touched and when the thousand offerings are over the navel, chest and head should be similarly touched. Afterwards the four priests officiating at the consecration ceremony should perform Homa ceremony over the Kuṇda (pit) with a girdle and a Yoni measuring one hand with the greatest care. Next a Yoni is to be made on it one cubit long and resembling the lips of an elephant. It should have a hole and be extended and ornamented on both sides with beautiful ornamental workmanship. This Yoni is to be 4 fingers higher than the level of the sacrificial hollow (Kuṇḍa.) This part should be square and be made to look beautiful. At a distance of thirteen Angulas from the foundation of the Vedi (altar), nine other Kuṇdas are to be similarly made.—31-36.

Then the priests should perform Achman and with a calm mind perform Homa ceremonies by reciting the mantras sacred to Agni in the East and Indra and the other Lokapâlas in the South. Afterwards rites to propitiate the several Devas should be performed.—37.

Afterwards the sacrificial offerings should be made to the presiding Deity of the idol. (Earth) Vasudhâ, Vasuretâ (Agni), Yajamâna, Sûrya, Jala, Vâyu, Chandramâ, Âkâśa are the eight Devas to be remembered in the Kunda.—38-39.

Prithvî is protected by Śarva Mahâdeva, Agni by Paśupati, Yajamâna by Ugra, Âditya by Rudra, Jala by Bhava, Vâyu by Iśâna, Chandramâ by Mahâdeva, Âkâśa by Bhîma Murti. In this way at the time of

the conseration of any idol these eight are the Mûrtipas, *i.e.*, protectors of the component parts of the idol.—40-42.

Homa ceremonies should be performed according to one's means by reciting the prescribed Vedic mantra and a vase (Śântighaṭa) should be placed in each Kuṇda.—43.

Pûrnâhuti should be offered after 100 or 1,000 Homas. These offerings are to be poured on the Pûrṇa Kumbha (jar filled with water.) The base, middle and head of the Devatâ are to be sprinkled with water, also the several Devas there are to be bathed also with the water frequently. At each prahara incense, sandal, etc., should be offered and Homas (libations of ghee) should be offered and the deovtee should repeatedly make gifts (offer sacrificial fees) to the priests.—44-47.

The priests should be given white garments, golden ear-rings, girdle, rings, etc., as well as a bedstead with all the necessary things. As long as they officiate, they should be provided with food.—48-49.

Offerings should be made to the Bhûtas in all the three parts of the day. The Brâhmaṇs should be fed first and afterwards the members of all the castes are to be fed.—50.

In course of the night festivities should be observed. Dancing, singing should be performed. Till Chaturthî Karma Brâhmaṇas should be fed. Adhivâsa should be observed for 3, 5, 7 or 1 nights. On some occasions Adhivâsa may be observed at once. The Adhivâsa ceremony performed on such occasions gives the benefit of having performed all the sacrifices.—51-52.

Here ends the 265th Chapter of Matsya Purânam on Adhivâsana Vidhise.

CHAPTER CCLXVI.

Sûta said:—After performing the Adhivâsa ceremony of the Devas the dimensions of the Lingam are to be determined in proportion to those of the temple. It is to be sprinkled with clean water and flowers after uttering mantras over them and a string should be spread in front of the door to the side and N. E. should be determined, for the Devas adore the Deva of the North-eastern corner.—1-3.

The idol of Śiva when located facing the North, gives long life, health, prosperity. Other directions are not auspicious and bring ill-luck.—4.

The Kûrma-śilâ should be put under the Lingam; above the Kûrma-śilâ should be placed the Brahmaśilâ and above it the idol Śiva mentioned before which should be bathed with Pañchagavya. The mantras prescribed for the Divine worship should be recited and then the idol should be taken to the pedestal by reciting the mantra "Uttiṣṭha-Brahmaṇa." Then water should be offered and afterwards Madhuparka. After one muhûrta one should place precious stones, *viz.*, pearls, Vaidûrya, crystal lapis lazuli, sapphire, according to one's means, in the directions, according to the prescribed rites.—5-10.

Afterwards yellow orpiment, Śilâvajra, soot, yellow clay, lead, red chalk, wheat, barley, sesamum, mûnga, Nivâra, Samâ, mustard, Vrihî, rice, sandal, red sandal wood, aguru, anjana, Uśira khas, Vaiṣnavî, Sahadevî, Lakṣaṇâ, should be placed after repeating their Devas and Oṃ, in all the directions. Then after reciting the name of Svarga and the prescribed mantras conjointly with the sacred Oṃ, all sorts of seeds, metals, jewels, gold, Padamarâga, mercury, lotus Padmâka, and the images of turtle, ox and earth should be placed duly in all the directions commencing from the east. In the consecration of Brahma-Śilâ, gold, coral, copper bellmetal, brass, silver, nice flowers, iron, and haritâl should be placed in due order. If all these are not available then only gold and yellow orpiment should be put and in the place of seeds and herbs sahadevî or barley should be substituted.—11-18.

The following are the Nyâsa mantras for the consecration of the Lokapâlas, *viz.*:—The most valiant Indra is the Lord of the Devas. He is armed with a thunderbolt and is always illumined by His fire. I salute Him every day. Agni is red, is the emblem of all the Devas, conjoint with flashes, has smoke for His banner, unbearable to all, I salute Him, the presiding Person in the fire.—19-21.

Salutations always to Dharmarâja who is shining like the blue lotus, adorned with a coronet and sceptre. He is the witness of all actions, and righteousness. Salutations always to Niritti who is black in appearance, the Lord of all the Râkṣasas, armed with a sword and endowed with glory.—22-23.

Salutations always to Varuṇa who is white in appearance, the image of Viṣṇu, the Lord of waters, armed with a noose, having sturdy arms. Salutations to Vâyu who diffuses all the aromas, has a banner in His hand. I salute Chandramâ who is fair, simple, presiding over all herbs, the Lord of all the stars and planets. My salutations to Iśâṇa Puruṣa who is white, the master of all the lores, armed with a trident and of three eyes. I always salute Lord Brahmâ born of a lotus, with four faces, dressed in the garment of the Vedas, the Lord of sacrifices. My salutations to Viṣṇu of infinite form who holds the whole universe, and who holds this earth as if she were a flower. At the time of sacrifices and of making gifts these mantras should be recited and the mantras should be prefixed with the sacred Oṃ. They are the givers of prosperity and progeny. After finishing the Nyâsa with these mantras the consecrated idols should be rubbed with clarified butter and then they should be dressed in white cloths and devoutfully worshipped.—24-32.

Then raising the Deva with the mantra "Dhruvâ Dyau," it should be placed on the desired Śvabhra, fully ornamented. Then placing one's hand on the head of the Deva, one should recite Soma and Rudra Sûktas. At that time one should make himself Divine like by placing himself under the influence of Somasûkta or Rudrasûkta mantras and should then meditate on the Deva according to His form.—33-34.

He should say: I consecrate Lord Viṣṇu the holder of conch and who has the lustre of âtasi flower after making myself Divine.—35.

I consecrate the three eyed Śiva riding on a bull, adorned with a crescent, having ten hands, and the master of the attendants.—36.

I consecrate Lord Brahmâ born from the Lotus prayed by the seers, having four faces, plaited hair, and mighty arms.—37.

I consecrate the Lord Śun having thousand rays, peaceful in appearance, surrounded by nymphs, having a lotus in His hand.—38.

In consecrating Śiva the mantras sacred to Him, the Deva mantra and Rudra Mantra should be recited; and similarly in the consecration of Visnu mantras sacred to Him, the Vaiṣṇava and Brahmâ mantras should be recited.—39.

In the consecration of the Sun, the mantras sacred to the Sun should be recited; and similarly in the consecration of the other Devas mantras sacred to them should be recited, for one gets everlasting benefits by consecrating the Divine idols by reciting the Vedic mantras of the respective Devas.—40.

The Deva consecrated in a temple should be looked upon as the chief God and other images placed close by should be treated as secondary Deities. They are also to be worshipped.—41.

All round Mahâdeva should be located the attendants Nandi bull, Mahâkâla, Bhringi, Riṭi, Guha, the Goddess Pârvatî, Gaṇeśa, Viṣṇu, Brahmâ, Rudra, Indra, Jayanta, Lokapâla, nymphs, Gandharvas, and Guhyakas.—42-43.

The meditation of the particular Deity should be made on the spot where His image is located and the Lord Śiva should be invoked with the mantra mentioned below:—44.

"I invoke Lord Śiva in whose chariot are yoked lions, demons, serpents, seers, Lokapâlas, Svâmikârtika, oxen, attendants. Mâtara, Soma, Viṣṇu, Brahmâ, Nâga, Yakṣa, Gandharva, and the other celestial inhabitants. I invoke Him with His Consort and attendants. Lord! be gracious enough to come. I salute you. Be pleased to accept my worship.—45-48.

O Bhagavan! O Rudra! kindly grant my welfare. O Bhava! you are the eternal Puruṣa; accept my worship. I salute you. O Bhagavan! welcome to you! O Soma! be pleased to accept along with your attendants and relations this mantra purified Pâdya, Arghya, Âchmaniya and Âsana. I salute you."—49.

Afterwards Vedic hymns should be recited for a long time and then the idol of Śiva should be bathed in curds, milk, clarified butter, water, sugar, honey, flowers, and incense along with sweet music. Then Lord Śiva should be devoutfully worshipped and the following mantras should be recited:—50-51.

"Yajâgratodûraj muda," 'virâdajâyata, Sahasrasirṣâ puruṣa, abhitvâśuranonuma puruṣaevedam, tripâdurdhva,' yenedamabhûtama, &c., natvâ vâmanya." These mantras should be constantly repeated in the installation ceremonies, and then the middle, the base and the head of the idol should be touched four times with water. After the idol has been duly consecrated, the devotee should give with due respect dresses and ornaments to the officiating priest, Murtipa, Âchârya.—52-53.

Then the blind, the poor, the miser, etc., assembled should be dismissed with clothings, ornaments, etc., At the time of adhivâsa the installed Deva should be rubbed with honey, the first day, with turmeric and mustard the second day, with sandal and barley on the third day.—54-55.

With red arsenic and Priyangu (a kind of creeper, long flapper) on the fourth day. By performing these ceremonies, one gets prosperity, happiness and health, and the diseases are all cured. The idols should be rubbed with krişnânjan and sesamum on the 5th day and with clarified butter, sandal, lotus-dust, saffron on the 6th day, and gôrôchana, aguru flowers on the 7th day.—56-58.

These things should be used all at one time when the period of adhivâsa is instantaneous. The image once installed and fixed should not be removed again from the spot; for it is a sin to do so. The holes should be filled in with sand, lime, etc., The Lokapâla in whose direction the image leans should be appeased and the following offerings should be made, *viz* :—59-61.

Ornaments should be offered to Indra; and gold to Agni; buffalo to Dharmarâja; goat and wealth to Nairita-Rakşasa;—62.

Pearls and mother of pearl to Varuņa; brass and cloth to Vâyu; cow to Chandramâ; bull and silver to Śiva.—63-64.

The Lokapâlas towards whom the idol is drawn, should be appeased with Śânti. And if the prescribed worship be not performed under such circumstances there is always a fear of destruction of the family; so the chinks round the idol should be well filled in with sand, in order to make it fixed and immovable.—65.

Festivities should be held for 3, 5, 7 or 10 days at the time of the consecration of the idol when grain, cloth, etc., should be freely distributed. The Kîrtan (singing the name of Hari), reciting Râmâyana, Kathakatâ and other meetings should be performed.—66.

At the end of the fourth day, one should perform the Chaturthîkarma after having his bath and gifts should be made accordingly.—67.

I have explained to you the ceremonials of consecration that drive away all ills as described by the learned and performed by the Vidyâdharas and Devas.—68.

Here ends the two hundred and sixty-sixth chapter of the Matsya Purânam on installing an image, etc.

CHAPTER CCLXVII.

Sûta said:—"I shall now tell you briefly how an image is installed and the best way of offering Arghya.—1.

Arghya consists in the offering of eight things, *viz.*, of curds, uncooked rice, Kuśa, milk, Dûrvâ-grass, honey, barley and mustard (Siddhârathak). Fruits should also be offered. The earth of the stable, elephant yard, chariot house, anthill, earth dug out by a wild boar, that of

a sacrificial hollow, of the cowshed and of the beds of the sacred rivers like the Ganges, etc., should be placed in the jar (kumbha) by reciting the mantra "Udhritâsi, etc.," and afterwards the jars should be filled with water by reciting the mantras "Śannodevî, etc." and "âpohiṣṭhâ, etc." —2-4.

Cow's urine should be placed after reciting the sacred Gâyatrî, cowdung by reciting "Gandhadvârâ," milk after reciting "Âpyâyasva," curds by reciting "Dadhikrâvṇa," clarified butter after reciting "Tejosî, etc.," water after reciting "Tad Devasya—tvâ etc." All these are mixed and then Kuśa is thrown therein. Thus Pañchagavya is prepared. The idol should be bathed with this Panchagavya of the jar thus filled in.—5-6.

Afterwards they should be bathed with curds, and then with water repeating the mantra "Devasya tvâm" and then again with the Dadhi Krâvṇ, ètc., with the juice of fruits by reciting the mantra "Agnaâyâhi," and then water should be sprinkled with Kuśa grass after reciting the mantra "Devasyatvâ," and then again with perfumed water after reciting the sacred Gâyatrî. Then the idol of Lord Śiva should be bathed with 1000, 500, 125, 64, 32, 16, 8 or only with 4 jars [of water]. Those jars should be made of gold, silver, copper, brass, bell-metal or of earth if one cannot afford the more expensive ones. The following medicinal herbs should be mixed with the water in the jar, viz.—(1) Sahadevî, (2) Vachâ, (3) Vyâghrî, (4) Valâ, (5) Ativalâ, (6) Samkhyapuṣpî, (7) Simhî (8) Suvarchalâ. These eight are necessary in the Mahâsnâna. The powder of barley, Nîvâra, sesamum, Syâmâka, Sâlî-rice, Priyangu, Vrîhi, should be rubbed on the idol before bathing it.—7-16.

The following substances viz.—Svastika, Padmaka, Śankha, Svetapadma, Kamala, Śrivatsa, Darpana, and Nandyâvarta and cowdung, auspicious earth, five colours, etc., five coloured powders, Dûrva grass and black Sesamum should be used in Nîrâjana ceremony after which should be offered water for rinsing the mouth and then Ganges water should be offered. Then two pieces of dress should be put on after reciting the following mantra :—17-20.

Note :— निराजन=adoration of the idol by waving lights, perfumes, fans, &c.

"Be gracious enough to put on the clothes of variegated colours woven with Deva sûtra and conjoint with sacrifice and gifts. These are very nice. Accept them."—21.

Afterwards taking kuśa grass in the hand camphor should be offered mixed with saffron, when the following mantra should be recited, viz. :—"Deva! I do not know your body and form and your movements, be gracious enough to accept this incense offered by me."—22-23.

Then 40 lights should be lit up and offered after circumambulation, by reciting the following mantra :—"You are the light of the sun and the moon. You are the flash of lightning and fire. You are the light of all. Be gracious enough to accept the light offered by me." Then incense should be offered by reciting the following mantra, viz. :—24-25.

"Deva! be pleased to accept this incense made of herbs and choice ingredients full of delicious odour."—26.

Then after reciting the mantra "Mahâbhûṣâya te namaḥ," ornaments should be put on. Thus after keeping up rejoicings for seven nights, the devotee should get himself sprinkled with the remainder of the Abhiṣeka water.—27-28.

The sprinkling should be performed out of the water of 8, 4, 2, or 1 jar or from Pañcharatna jar wrapped up in a white piece of cloth after reciting the mantra "Devasyatvâ." The other mantras of the occasion have been mentioned in Atharvana mantra of Navagraha-sacrifice which might also be recited. Afterwards he should bathe, put on white clothes and worship the idols and give to the officiating priest gifts of money, ornaments, dresses with great devotion; and should send all the utensils employed in the sacrifice, maṇḍapa, &c., to the house of the priest for the Devas are satisfied by the satisfaction of the Guru.—29-32.

The consecration of an idol should not be performed by men of angry disposition, hypocrites, Liṅgis who put on some peculiar garb, &c. It should always be performed by a virtuous householder who is well accomplished in the Vedas and is a Brâhmaṇa.—33.

He who discarding a man versed in the Vedas gets a hypocrite to officiate at the consecration ceremony, surely brings ruination on his household or an evil spirit gets hold of the temple and no one worships the idol thus consecrated. But where Brâhmaṇas officiate there is always prosperity in that house and the idol thus consecrated is worshipped for a very long time to come.—34-35.

Here ends the 267th chapter of the Matsya Purâṇam on the bathing of the idol.

CHAPTER CCLXVIII.

The Ṛiṣis said:—Sûta! of what dimensions and how should the temples be made by those eager for prosperity? Kindly describe in detail their measurements and characteristics.—1.

Sûta replied:—The one well versed in the art and the science of housebuilding should first examine and select a site.—2.

Afterwards propitiatory rites as prescribed should be performed to appease the Vâstu Deity and sacrificial oblations should be offered. Such rites and preliminary propitiation of the Vâstu Deity should be performed at the time of repairing a temple, laying out a garden, or a door entering a new building, and erecting a new building. As stated before in previous chapters Vâstu mandalam of 81 squares should be drawn in the middle of Vâstu and then a sacrificial pit (kuṇḍa) measuring one hand and having three girdles should be made. Wood of milky trees should be employed as sacrificial fuel and Homa ceremony and libations of black sesamum and barley should be offered mixed with chips of Butea frondosa, catcheu, honey and woodapple. At the end of the Homa ceremony, valis (offerings) are to be given with five vilva (Bael) twigs or the seeds thereof along with other eatables. Afterwards other sacrificial offerings should be made, viz.—clarified butter and grain should be offered to Agni in the N-E., boiled

rice and fruits with clarified butter to Parjanya, yellow flag, ground corn and turtle to Jaya, Pañcharatna (five jewels), ground corn and bolt to Indra; smoke colour awning and barley-meal to the Sûrya.—3-11.

Clarified butter and wheat to Satya, fish to Bhrisa, fried cakes to Antarîkṣa, barley meal to Vâyu, fried rice to Pûṣâ, gram to Vitatha, honey and grain to Grihakṣata, powered meals to Yama, incense and food to the Gandharvas, green leaves to Bhringarâja, barley to Mṛiga, rice and pulse boiled together to the manes, Dantakâṣtha and powdered grain, and flowers to Sugriva, golden coloured cakes and wine to Asura;—12-16.

Pâyasa to Puspadanta, lotus with Kusastamba to Varuṇa, rice and clarifield butter to Śoṣa, barley to Pâpa-yakṣamâ, balls of clarified butter to Roga, fruits and flowers to Nâga;—17.

Clarified butter to Mukhya, clarified butter and milk to Soma, cooked mûnga to Bhallâta;—18.

Powdered Śâli rice to Bhaga, fried cakes stuffed with powdered grain to Aditi, fried cakes to Diti. All these offerings should be made outside the Mandal.—19.

Milk should be offered to Yama, curds to Âpavatsa, balls of sweet, chillies and Kuśa to Sâvîtra;—20.

Fried cakes of flour and red sugar to Savitâ, clarified butter and sandal to Jaya, red sandal and rice cooked in milk and sugar to Vivasvân;—21.

Yellow orpiment, rice, clarified butter to Indra; clarified butter and rice to Mitra; plain rice and rice cooked in milk and sugar to Rudra;—22.

Cooked and raw meat to Râja Yakṣmâ, meat and pumpkin to Prithvidhara;—23.

Clarified butter and sugar to Âryamâ, Pañchagavya, sesamum, rice, and other victuals to Brahmâ. The Devas residing in Vâstu thus worshipped give peace and prosperity.—24-25.

Gold is to be given to all and a milch cow and gold should be given to Brahmâ in the name of all these Deities. Now hear about the offerings that ought to be made to the Râkṣasis, *viz.*—26.

Flesh, rice, clarified butter, lotus, blood, and these should be offered to Chavaki in the N.-E., flesh, rice, blood, turmeric and cooked grain should be given to Vidâri in the S.-E.;—27-28.

Curds, rice, blood, chips of bones should be given to Pûtanâ along with her Râkṣasa; fish, wine, rice cooked in milk and sugar to Pâpa in the N.-W. and all round. At every sacrificial offering one should mention his name and use the sacred expression Oṃ. Afterwards the devotee should bathe in the water mixed with herbs.—29-31.

The Brâhmaṇas who come to the house should be well honoured and in such a way Vâstu should be worshipped.—32.

At the time of starting the building of palaces, temples, gardens and entering newly laid cities and houses, festivities should be held,

dancing should be given, music should be played and Rakṣoghana and Pâvamâna Sûktas should be recited by the Brâhmaṇas.—33-34.

One who observes these ceremonies in his house and temples every year never gets any calamity, nor does he get any serious illness and his brethren and riches do not perish. He lives for a hundred years and remains in heaven for a kalpa after death.—35-36.

Here ends the two hundred and sixty-eighth chapter in Matsya Purâṇam on propitiating the Vâstu Deity.

CHAPTER CCLXIX.

Sûta said:—After thus making sacrificial offerings to Vâstu the site of the temple should be divided into 16 parts. In the centre, the Garbha consisting of 4 parts should be thought of and this again is to be divided into 12 parts and a half. A wise man should then plan the doorways on the four sides of the temple.—1-2.

The depth of the foundations should be one-fourth of the room and the dome (or top) should be double the height of that of the foundations. The height of the passage for circumambulation should be a quarter of that of the dome and in front of the two Garbha Sûtras, the Maṇḍapa should be determined; and in one third part of the Maṇḍapa, Bhadrâsan (one's house) is to be built. After dividing the Garbha Mâna into five parts, one part is to be taken and in that the eastern doorway (Prâkgrîva) is to be designed; then the front Maṇḍapa of the Garbha Sûtra is to be located. These are the ordinary characteristics of the temple. Now other characteristics are being mentioned with reference to the measurement of the Lingam.—3-7.

The pedestal should be symmetrical to the size of the Phallus. In half of the pedestal, the foundation is to be laid; the height should be in accordance with the height of the outer foundations. The height of the temple top should be twice that of the foundations and the (height of the) circumambulating passage a quarter of that of the top, the front Maṇḍapa should be as high as the passage for circumambulation; and the entrance to the Maṇḍapa may be half of its height. The corners of the door-way should be made projecting outside the temple and on the wall above it should be made the mañjarî (the top-most part) and in half of it should be made the Śukanâsâ (looking like the aquiline nose) and above it should be made a quadrangular spot in the dome and above it the top of the dome.—8-14.

Now another set of measurements with reference to Garbhamâna. The Vâstu Garbha should be divided into 9 parts and the phallus should be located in the centre; the side of the pedestal is to comprise eight pâdas and should be artistically finished. The width of the wall should be of eight pâdas and the height five times that. The top should be twice the height of the walls, which should be divided in two parts and Śukanâsâ should be made in one of them and a quadrangular spot (Vedikâ) in the third part of it.—15-18.

The Amalasâra Kantha (top-most part) should be made in the 4th part and the projecting parts (Kapâla) should be made twice the length; it should be decorated with floral designs. Such is the plan of the 3rd kind of temple. The other characteristics of the temple are now being mentioned.—19-20.

Sûta said:—Twice born! Now hear about the dimensions of the other kind of temples. Divide the place where the image is to be located into 3 parts; and in the outer portion of the above dimensions the Rathâṅga is to be designed; and the Nemi is to be one-fourth wide and the temple (or buildings) to be built all around. The Garbha is to be made twice the size of the Nemi. The walls are to be of the dimensions of Garbha mânas. And the top should be twice the height of the walls and in the 5th part of the temple a door-way should be made. Now about the outlet. In the 3rd part of the round walls the Suṣira (hole) is to be made. In some particular cases in the fifth part Prâkgrîva is to be located. In the fifth part at the Karṇamûla the two Prâkgrîvas are to be located. And golden pieces should be put at the base of the door. The temples are of three sorts, Jyeṣṭha, Madhya (middling) and Kaniṣṭha (small) according to the differences between the sizes of the temples and Lingams. Now hear the names of the different kinds of temples.—21-27.

They are:—The Meru, Mandara, Kailâsa, Kumbha, Siṃha, Mriga, Vimâna, Chhandaka, Chaturasra, Aṣṭâsra, Soḍaśâsra, Vartula, Sarvabhadraka, Siṃhâsya, Nandana, Nandivardhanaka, Haṃsa, Vṛiṣa, Suvarṇeśa, Padmaka and Samudgaka. Now hear about their descriptions:—28-30.

A temple with hundreds of tops, having four doors, 16 flats, lofty, imposing and beautiful looking is called Meru.—31.

A temple with 12 flats (Bhûmikas) is Mandara; with 9 flats is Kailâsa; one with several tops and doors is called Vimâna and Chhandaka. One that has 8 flats, or 7 flats is Nandivardhana; one with several tops is Nandana, one with 16 petals (or corners) and various tops and 5 flats and with Chitraśâlâ is Sarvatobhadra. One with many faces is Balabhichhandaka; one like a bull and void of petals is Maṇḍala.—32-35.

One with the appearance of Siṃha and having figures of lions is the Siṃha. One with the appearance of an elephant is called Gaja. One with 9 flats and of the appearance of a pitcher is known as the Kumbhaka. One with 16 petals all round ornamented with Pañchâṇḍakas is called Samudgaka, and it has two Chandraśâlas measuring two flats on either side and two flats; such is also Padmaka. One with 16 petals and nice tops is called Sodaśâsra. Its height is three flats.—36-39.

One adorned with Chandraśâla and big Prâggrîva is called Mrigarâja; one with many Chandraśâlas is Gaja. The Garuḍa class is superior to Gṛiharâja; its height is seven flats, and it has three Chandraśâlâs; outside this there are 8-6 flats.—40-43.

Another class of Garuḍa Prâsâda is 10 flats high, sixteen petalled, and has two flats in addition to those mentioned before. Grikrikṣaka Prâsâda is like Padma. Panchâṇḍaka has two flats and 40 hands square.

Aṣtâsra and Chaturasra are octagonal and quarto in shape respectively. The one resembling a crane in appearance is called Haṃsa. Vriṣa has one flat, one top of 10 hands and round from all sides. It yields all desires.—44-45.

The other ones like those mentioned above are like Siṃhâsya having Chandraśâlas. All these are made of bricks, wood or stone, and flags and buntings should be put on to them.—46.

Meru is 50 hands in extent. Mandara is 45 hands in measurement.—47.

Kailâsa is 44 hands, Vimânaka is 34 hands, Nandivardhana is 32 hands, Nandana is of 30 hands, and Sarvatôbhadra is of 20 hands circular and having Padmakas.—48.

Gaja, Siṃha, Kumbha and Valabhhîchandaka are of 16 hands, and dear to the Devas; Kailâsa, Mrigarâja, Vimânachandaka are 12 hands, Garuḍa is 8 hands, Haṃsa of 10 hands.—49-51.

All these temples if of these dimensions are lucky. The hands of the Yakṣas, Râkṣasas, and serpents, are said to be good and called Mâtrika hands.—52.

It brings good luck to locate a big phallus Jyesṭha Linga in each of the 7 temples such as the Meru, &c. Medium sized phallus should be located in the 8 temples such as Sri-Vṛikṣaka, &c., and small size phallus should be put in the 5 temples such as Haṃsa, &c.—53.

In the Valabhichandaka temple the goddess with plaited hair and a coronet should be located. She grants boons, fearlessness; she holds a rosary and a Kamaṇḍalu; she is fair and giver of auspicious things.—54.

The Goddess holding a goblet, adorned with a red coronet, lotus and goad along with Lord Śiva should always be worshipped in the Prâsâda named Gṛiha.—55.

The other kinds of the images of Goddess should be placed in a forest and worshipped there. Gaṇeśa the son of Gamî should be located in Valabhichhandaka temple and is auspicious.—56.

Here ends the two-hundred and sixty-ninth chapter of the Matsya Purânam on the dimensions, etc., of temples.

CHAPTER CCLXX.

Sûta said:—"I shall now relate to you the characteristics of the various Maṇḍapas (halls attached to the temple) in accordance with the dimensions of the temples.—1.

The Maṇḍapas are of three kinds; *viz.*:—uttama, madhyama and kaniṣṭha.—2.

Their names are:—(1) Puṣpaka, (2) Puṣpabhadra, (3) Suvrata, (4) Amritanandana, (5) Kauśalya, (6) Budhisankirṇa, (7) Gajabhadra, (8) Jayâvaha, (9) Śrivatsa, (10) Vijaya, (11) Vâstu-kirti, (12) Śrutiṃjaya, (13)

Yajñabhadra, (14) Viśâla, (15) Suśliṣṭa, (16) Śatrumardana, (17) Bhâgapañcha, (18) Nandana, (19) Mânava, (20) Mânabhadraka, (21) Sugrîva, (22) Harita, (23) Karṇikâra, (24) Śatardhika, (25) Siṃha, (26) Śyâma, and (27) Subhadra. Thus twenty-seven classes of Maṇḍapas are named. —3-6.

Now hear their characteristics. A Maṇḍapa with 64 pillars is Puṣpaka, one with 62 pillars is Puṣpabhadra, one with 60 pillars is Suvrata, one with 58 pillars is Amritamanthana, one with 56 pillars is Kauśalya, one with 54 pillars is Budhisaṃkîrṇa, one with 52 pillars is Gajabhadra, one with 50 pillars is Jayâvâha, one with 48 pillars is Śrîvatsa, one with 46 pillars is Vijaya, one with 44 pillars is Vâstukîrti, one with 42 pillars is Śrutiñjaya, one with 40 pillars is Yajñabhadra, one with 38 pillars is Viśâlaka, one with 36 pillars is Suśliśta, one with 34 pillars is Śatrumandana, one with 32 pillars is Bhâgapañcha, one with 30 pillars is Nandana, one with 28 pillars is Mânava, one with 26 pillars is Mânabhadra, one with 24 pillars is Sugrîva, one with 22 pillars is Harita, one with 20 pillars is Karṇikâra, one with 18 pillars is Śatardhika, one with 16 pillars is Siṃha, one with 14 pillars is Śyâmabhadra, one with 12 pillars is Subhadra.—7-14.

Now the plan of the Maṇḍapas:—They should be made triangular, circular, octagonal or with 16 sides or they are square. They promote kingdoms, victory, longevity, sons, wife and nourishment respectively. Temples of other shape than these are inauspicious.—15-17.

In the centre of the hall should be made the doorway measured by sixty-four Pâdas (feet). The height of the temple should be twice its breadth, the plinth should be one-third the breadth and the Garbha (inside) should be half the breadth, and walls should be made all round. Taking one-fourth of the Garbha as the unit, three times of this will be the Âyata (breadth), twice will be the width of the entrance and it will be built of Udumbara wood. The two Śâkhâs should be a quarter of the width of the door. There should be 3, 5, 7 or nine Śâkhâs which will make up the door. The doors are divided into three classes, Kaniṣṭha, Madhyama, and Jyeṣṭha.—18-21.

The principal doorway is to be 140½ Aṅgulas high; other medium and good doors are 120 and 130 fingers high. A door 180 fingers in height is the best for ventilation. 110, 116, 100, 90, and 80 fingers are the other prescribed heights of doors. Doors of other heights than these are not good. There should be no obstruction in front of the doorway. It is to be carefully avoided in every case.—22-25.

The obstruction caused by a tree, a corner, a curve, a pillar, a banner, a well, a wall and a svabhra are not good.—26.

Destruction, misery, banishment, starvation, ill-luck, imprisonment, disease, poverty, quarrel, disunion and loss of wealth are caused by the obstruction of a doorway. Fruit trees to the east and milky trees to the south of it are the best.—27-28.

To the west should be made a charming pool of water full of lotus flowers, to the north should be planted palm trees and flowers.—29.

Round the Vâstu there should be flowing waters as well as still waters; this is a good thing; and close to the main temple should be made the pagodas of other Deities.—30.

To the south should be made the tapovana, to the north the house for Mâtrikâs, to the S.-E. should be the kitchen, to the S.-W. the temple of Gaṇeśa, to the west the resting place of Lakshmi, to the N. W. the platform of all the asterisms, to the north the sacrificial place as well as the place for Nirmâlya; to the west the place for offerings Soma and other Devas, in front the place of Śiva should be the place of Nandi, and lastly the place of Cupid.—31-33.

And to the N.-E. should be the store of water and the resting place of Lord Viṣṇu in water.—34.

The temple should be thus decorated with Kuṇdas, Maṇdapas, flags, bells and buntings. One who thus makes a temple and carries on rejoicings there, gets everlasting riches, and is worshipped in heaven. Thus the consecration of temples, etc., are described according to the prescribed rites.—35-36.

Here ends the two hundred and seventieth chapter of the Matsya Purânam on temples, etc.

CHAPTER CCLXXI.

The Ṛiṣis said:—O Sûta, you have described to us the dynasty of Puru, along with the future kings in that dynasty. Now tell us about those kings who will be in the Solar (Sûrya) dynasty. So also tell us here about those illustrious kings in that Yâdava family, who will exist in the Kali-yuga. And when those dynasties (Sûrya and Yâdava) will come to end, then, tell us briefly about those pious kings who were kinsmen of these families and who will obtain the kingdom after them, in due order as far as possible.—1-3.

Note.—The future Kings of Paurava dynasty have been described in Chapter 50. See p. 153.

Sûta said:—Now, after this, I shall tell you, of the high-souled Ikṣvâkus.

Post Mahâbhârata Âikṣvâkus or Solar Dynasty.

(1) *Brihadbala's* heir [was (2) *Brihatkṣya*, his heir] was the heroic king (3) *Urukṣaya*. The son of Urukṣaya was the famous (4) *Vatsadroha* (Vatsavyuba).—4.

[According to Mr. Pargiter, the verse ought to be: "Brihadbala's heir was the warrior king Brihatkṣaya his son was Urukṣaya.]

(5) *Prativyoma* was after Vatsadroha. His son is (6) *Divâkara* to whom in the Madhyadeśa, belongs the beautiful city of Ayodhyâ.—5.

Note.—According to Vâyu, the reading is "who now rules the city of Ayodhyâ in Madhyadeśa," showing that Divâkara was the ruling prince, when this Purâṇa was recited.

Divâkara's (successor) will be the illustrious (7) *Sahadeva*, whose (successor) will be (8) *Dhruvâśva*, the high-minded.—6.

His (successor) will be the most lucky (9) *Bhâvya* (Bhânuratha or Bhâvyaratha.) And his son will be (10) *Pratîpâśva*. The son of Pratîpâśva will be even, (11) *Supratîpa*.—7.

(12) *Marudeva* will be his (Supratîpa's) son, after whom was (13) *Sunakṣatra*. After Sunakṣatra will be (14) *Kinnarâśva*, the harasser of his foes.—8.

After Kinnarâśva will be the high-minded (15) *Antarîkṣa*. After Antarîkṣa will be (16) *Susena*, and (17) *Sumitra*, the conqueror of his enemies (*Amitrajit*).—9.

Note.—According to another reading, Susena was the son of Antarikṣa, whose son was Sumitra-Amitrajit. Or, after, Antarikṣa will be Suparna (Susena), and after him Amitrajit.

(18) *Brihadrâja* will be the son of Sumitra. Brihadrâja's (son) will be (19) *Vîryâvân* (Dharmavân). Again (20) *Kritanjaya*, by name, (will be) the virtuous (Dhârmika) son of Vîryavân.—10.

The son of Kritanjaya, will be the wise (21) *Ranejaya*, (22) *Sanjaya*, the warrior king will come aftet Ranejaya.—11.

[Sañjaya's son will be (23) Śâkya. After Śâkya will be the king (24) Śudhaudana. The son of Śudhaudana will be (25) Siddhârtha, the eminent (26) *Puṣhala* or Râhula will be the son of Siddhârtha].—12.

After him will be (27) *Prasenajit*. After him will be (28) *Kṣudraka*. After Kṣudraka will be (29) *Kulaka*. After Kulaka is remembered (30) *Suratha*.—13.

From Suratha was born (31) **Sumitra**. He will be the last king. These Aikṣvâkus have been declared, who will exist in the Kaliyuga.—14.

These will be in the line of Brihadbala, they will be the glory of their family. Here the following genealogical verse is sung by ancient poets.—15.

" This dynasty of the Ikśvâku will end with Sumitra. On reaching King Sumitra it will come to its close in the Kaliyuga."—16.

This is thus the dynasty of Manu, even as declared before. Hereafter I will relate the Bârhadratha (dynasty) of Magadha.—17.

Post-Mahâbhârata Bârhadrathas.

Listen about the kings, those past, those present, and those to come in future, from (the stock of) Jarâsandha (and) in the line of Sahadeva.—18.

After (1) *Sahadeva* was killed, when the great war of Bhârata took place, (2) *Somâdhi* succeeded him as his heir, and became king in Girivajra.—19.

He reigned for *fifty-eight* years, and then (3) *Srutaśravâ* in his line reigned for *sixty-four* years.—20.

(4) *Apratipî* reigned for *thirty-six* years, and (5) *Niramitra* after reigning for *forty-years* went to heaven.—21.

Afterwards (6) *Surakṣa* got the earth for *fifty-six* years, and (7) *Brihatkarmâ* reigned for *twenty-three* years.—22.

(8) *Senâjit has just passed away* after enjoying the earth for *fifty* years.

Note.—Another reading according to the Vâyu Purâna is "Senajit is now enjoying the earth, the same number (23) of years."

He will be succeeded by (9) *Srutanjaya* who will be for *forty* years. Afterwards (10) *Vibhu* will obtain the earth and will reign for *twenty-eight* years; and then (11) *Suchi* will rule the kingdom for *fifty-eight* plus six years (*i.e.* 64).—23-24.

The king (12) *Kṣema* will enjoy the earth for *twenty-eight* years after whom the powerful (13) *Anuvrata* will reign for *sixty-four* years.—25.

(14) *Sunetra* will enjoy the earth for *twenty-five* [another reading thirty-five] years. (15) *Nirvriti* will enjoy it for *fifty-eight* years.—26.

After that (16) *Trinetra* will enjoy the kingdom for *twenty-eight* years. (17) *Dyumatsena* (Driḍhasena) will be for *forty-eight* years.—27.

(18) *Mahinetra* will be resplendent for *thirty-three* years (19) *Achala* or (Suchala) will be king for *thirty-two* years.—28.

(20) *Ripuñjaya* will obtain the earth for *fifty-years*, and these 32 kings will be the future Brihadrathas.—29.

Note.—The following three lines are omitted in our text of the Matsya Purâṇa, but supplied by Mr. Pargiter:—

"Chatvarim śat sama râjâ Sunetro bhoksyate tataḥ;

Satyajit prithvim râjâ try asitim bhoksyate samaḥ;

Prapyaemam Viśvajichchâpi pañcha-vimśad bhaviṣyati."

King Sunetra will next enjoy the kingdom for forty years. King Satyajit will enjoy the earth for eighty-three years, (eighty years.) And Viśvsajit will obtain this earth and be king for twenty-five years.—29A.

Note.—Our reading is dvâtrimśattu nripâ hyeta. Another reading is "Sodas-aite nripâ jñeyâ bhavitâro Brihadrathâḥ." And then the verse will mean:—"these sixteen kings are to be known as the future Brihadrathas." Then there is further this line in the same manuscript:—"Trayo-vims-adhikam teṣâm râjyam cha śata-saptakam." And it means, "and their kingdom will last seven-hundred twenty-three years." According to this reading the sixteen future Bârhadrathas will reign for 723 years. Of course this includes Senajit also.

Their kingdom will last full 1,000 years indeed. Then Bâlaka (son of) Pulaka will be the conqueror of Kṣatriyas.—30.

Note.—The translation is according to the reading.

द्वात्रिंनृपा ह्येते भवितारो बृहद्रथाः ।

पूर्णं वर्षसहस्रं तु तेषां राज्यं भविष्यति ॥

But the kings enumerated are 22 only. The reading of the Brahmâṇda Purâṇa is द्वाविंश नृपा ह्येते "Those 22 Kings." This is more accurate.

Here ends the two hundred and seventy-first chapter on the genealogies of future Ikṣvâkus and Brihadrathas.

CHAPTER CCLXXII.

Pradyota or Bâlaka Dynasty.

Sûta said:—When Bṛihadrathas and Vîtihotras and Avantis have passed away, Pulaka, after killing his master will instal his son (Pradyota or Bâlaka) as king.—1.

He will instal Bâlaka, born of Pulaka, in the very sight of the Kṣatriyas (by assassinating his master, Ripunjaya). That son of Pulaka will subjugate the neighbouring kings by force and not by right, and will be devoid of royal policy.—2.

That (*Pulaka*), the best of men, will reign for 23 years, (2) Pâlaka or *Bâlaka* will be king for 28 years (or 24 according to the Vâyu).—3.

(3) King *Viśâkhayûpa* will reign for 53 years (50 according to Vâyu) (4) and *Sûryaka* will be king for 21 years (25), *Nandivardhana*, his son, will be king for 30 years (20 years another reading). These five kings, after enjoying the earth, for 52 years (evidently a mistake for 155 or 152) will perish.—4-5.

Note.—The Viṣṇu as well as the Bhagavata Purana give the aggregate as 138 years.

Siśunâka Dynasty.

Then *Siśûnâka* destroying all their glory will place his son in Benares and himself go to Girivraja. The King Siśûnâka will reign for 40 years.—6.

His son *Kâkavarna* will obtain the earth for 26 years, *Kṣemadharma* will be king for 36 years.—7.

Kṣemajit will obtain the earth for 24 years, *Vindhyasena* will be king for 28 years.—8.

Kânvâyana will be king for 9 years, his son, *Bhûmimitra* will be king for 14 years.—9.

Note.—This verse (9) is evidently misplaced here. Its proper place is in the Kanva line.

Ajâtaśatru will be king for 27 years, *Vamśaka* will be king for 24 years.—10.

His son *Udâsî* will be king for 33 years, *Nandivardhana* will be king for 40 years.—11.

Mahânandi will be king for 43 years. These will be the kings in the Siśunâka dynasty.—12.

The Siśunâkas will be kings for full 360 years, and the kings will be low born Kṣatriyas (Kṣatrabandhu).—13.

Note.—According to the Viṣṇu and Vâyu the aggregate is 362 years. But adding the above figures we get 321 only.

Early Contemporary Dynasties.

Contemporaneous with all these kings will flourish in Kaliyuga other kings also, and they will endure an equal time. There will be 24 Ikṣvâku kings, 27 Panchâlas, 24 kings of Kâśi and 28 Haihaya kings.—14-15.

Then there will be 32 Kalinga kings, 25 Asmaka, 36 Kurava, 28 Maithilo, 23 Surasenas, and 20 Vitahotra kings. All these kings will endure the same time and will be contemporaries.

The Nandas. 422 B.C.—322 B.C.

Then, as an incarnation of Kali, will be born Mahâpadma, a son of Mahânandi from a Sûdra woman, and he will be the exterminator of the Kṣatriya kings.—16-18.

Afterwards all the kings will be of the Sûdra origin. That Mahâpadma will be the sole monarch and a universal Emperor. He will reign for 88 years on this earth. He will exterminate all Kṣatriyas through his ambition. His eight sons, beginning with Sukalpa, will be kings for 12 years. They will be kings in succession to Mahâpadma one after another. Kauṭilya will uproot all these sons, during the course of 12 years. Then the empire will pass on to the Mauryas, after being enjoyed by [Kauṭilya ?] for a hundred years [or then Kauṭilya, after enjoying the earth for one hundred years, will go to heaven].—19-22.

The Mauryas.

His son Satadhanva, will be king for 6 years. His son Brihadratha will reign for 70 years.—23.

For 36 years Aśoka will be the king. His grandson will then be the king for 70 years.—24.

His son Daśaratha will be the king for 8 years. His son Saptati will reign for 9 years (or his son will be for 79 years).—25.

These are the ten Mauryas who will enjoy the earth for full 137 years, from whom she (the Earth) will pass to the Sungas.

Note.—The text says that there are ten Maurya kings, but its enumeration is short of that number. The following note from Mr. Pargiter is appropriate :—"This dynasty is given by all five Purâṇas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the Matsya, the second in the Vâyu, and the third in the Vayu generally and the Brahmâṇḍa. They agree in general purport, but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses misplaced, thus only 5 MSS mention Chandra Gupta, the second king always omitted, and the account generally begins with that verse 23, putting the two kings first, and then mentions only four kings, Aśoka and his three successors."

[Though the Matsya mentions only seven kings, and that also in a confused manner, the full list of the ten kings is given in the Viṣṇu Purâna (Book IV. Chap. 24, verses 7-8).

The years of accession noted against their names are taken from Mr. V. A. Smith's *History of Ancient India*, page 197.

		Date of accession.
(1)	Chandra Gupta	322 B.C.
(2)	Bindusâra Amitraghâta	298 B.C.
(3)	Aśoka	273 B.C.
	Aśoka died	232 B.C.
(4)	Suyaśas	
(5)	Daśaratha	232 B.C.
(6)	Sangata	224 B.C.
(7)	Sâliśuka	216 B.C.
(8)	Somaśarman	206 B.C.
(9)	Śatadhanva	199 B.C.
(10)	Bṛihadratha	191-185 B.C.

Sungas.

Pusyamitra the commander-in-chief will uproot Brihadratha and will rule the kingdom as king 36 years.—27.

After him Vasujyestha will be the king for seven years. After him Vasumitra will be for ten years.—28.

Note.—Our text omits Agnimitra who was the immediate successor of Pusyamitra and who reigned for 8 years, as in the Vâyu P.

Then his son Antaka will be (reign) for 2 years. Then Pulindaka will (reign) for 3 years.—29.

Then Vajramitra will be the king for 9 years; then Samâbhaga will reign for 32 years; then after him his son Devabhumi will reign for 10 years. These ten petty kings will enjoy this earth for full 112 years; and then the earth will go to the Kanvas.—30-32.

Note.—The Purâna enumerates only 8 kings while there ought to be ten. This omission is supplied by the names of Agnimitra and Ghosavasu as given in the Visnu Purâna. The ten kings, therefore, are the following:—

(1) Pusyamitra	...	185 B.C.	(36 years).
(2) Agnimitra	...	149 B.C.	(8 years).
(3) Sujyestha or Vasujyestha	...	141 B.C.	(7 years).
(4) Vasumitra	...	134 B.C.	(10 years).
(5) Antaka	...	124 B.C.	(2 years).
(6) Pulindaka	...	122 B.C.	(3 years).
(7) Ghosavasu	...	119 B.C.	(3 years).
(8) Vajramitra	...	116 B.C.	(9 years).
(9) Bhâgavata or Samabhâga	...	107 B.C.	(32 years).
(10) Devabhûti or Devabhûmi	...	75 B.C.	(10 years).
		Assasinated in 65 B.C.	
Total	...	120 years.	

[The aggregate of the reigns is, however, 120 years and not 112; but all the Purânas agree in giving 112 years as the duration of Sunga dynasty. This discrepancy might be explained by omitting Agnimitra from the list. He perhaps never reigned as a king apart from his father Pusyamitra who, though *de facto* king, always styled himsef Senâpati or Commander-in-chief, and so Agnimitra's name is not mentioned by the Matsya Purâna. There is much uncertainty about his reign as pointed out by Mr. Pargiter. Or may it be that Agnimitra was practically a king during the life-time of his father on certain parts of the vast empire? And the verse " tat-suto ' gnimitr-astau bhavisyati samâ nripaḥ " may be read as " tat-suto ' agnimitrastu bhavisyati samâ nripaḥ." According to this calculation the Sunga dynasty......would appear to have come to an end not in 65 B. C. but in 73......The Matsya Purana verse 32 is rather inaccurate. It says:—

दशैते क्षुद्रराजानो भोक्ष्यन्तीयां वसुंधराम् । शतं पूर्णं शते द्वे च ततः शुङ्गान्गमिष्यति ॥ अमात्यो वसुदेवस्तु प्रसह्य शवनौं नृप । देवभूमिमथोसाद्य शौङ्गस्तु भविता नृपः ।

" These ten Ksudra kings will enjoy this earth full 100 and 200 (total 300) years. Then it will go to the Sungas." This is evidently a mistake.

The earth could not have gone to the Sungas after the Sungas. Nor did the Sungas reign for 300 years. Instead of "tatah Sungân gamisyati" another reading is "tatah svargam gamisyati" which may refer to the last king, namely, Devabhumi who will go to heaven. This reading is more appropriate than 'Sungân gamisyati.' Moreover who are these petty kings Ksudrarâjanah which the text mentions. It only mentions 8 kings and not 10, for it does not mention Agnimitra and Ghoṣavasu. We have therefore adopted Mr. Pargiter's reading :—" Daśaite Sunga-rájâno bhokṣyant-îmâm vasundharâm ; Śatampûrnam daśa dve cha tatah Kanvân gamiṣyati." This is in accordance with Viṣṇu purâṇa also which in IV. 24. 11 says :—

इत्येते दश शुङ्गा द्वादशोत्तरं वर्षशतं पृथिवीं भोक्ष्यन्ति । ततः कण्वानेषा भूर्यास्यति ।]

The Kanváyanas.

The minister Vasudeva forcibly overthrowing the dissolute king Debhabûmi will become king among the Sungas. He the Kanvâyana, will be the king for 9 years.—33.

His son Bhûmitra will reign 14 years. His son Nârâyana will be for 12 years.—34.

Suśarma, his son, will be for 10 years only. These are recorded as Sungabhrityas, or Kanvâyana kings.—35.

These 40 (four Kanvas are Brâhmaṇas, and they will enjoy the earth for 45 years.—36.

They will have the neighbouring kings respect them and will be virtuous. At the time of their period of reign coming to an end the earth will go to the Andhras.—37.

Note.—The four Kânvâyana kings are shown in the following table :—

(1)	Vasudeva Kanva...	... ...	(9 years) 73 B.C.
(2)	Bhûmimitra	... ...	(14 years) 59 B.C.
(3)	Nârâyana	... ...	(12 years) 47 B.C.
(4)	Suśarma	... ...	(10 years) 37 B.C.
		Total ...	45 years.

[The last king Susarma was slain by the king Siśuka about 27 or 28 B.C.]

Here ends the two hundred and Seventy-second chapter on the Pradyota, Siśunâga, the Nanda, the Maurya, the Sungas and the Kânváyana dynasties.

CHAPTER CCLXXIII.

Andhras.

The Andhra Simuka (Śiśuka) with his fellow tribesemen, the servants of Suśarman, will assail the Kâṇváyanas and him (Suśarman,) and destroy the remains of the Sungas' power and will obtain this earth.—1-2.

Note :—The above translation is according to Mr. Pargiter's text. According to our text the reading is :—

"काण्वायनास्ततो भूपाः सुशर्माणः प्रसह्य तम् ।
शुङ्गानां चैव यच्छेषं क्षपित्वा तु बलीयसः ॥

This would mean :—"Then Kâṇvâyana nobles of Suśarma after assailing her (Earth) and putting to an end what remains of the Sungas will become powerful." This shows that the chieftains of the last Kanva King, Suśarman, revolted against him and put an end to the Sunga power.

Their tribesman (a kinsman of these Kânvâyana chieftains (bhûpâs) who had revolted against Suśarman) called (1) Śiśuka Andhra will get this earth. For 23 years Śiśuka will be the king.—2.

His younger brother (2) Krişṇa will be 18 years, his son (3) Śrimallakarṇi (Śri Sâtakarṇi) will be 10 years, then (4) Pûrṇotsanga will be the king 18 years.—3.

Note.—Mr. Pargiter inserts (5) "Skandhastambhi will be king 18 years" after Purnotsanga.

(6) Sântakarṇi will be 56 years; his son (7) Lambodara 18 years.—4.

His son (8) Âpîtaka (Âpîlaka) will be 12 years; then (9) Meghasvati will be 18 years.—5.

Then (10) Svâti will be king 18 years; (11) Skandhasvâti will then be king 7 years.—6.

Then (12) Mrigendra Svâtikarṇa will be 3 years, then (13) Kuntala Svâtikarṇa will be king 8 years, then (14) Svâtivarṇa will be king for one year.—7-8.

Then (16) Ariktavarṇa will be 25 years after him (17) Hâla will be king for 5 years.—9.

Note.—Before this verse and as part of verse 8 Mr. Pargiter inserts "ṣaṭtrimśadeva varṣâni Pulomâvi bhaviṣyati," which means then (15) Pulomâvi will reign 36 years. Instead of Ariktavarṇa another reading is Ariṣṭakarṇa.

Then (18) Mandulaka will be king 5 years [another reading Mantalaka.] Then (19) Purîndrasena (Purikasena) will be king, after him (20) Saumya will be the king.—10.

Note.—The number of years of the reigns of Purîndrasena and Saumya are not given in our edition. Moreover, it is doubtful whether, Saumya is the name of a king. Mr. Pargiter says :—"Saumya cannot well be a king, though the line says so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reign. 'Saumyo bhaviṣyati' is probably a corruption. Mr. Pargiter also points out that instead of the above the following verse is in the Vâyu :—"Pancha Pattalako râjâ bhaviṣyati mahâbalâh. "Bhâvyâh Purikasenas tu samâh so'py ekavimsatim."

Thus according to this reading it means that Purikasena will reign 21 years.

Then (21) Sundara Sântikarṇa (Satakarṇi) will reign 1 year, then (22) Chakora Svâtikarṇa (Śatakarṇi) will reign for 6 months.—11.

Then (23) Śivasvâti will be 28 years; then (24) King Gautamîputra will be king next 21 years.—12.

His son (25) Pulomâ will be king 28 years.

[Then (26) Śâtakarṇi will be king 29 years.]

This is a very doubtful line as pointed out by Mr. Pargiter, and is not in our text.

After Pulomâ (Sivaśri-Pulomâ will be king 7 years.—13.

Then (28) Siva skandha after Sântikarṇa will be king as his son for (?) years.

Note.—Our text is शिवस्कन्धः शान्तिकर्णाद्भविताह्यात्मजः समाः । But Mr. Pargiter would amend it thus :—भावी तस्मात् त्रयः समाः ।

Note.—No number is given. Mr. Pargiter would read it :—"Bhavitâsmat trayo samaḥ," and then the verse would mean "Sivaskandhasântikarna will be king 3 years."

Then (29) Yajñaśri Sântikarṇika will be 29 years.—14.

Then after him (30) Vijaya will be king 6 years. Then (31) Chandaśri Sântikarṇa, his son will be 10 years.—15.

Then (32) Pulomâ, another of them, (*viz.*, Pulomâ II) will reign 7 years.—(16*a*).

These 19 Andhras will enjoy the earth for 460 years. On the kingdom of the Andhras coming to an end, there will be kings belonging to the lineage of their servants.—16-17.

Note.—The Purâna mentions at the end that the number of kings will be 19, but as a matter of fact, it enumerates 30 kings, and the number would rise to 32 if the kings inserted by Mr. Pargiter be taken into account.

[We give in a tabular form the list of the names of the kings with their reigns :—

(1)	Śisuka Andhra	... 23 years.	(17)	Hala	... 5 years.
(2)	Kṛiṣṇa	... 18 ,,	(18)	Mandulaka	... 5 ,,
(3)	Śrîmallakarṇi	... 10 ,,	(19)	Purîndresena	... 21 ,,
(4)	Pûrṇotsanga	... 18 ,,	(20)	Saumya (a wrong name with no years).	
[(5)	Skandhastambhi	... 18 ,,]	(21)	Sundara	... 1 ,,
(6)	Śatakarṇi	... 56 ,,	(22)	Chakora	... 6 months.
(7)	Lambodara	... 18 ,,	(23)	Śivasvati	... 11 years.
(8)	Âpîtaka	... 12 ,,	(24)	Gautamîputra	... 21 ,,
(9)	Meghasvâti	... 18 ,,	(25)	Puloma	... 28 ,,
(10)	Svâti	... 18 ,,	[(26)	Śatakarni	... 29 (doubtful).]
(11)	Skandhasvati	... 7 ,,	(27)	Śivaśrî	... 7 ,,
(12)	Mṛigendra	... 3 ,,	(28)	Śivaskandha	... 3 ,,
(13)	Kuntala	... 8 ,,	(29)	Yajñaśrî	... 29 ,,
(14)	Svativarṇa	... 1 ,,	(30)	Vijaya	... 6 ,,
[(15)	Pulomavi	... 36 ,,]	(31)	Chaṇḍaśṛî	... 10 ,,
(16)	Ariktavarṇa	... 25 ,,	(32)	Puloma II	... 7 ,,]

Various Local Dynasties.

On the kingdom of the Andhras coming to an end, there will be kings in the lineage of their servants who would be called Srîpârvatîya Andhras—17.

There will be 7 (kings in the line of the servants of) Andhras 10 Âbhîra kings, also 7 Gardabhilas and 18 Sâkas.—18.

There will be 8 Yavana kings, and 14 Tuṣâra kings and 13 Guruṇḍa kings and 19 (or 11 Mauna) Hûna kings.—19.

The 8 Yavanas kings will reign for 87 years. The 7 Gardhabhilas will enjoy this earth again [no years given. 72 according to Vâyu.]—20.

The earth is recorded to have belonged to the Tuṣâra for 7,000 years. And 18 kings for 183 years as well [printed text corrupt. Ought to be :— " Eighteen Śakas for 183 years."]—21.

For half four hundred years there will reign 13 Guruṇḍas of Mlechchha origin along with Sudra kings. (Or, 13 future Guruṇḍas along with low caste men, all of Mlechchha origin, will enjoy it half four hundred years, *i.e.* 200 years).—22.

For 103 years the 11 kings will enjoy the earth (no name). (The word Hûna should be supplied to complete the verse, and it would then mean "11 Hûnas will enjoy the earth for 103 years"). The (seven) Srîpârvatîya Ândhras will endure 52 years.—23.

The 10 Âbhîra kings will be for 67 years. When they are overthrown by time, then there will be Kilakila kings.—24.

Note.—These local dynasties, with their periods of reign, may be thus shown in a tabular form :—

	Dynasties	*Periods of Reign.*	*No. of Kings.*
(1)	Aṇdhra-Bhṛityas (Śrî-parvatîyas).	52 years or twice 50 or 100 years...	7
(2)	Âbhîras	67 years	10
(3)	Gardabhilas	72 years (as in Vayu)	7
(4)	Sakas	183 years	18
(5)	Yavanas	87 years	8
(6)	Tuṣaras	7,000 years (107?)	14
(7)	Guruṇḍas	200 years	13
(8)	Hûnas	103 years	11 or 19
(9)	Kilakilas		

Note.—The account of these dynastics consists of three parts, the first of which summarizes the number of kings in each dynasty, the second states its duration, while the third adds certain subsequent kings. In the first part, the Matsya, Vayu, and Brahmaṇḍa purâṇas agree generally, but in the second, the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends.

"These local dynastics are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introduction Sec. 42 ff., and with reference to the middle of the 3rd century A. D. When the account was first compiled as preserved in the *Mt*, for the revised versions in Va and Bd did not revise the periods. If those remarks be sound, Śrîparvatiya Andhrabrityas had at that time reigned 52 years, or (if we read dvipanchaśatam) possibly 100 roundly, according to Mt, while the Va, and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Âbhîras had then reigned 67 years, the Gardabhilas [illegible] years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tuṣaras 7,000 or 500 according to the proper constructions of the sentences but perhaps 107 or 105 is really meant. The 13 Guruṇḍas or Muruṇḍas had then reigned half of the quadruple of 100 years, that is 200, according to Mt, or 350 according to Va and Bḍ, but the latter is probably a corruption of the former reading, for Vṣ and Bh say precisely 199 years. The 11 Hûnas or Maunas had then lasted 103 years.

" Mention of these races is found in the inscriptions, thus Âbhîras in Luders' List of Brahmî Inscriptions, Nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p 14, Śakas, Luder's list, Nos. 1128, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and FGI p. 14, Yavanas, Luder's list, Nos. 669, 965, 1093, 1123, 1140, 1154, 1156, [illegible]urundas in FGI, p. 14, and Murundadevi, id., pp. 128. 182, 188 Hunas. FGI, pp. 56, 148, 206, A Vakataka prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, No. 622 (Epig. Ind. v. Appendix)." Pargiter's Kali Dynasty p. 44.)

THE EVILS OF KALI AGE.

There will be Yavanas here for the sake of religious feeling (pilgrimage or propaganda) or pleasure or profit. The Âryas and the Mlechchhas (will dwell) mixed up in all provinces (janapadas).—25.

The people will steadily deteriorate by adopting a contrary course of life, so also the king will be greedy and speakers of untruth.—26.

All will be overpowered (killed) everywhere by Kalki whether they be Âryas or Mlechchhas. They will be irreligious, avaricious, and heretical and cruel hypocrites everywhere.—27.

When the royal family will be destroyed, and the close of the Kali Age will come and righteousness will perish, there will remain few good people not given to coveteousness.—28.

The people will be unholy, unrighteous and oppressed with decease and sorrow; and goaded by failure of rain they will be eager to destroy each other.—29.

Unprotected by anyone, always living in terror, surrounded by deep difficulties, the entire population will begin to live on (the top of) mountains and on the banks of rivers.—30.

When the royal families will be destroyed, the people, will desert their homes; and devoid of affection they will abandon their brothers and friends, and will have no one to protect them.—31.

They will not observe the rules of caste and order of life, and be addicted to unrighteousness. They will subsist on fruits, roots and leaves of trees, and will be clothed in tattered garments, barks and skins, and thus they will wander over the earth in search of livelihood.—32.

Thus the people having suffered (innumerable) miseries during the close of the Kali Age will become totally extinct, along with the extinction of the Kali Age.—33.

When the Kali Age will be exhausted, after having been on earth for full 1,000 divine years together with the Sandhi periods, then on its end, the Kṛita Age will come.—34.

Chronological Particulars.

Thus have I declared in due order the entire series of genealogy—the kings who have passed away, and those who exist now and those who have not yet come into existence.—35.

Now from Mahâpadma's inauguration up till the birth of Parikṣit, this interval is indeed known as 1,050 years (1015 according to Viṣṇu, and 1500 according to our reading.)—36.

Note.—In manuscripts of Matsya Purâṇa marked c, e, j the reading is Sat-ottaram. Similarly in Mss. I, n of Matsya and V, I, of Viṣṇu the reading is Pancha-śat-ottaram, meaning 1,500. This period of 1,500 is the true interval obtained by adding up the periods of reigns of the Bârhadrathas, Pradyotas and Śiśunâgas as given in the Viṣṇu Purâṇa and other Purâṇas. Thus:—

Bârhadrathas from Somâpi to Ripuñjaya ...	... 1000 years.
Pradyotas	... 138 „
Śiśunâgas	... 362 „
	1500 „

Therefore the Mss. of the Matsya referred to by Mr. Pargiter are more correct than the printed text. This verse, therefore, should read,

महापद्माभिषेकात्तु यावज्जन्म परीक्षितः । एवं वर्षसहस्रं तु ज्ञेयं पञ्चशतोत्तरम् ॥

This is the reading we prefer to adopt as being in harmony with the text of Viṣṇu Purâṇa. Mahâpadma Nanda was anointed in 422 B.C. Therefore, Parikṣit was born in 1922 B.C. which was the year of the Great War.

Now from Mahâpadma's inauguration to Parikṣit's birth, this interval is indeed known as 1500 years.—36.

Moreover in the interval which elapsed from the last Andhra King Pulomâvi to Mahâpadma—that interval was 836 years.—37.

The Cycle of 2,700 years or Saptarṣi or Laukika Era.

The same future interval of time, beginning from Parikṣit till the end of the Andhras, is thus expressed in the Bhaviṣya (Purâṇa) regarding those (kings) enumerated by the Śrutarṣis who know the ancient stories (in these terms).—38.

" When again (there will be end) of 27 future Andhras, (the Great Bear) will be in a line with the towering brilliant Agni (the presiding deity of Kṛittikâ asterism)."—39.

And equal space of time is still future, subsequent kings, beginning from the end of the Andhras (till Parikṣit), are declared therein. They have been enumerated in the Bhaviṣya Purâṇa by Srutarsis who knew the ancient stories.— 38. (*Pargiter.*)

Note.—The reading in the Anandâśrama edition of the verse 39 is :—

सप्तर्षयस्तदा प्रांशुप्रदीप्तेनाग्निना समाः । सप्तविंशतिभव्यानामान्ध्राणां तु यदा पुनः ॥

It is evidently corrupt according to Mr. Pargiter. Pradîptena in the above he would amend into Pratipena and samâḥ should become samam. The verse therefore should read :—

सप्तर्षयस्तदा प्रांशुप्रतीपेनाग्निना समम् । सप्तविंशतिभव्यानामान्ध्राणां तु यदा पुनः ॥

Another reading is :—

सप्तर्षयस्तेथा ते स्युः प्रदीप्तेनाग्निना समम् ।

as given by the editor of Viṣṇu Purâṇa in Bk. Ik. IV, Ch. 24, p. 235.

The Seven Riṣis were then (at the time of the birth of Parikṣit) on a line with the towering brilliant Agni (the presiding deity of Krittikâ.) At the end of the future twenty-seven Andhras the cycle repeats itself. (*Pargiter.*)

Note.—This Saptarṣhi or Laukika Era appears to be a contrivance of historians and is still in use in Kâśmir as first pointed out by the late Dr. Bühler, as will appear from the following extracts from the Encyclopedia Britannica—Articlo—"Hindu Chronology," and Dr. Bühler's Kâśmir Reports pp. 59 et seq.

The Saptarshi reckoning.

" The Saptarshi reckoning is used in Kashmîr, and in the Kângra district and some of the Hill states on the south-east of Kashmir; some nine centuries ago it was also in use in the Punjab, and apparently in Sind. In addition to being cited by such expressions as Saptarshi-saṁvat, "the year (so-and-so) of the Saptarshis," and Sâstra-saṁ vatsara, "the year (so-and-so) of the scriptures," it is found mentioned as Lokakâla, "the time or era of the people," and by other terms which mark it as a vulgar reckoning. And it appears that modern popular names for it are Pahâṛi-saṁvat and Kachchâ-saṁ vat, which we may render by "the Hill era," and " the crude era." The years of this reckoning are lunar, Chaitrâdi ; and the months

are *pûrnimânta* (ending with the full moon). As matters stand now, the reckoning has a theoretical initial point in 3077 B.C.; and the year 4976, more usually called simply 76, began in A.D. 1900; but there are some indications that the initial point was originally placed one year earlier.

The idea at the botton of this reckoning is a belief that the Saptarshis, "the Seven Ṛishis or Saints," Marîchi and others, were translated to heaven, and became the stars of the constellation Ursa Major, in 3976 B.C. (or 3077); and that these stars possess an independent movement of their own, which, referred to the ecliptic, carries them round at the rate of 100 years for each *nakshatra* or twenty-seventh division of the circle. Theoretically, therefore, the Saptarshi reckoning consists of cycles of 2700 years: and the numbering of the years should run from 1 to 2700 and then commence afresh. In practice, however, it has been treated quite differently. According to the general custom, which has distinctly prevailed in Kashmir from the earliest use of the reckoning for chronological purposes, and is illustrated by Kalhaṇa in his history of Kashmir the *Rajataraṅgiṇi*, written in A.D. 1148—1150, the numeration of the years has been centennial; whenever a century has been completed, the numbering has not run on 101, 102, 103, &c., but has begun again with 1, 2, 3, &c. Almanacs, indeed show both the figures of the century and the full figures of the entire reckoning, which is treated as running from 3076 B.C., not from 376 B.C. as the commencement of a new cycle, the second; thus, an almanac for the year beginning in A.D. 1793 describes that year as "the year 4869 according to the course of the Seven Ṛishis, and similarly the year 69." And elsewhere sometimes the full figures are found, sometimes the abbreviated ones; thus, while a manuscript written in A.D. 1648 is dated in "the year 24" (for 4724), another, written in A.D. 1224 is dated in "the year 4300." But, as in the *Râjataraṅgiṇi*, so also in inscriptions, which range from A.D. 1204 onwards, only the abbreviated figures have hitherto been found. Essentially, therefore, the Saptarshi reckoning is a centennial reckoning, by suppressed or omitted hundreds, with its earlier centuries commencing in 3076, 2976 B.C., and so on, and its later centuries commencing in A.D. 25, 125, 225, &c.,; on precisely the same lines with those according to which we may use, *e.g.* 98 to mean A.D. 1798°, and 57 to mean A.L. 1857, and 9 to mean A.D. 1909. And the practical difficulties attending the use of such a system for chronological purposes are obvious; isolated dates recorded in such a fashion cannot be allocated without some explicit clue to the centuries to which they belong. Fortunately, however, as regards Kashmir, we have the necessary guide in the facts that Kalhaṇa recorded his own date in the Saka era as well as in this reckoning and gave full historical details which enable us to determine unmistakeably the equivalent of the first date in this reckoning cited by him, and to arrange with certainty the chronology presented by him from that time.

The belief underlying this reckoning according to the course of the Seven Rishis is traced back in India, as an astrological detail, to at least 6th century A.D. But the reckoning was first adopted for chronological purposes in Kashmir and at sometimes about A.D. 800; the first recorded date in it is one of "the year 89," meaning 3889,=A.D. 813–814, given by Kalhaṇa. It was introduced into India between A.D. 925 and 1025. (Encyclopedia Britannica, Eleventh Edition, Vol. 11, pp. 499-500).

"The beginning of the Saptarshi era is placed by the Kaśmîrians on Chaitra sudi 1 of the twenty-fifth year of the Kaliyuga, and the twenty-fourth year, in which Kalhaṇa wrote, is consequently the Saptarshi year 4224. For

The distance between Kali 25 and the beginning of the Śaka era is	...	3,154
The distance between Saka saṁvat 1 and Kalhaṇ's time	... ...	1,070
Hence results a total of Saptarshi years	... ...	4,224

My authorities for placing the beginning of the Saptarshi era in Kali 25 are the following. First, P. Dayârâm Jotsî gave me the subjoined verse, the origin of which he did not know:—

Kaler gataiḥ sâyakanetravarshaiḥ saptarshivaryâs tridivaṁ prayâtâḥ.

Lokehi saṁ vatsarapattrikâyâṁ saptarshimânam pravadanti santaḥ.

"When the years of the Kaliyuga marked by the 'arrows and the eyes' (*i.e.* the five and the two, or, as Indian dates have to be read backwards, 25) had elapsed, the most excellent Seven Ṛishis ascended to heaven. For in the calendar (used) in the world* the virtuous declare the computation of the Saptarshi, (years to begin from that point)."

Pandit Dâmodar explained the verse as I have done in the above translation, and

* The word loke, 'in the world,' alludes to the appellation Lokakâla, Laukika saṁvatsara.

added that each Saptarshi year began on Chaitra sudi 1, and that its length was regulated by the customary mixing of the châudra and saura mânas.

The correctness of his statement is confirmed by a passage in P. Sâhebrâm's Râjataranginisamgraha (No. 176), where the author says that the Saka year 1786 (A.D. 1864), in which he writes, corresponds to Kali 4965 and to Saptarshi or Laukika samvat 4940.* One of the copyists, too, who copied the Dhvanyâtoka (No. 255) for me in September 1875, gives in the colophon, as the date of his copy, the Saptarshi year 4951. These facts are sufficient to prove that P. Dâmodar's statement regarding the beginning of the Saptarshi era is not an invention of his own, but based on the general tradition of the country. I do not doubt for a moment that the calculation which throws the beginning of the Saptarshi era back to 3076 B. C. is worth no more than that which fixes the beginning of the Kaliyuga in 3101 B. C. But it seems to me certain that it [redacted] much older than Kalhaṇa's time, because his equation 44=1078 agrees with it.† It may therefore be safely used for reducing with exactness the Saptarshi years, months, and days mentioned in his work to years of the Christian era. The results which will be thus obtained will always closely agree with those gained by General Cunningham, who did use the right key." Dr. Buhler's Kasmir Report pp. 59 and 60.

Note.—Mr. Pargiter, reads "saptarṣayâs tadâ Puṣye Pratipe rajñî vai samam" and he translates it thus:—The Great Bear was situated equally with regard to the lunar constellation Puṣyâ while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself."

"In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumstance, the Great Bear remains 100 years in (conjoined with) each in turn." (40), (*according to Pargiter.*)

This is the cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to those constellations divine time proceeds by means of the Great Bear, (41*a*). (*Pargiter.*)

The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky.—42-43. (*Pargiter*).

This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghâs in Parîkṣit's time 100 years.—44. (*Pargiter*).

The Brâhmaṇas (the Seven Seers) will be in the 24th constellation 100 years (when) at the termination of the Andhras.—45. (*Pargiter.*)

Note.—The 24th constellation from Maghâ counting backwards [redacted] Chitrâ. According to this calculation the interval between Parikṣit and the termination of Andhras is 2400 years. Subtracting 836 we get 1564, or the interval between Nanda and Parikṣit or in round number the Great War took place 1500 years before Nanda's time.

If, however, the 24th *No.* in the order of reckoning the nakṣatras be taken, then the line of the Saptariṣis will be in Śatabhiṣa or 1,400 years. Deducting 836 we get 564 the interval between Nanda and Parikṣit—evidently incorrect. But 836 is the interval between Nanda and the *termination* of the Andhras. If however we read Andhrâinse instead of Andhrânte, and this is the reading of Brahmâṇḍa then it will mean, "at the commencement of the Andhras." The Andhra dynasty lasted for 460 years or the interval between Nanda and the commencement of the Andhras was 836—460=376 years. Deducting 376 (instead of 836) from 1,400 we get 1,024 years, the interval between Parikṣit and Nanda. This figure is approximately correct, according to some texts.

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* Râjataranginisamgraba, fol. 4b, l, 7: tatrâdya śâke 1786 kaligate 4965 saptarśhichârânumatena samvat 4940.

† The use of the Saptarshi era in Kaśmir and the adjacent hill states, which continues even in the present day, has first been pointed out by General Cunningham.

The Evils of the Kali Age (Resumed).

Thenceforward all this world will fall upon very bad times. Men will be liars, greedy, and destitute of righteousness, affection and wealth. The observances of religion of Śrutis and Smṛitis will become very lax, and so also will be destroyed the orders and castes.—46.

The people will be of mixed origin, weak in body and will be led astray and deluded. Brâhmaṇas will sacrifice for Śudras (or will study under Śudras) and Śudras will take to teaching Mantras.—47.

Those Brâhmaṇas will adore such Śudras anxious to acquire wealth from them (or anxious to get the meaning of the Mantras from them). And gradually there will be seen all the causes which go towards the removing of a man from his own caste.—48.

Thus towards the end of the age, the few weaklings that will remain on earth will also go to extinction.—49*a*.

The Duration of Kali.

On that very day and in that very moment when Krisṇa went to heaven, the Kali Yuga commenced on earth. Now listen to its duration from me. The wise say that its duration is 400,000 years.—50.

Together with four times eight (32) thousand years according to human calculation (*i.e.*, 400,000+32,000=432,000). Or, in other words, its duration is 1,000 divine years together with the twilights (*i.e.*, 1000+200=1200 divine years=1200 × 360=432,000).—51.

When the Kali Yuga comes to an end the Kṛita Yuga will again come.—52*a*.

The Aila and the Ikṣvâku dynasties have been described along with their branches. The dynasty of the Ikṣvâkus (the Sûryvaṁsa) is remembered to have come to an end with *Sumitra* when Ikṣvaku Kṣatriyas will cease. The Aila Kṣatriyas (Chandra-vanśa were contemporary with these (or the last of the Aila Ksatriyas was *Kṣemaka.*—Vâyu,) so the knowers of the Somavaṁśa understand it.—53.

Note.—The text in verse 52b is:

ऐलश्चैक्ष्वाकुवंशस्य तद्वेदः प्रकीर्तितः ॥

It apparently gives no meaning. The translation follows the reading of the Vâyu:—

ऐलश्चैक्ष्वाकुवंशस्य सह भेदैः प्रकीर्तितौ ॥

All these are declared to be the glorious descendants of Vivasvat those who are gone, those who exist now and those who will be in the future.—54.

The Brâhmaṇas, the Kṣatriyas, the Vaiśyas and the Śudras are remembered to exist in this Vaivasvata manvantara, *i.e.*, all are sons of Vaivasvata Manu). Thus ends the genealogy of dynasties.—55.

A Prophecy.

Devâpi, the Paurava king, and Maru, a king of Ikṣvâku dynasty, are both existing in the village, Kalâpa, owing to their great Yoga.—56.

In the 29th Mahâyuga these two will be the leaders of Kṣatriyas and will restore Kṣatriyahood. Suvarchas, the son of Manu (Mara ?), will be the founder of the (future) Aikṣvâku line.—57.

In the 29th Mahâyuga he will be the first founder of that dynasty. Similarly, Satya, the son of Devâpi, will be the (first) king (and the founder) of the Aila dynasty.—58.

These two (Devâpi and Maru) will be the restorers of Kṣatriya chivalry, in the beginning of that Mahâyuga. Thus should be understood the characteristics of the dynasties in all the Yugas.—59.

Even after the close of the Kali Yuga, the Seven Sages who continue to exist along with these two throughout the Kṛita Yuga, will then incarnate in the middle of the (future) Tretâ Yuga. They will take birth in order to be the seeds of Brâhmaṇas and Kṣatriyas (of Brahmanic parentage) again. Thus at the end of the Puṣya asterism (when the Great Bear is in a line with that asterism) the Seven Sages, along with those kings (take birth on earth) for the sake of procreating offsprings in every Yuga. Thus the Brâhmaṇas know the close relationship of the Kṣatriyas with the Brâhmaṇas (and how several Kṣatriya dynasties had Brâhmaṇa paternity).—62.

Thus, at the close of each Manvantara, these (two) immortal Kṣatriyas and (seven) Brâhmaṇas, who cross over from one Yuga to another (in their full consciousness), are called Santânas in the Śruti or founders of future human races. They become the origins of (the future) Brâhmaṇas and Kṣatriyas.—63.

The Seven Sages know thus the rise, fall, and the longevity of these founders of dynasties as well as the decline and rise of the dynasties.—64.

When Jamadagna totally destroyed the Kṣatriya clans the world became devoid of Kṣatriya Kings.—65-66

Hear, I will relate to you the double origin of the modern Kṣatriya Kings. Aila and Ikṣwâku dynasties are said to be the origin of the Kṣhatriyas. —67-68.

The Kings and other common Kṣatriyas were variously sub-divided in the world. Quite a profusion of Kṣatriyas were born in the Aila dynasty, but there were not so many in the Ikṣwâku dynasty. Their number is full one hundred. Similarly, by the spread of the Bhoj dynasty that number was doubled.—69-70.

These Kṣatriyas have disappeared with their names. I am relating to you about them, please hear. The number of Pritibindhas was 100, Nagas 100, Hayas 100, Dhârtarâṣtras 100, Janmejayas 80, brave Brahmodattas 100, Kurus 100, Panchals 100, Kasikusa, etc., 100 each, Nippa and Sasabindh 2,000 each.—71-73.

These Kṣatriyas were pious-minded and charitably disposed. Thousands of similar Râjarshis have disappeared. In the present Manwantara the dynasty of Vaivaswatamanu appeared and disappeared and with it many races came and went.—73-75.

Even in one hundred years it is not easy to describe that dynasty fully. Twenty-eight families have disappeared with the Devas. What remained I am relating.—76-77.

The sages of that dynasty are 43 in number. The rest are known as Yugas. I have described some of the dynasties in brief and the rest at length. For the sake of their being numerous I am not able to describe them fully again. Oh King, the Rajarṣis of the luminous Yayâti dynasty whose names have been described have all disappeared with the Yuga. The man who hears them gets five worldly boons, *viz.*, life, fame, wealth, heaven, progeny. By hearing this chapter one goes to heaven.

Here ends the Two hundred and seventy-second Chapter.

CHAPTER CCLXXIV.

The Riṣis said :—"Sûta! one should acquire, increase and protect wealth by fair means. The acquirement of wealth by a virtuous person has been said to be most lucky in all the Śâstras.—1.

Be good enough to tell by what charity a wealthy and learned man feels blessed."—2.

Sûta Said :—"I shall now explain to you about that great charity, (Mahâ Dân) which has been mentioned to us by Lord Viṣṇu in connection with the enunciation of the righteous ordinances. It has been kept so secret. It is the dispeller of all the ills and the effects of bad dreams."—3-4.

The Mahâ Dânas are of sixteen varieties. Among the sixteen kinds of Mahâ Dâns described by the Lord, the Tulâ Puruṣa Dâna is the first and best of all. It is the giver of virtue, long life, dispeller of all ills, venerated by Lords Brahmâ, Viṣṇu and Śiva and other Devas.—5-6.

The other Dânas are—Hiranyagarbha Dâna, Brahmâṇḍa Dâna, Kalpapâdapa Dâna, Gosahasraka Dâna, Hiraṇyakâmadheenu Dâna, Hiraṇyâśva Dâna, Hiraṇyâśvaratha Dâna, Hemabastiratha Dâna, Panchalâmgalaka Dâna, Dhârâ Dâna, Viśvachakra Dâna, Kalpalatâ Dâna, Saptasâgaraka Dâna, Ratnadhenu Dâna, Mahâbhutaghaṭa Dâna, which were first observed by Bhagavân Vâsudeva, the Destroyer of Śambara, by Ambarîṣa, Bhârgava, Sahasravâhu, Prahlâda, Prithu, Bharata and other kings. These Dânas are always performed for the removal of all obstacles; and as a result of these they were all protected by the Devas.—7-12.

The Devas ward these observers of ordinances from all ills.—13.

If one of these Dânas be accomplished without any obstacles through the favour of Lord Viṣṇu then Indra was not able to do any injury to the devotee.—14.

So a devotee should adore Lords Viṣṇu, Śiva and Gaṇeśa and then with the advice of the Brâhmaṇas should commence the performance of sacrifices, pertaining to these Mahâ Dânas.—15.

"King Manu had put the following question to the Lord Janârdana, which I heard and now shall try to make clear according to my understanding. Please listen to it."—16.

Manu said :—" Lord, be pleased to tell me about the Mahâ Dânas, the most auspicious, sacred and mysterious."—17.

Matsya said :—The 16 great ordinances that have not been mentioned elsewhere up to now, I shall now explain before to you."—18.

Tulâ Puruṣa Dâna is the first and best of all, and it should be performed on the days of Ayana, Viṣuvak, Vyatipâta, Dinaksyaya, on the first day of the Yugas and Manvantaras, Saṅkrânti, Saṅkrânti Vaidhriti, Yoga, Chaturdaśî, Aṣṭamî, white Panchadaśi, on the Parva days, on the Dvâdaśi, Aṣṭakadoga, on the occasions of sacrifices, festivities, marriages, after having seen bad dreams or seen wonderful things, on getting wealth and Brâhmaṇas, on the occasion of Srâddha, in desired times, in a sacred place, in temples, cowsheds, near a well or a garden or a beautiful tank, etc. Thus in these days, on such occasions and at such places, Mahâ Dânas must be made.—19-23.

Life is momentary, wealth is transient and every being is in the clutches of death. Under such circumstances a man should always follow the course of Dharma and righteous actions.—24.

On an auspicious day the devotee should make the Brâhmaṇas recite Svastivâchana and then make a pandal of 10 or 12 hands or 16 aratnis. It should have four Bhadrâsanas and the altar should be of seven hands and within this another Vedi of five hands.—25-26.

NOTE.—अरत्नि=open palm of hand.

In this central Vedi the doorways of fine wood should be made and four sacrificial cavities should be dug, one in each direction. Each cavity (kuṇḍa) should have a girdle and a jar filled with water, an âsana (seat), two copper vessels, sacrificial utensils, Viṣṭara, clarified butter, sesamum, incense, lights, flowers, etc., That Kuṇḍa is to be made of one hand and should be made in the north-east. In this Vedi, the Graha Devatas (Deities of the planets) are to be worshipped.—27-29.

Here the Brahmâ, Viṣṇu and Śiva should be worshipped with flowers, fruits, clothings, etc. All round, banners of various colours resembling the complexion of the four Lokapâlas should be made. In the centre a beautiful banner should be made, decorated with little bells and network and four buntings of bo-tree and other milky trees should be tied on four doorways and then two jars full of water and decorated with garlands, incense, etc., should be placed and two pillars of the wood of any of the following trees, *viz.*—Sâla, Ingudî, Sandal, Deodâr, Sriparni, Vilva, and Priya Kachanâra—should be made. They should be two hands underground and five hands above it. The two pillars are to be four hands apart. Another piece of wood, sufficiently strong, is to be placed across on the two pillars.—30-32.

Then a casteman should suspend the scales and in the middle of it should be placed a golden image. A rod of four hands should be put above the scales and the latter should be made 10 fingers thick and should be decorated with a plait of gold and ornaments. Both the scales should be suspended to the rod by means of iron chains and then they should be decorated with garlands studded with precious stones, flowers and sandal. A lotus should also be drawn with powders of different colours, and

flowers, etc., should be strewn there, and above the beam of the scales a canopy of five colours should be erected. Afterwards those versed in the Vedas, handsome in appearance, of nice disposition, knowing all the rituals, born in the Bhâratavarṣa, should be made the priests, and the man accomplished in the Vedânta, born in an Aryan family, knowing Purâṇas, of cheerful disposition, wearing white clothes, earrings, a golden girdle, armlets and other ornaments, should be made the Preceptor (Guru).—33-38.

To the east of the Maṇḍapa two Brâhmaṇas versed in the Rigveda should be seated, to the south should be seated two Brâhmaṇas accomplished in the Yajurveda, two to the west knowing the Sâmaveda and two to the north versed in the Atharvaveda. All those learned men should offer Homas or sacrificial libations four times in four directions by reciting the Vedic hymns on their respective altars to Gaṇeśa, Grahas, Lokapâls, Aṣtavasu, Âditya, Marudgaṇa, Brahmâ, Viṣṇu, Śiva, Sûrya and the Vanaspatis.—39-40.

Afterwards the mind should be turned to the mantras sacred to them. At the close of the sacrifice when the Homas are over, the preceptors should get the music played and then taking the Valis, flowers and incense in order and invoke the Lokapâls.—41.

The following mantras should be uttered at the time of invoking the Lokapâlas, *viz.*—O Indra! adored by the Devas, Sâdhyas, Siddhas, come. O, one armed with a thunderbolt and surrounded and fanned by the nymphs, I salute you. Pray guard my sacrifice. Om Indrâya Namaḥ.—42.

Agni come, come, be gracious enough to come. You are adored by the seers, all the Immortals and carrier of oblations to the gods! Be pleased to guard my sacrifice by your power and through your powerful attendants. I salute you. Om Agnaye Namaḥ.—43.

O Vaivasvata! O Divine Personage! Dharmarâja! be good enough to come. You are adored by all the Devas. You are of the Divine form. You are the cause of men's misery and prosperity. Please guard this sacrifice for my benefit. I salute you. Om Yamâya Namaḥ.—44.

Rakṣogaṇanâyaka! be good enough to come with your demon attendants, Vetâlas and Piṣâchas, be pleased to guard this sacrifice, you are the Lord of Râkṣasas and the Lokas. I salute you. Om Nirritaye Namaḥ.—45.

Come, O Lord! with the seas and the aquatic animals, come with the clouds and Apsarasas. The Vidyadharas and gods will sing praises of you. Do you protect us. I salute you. Om Varunāya Namaḥ.—46.

Come, O Lord! to protect me in my sacrifice. Come seated on a stag and in company with the Siddhas (demigods). The lord of the Prānas! the great helper of the author of destruction, do you accept my worship. I salute you. Om Vāyave Namaḥ.—47.

Come, O Yajneswava O (Lord of the sacrifice)! Come and save the sacrificial ceremony, with the Nakṣatras (stars). In company with the Oshadhis and the Pitris do you accept my offerings, O Lord! Om Somāya Namaḥ.—48.

Come, O Visvesvara! come, with the Bearer of Nastri, Sûla, skull and Khatvânga. O Lord of the worlds! Master of the sacrifice! Do you accept my worship to fulfil my sacrifice. I salute you. O Lord! Oṃ Isānaya Namaḥ --49.

Come, O Lord of the Pâtâla (netherworlds) and of the mountains! Come you praised in song by the Nâga women and the Kinnaras. O Ananta (Endless One)! Save our sacrifice with the great Yakśas, and Uragus and the various gods. Oṃ Anantâya Namaḥ.—50.

Come you the Lord of the universe! the Greatest Savant! Come you with the gods and the Pitris. You are the Creator of all-being of unparalled might. Come to grace our Sacrifice. O Lord! Oṃ Brahmaṇe Namaḥ.—51.

All beings that are in the three worlds moving or fixed—may they with Brahmaṇ, Viṣṇu and Siva protect me.—52.

O Devas, Dânavas, Yakṣas, Gandharvas, Serpents, Râkṣasas, seers, men, Go, Devamâtaras, be pleased and come and protect me in the performance of my sacrifice. After thus invoking the Deities, offer the ornaments of gold to the Ritvikas.—53-54.

They should be given earrings, girdle of gold, rings, clean clothes, and bedstead and double of these should be given to the Preceptor. All the Brâhmaṇas sitting in the different directions should turn their heads on Sântikâdhyaya.—55-56.

The Brâhmaṇas engaged for the sacrifice who fast, should follow all these things, and the devotee should make the Brâhmaṇ vâchana (svastivâchana) in the beginning, middle and the end.—57.

Afterwards the devotee should get himself bathed by the Brâhmaṇas and the Brâhmaṇas should recite the Vedic hymns and then he is to take a handful of flowers after circumambulation and wear a garland of white flowers and cloth. He should then invoke the scale and say "you are the strength of all the Devas and rest on truth. I salute you; O Jagaddhatri! you have been designed by the Lord Brahmâ as the witness. You hold yourself between the Truth and the Untruth. You are the life between the virtuous and the vicious. You weigh all. Weigh me then, and carry me across the ocean of the world. I salute you. Only in you is the Lord of the twenty-five elements inherent. I therefore salute you. I salute you O, Govinda! in the form of this scale. O Harî! be gracious enough to see me taken across this ocean of the world."—58-64.

Then after circumambulating and putting on a coat of mail, sword, shield and ornaments the devotee should sit in one of the scales.—65.

Seeing the face of Lord Sri Hari and taking the golden image of Dharmarâja with that of the Sun by both of his hands. The Brâhmaṇas should then weigh the devotee with excellent gold pieces until the scale kicks the ground. Then the king eager for his prosperity should place more gold than that of his weight on the floor and remaining in the scale for sometime utter the following words:—"Devi! you are the witness of all, I therefore salute you. You were first created by Brahmâ and the whole of the moveable and the immoveable world is held by you. O Viśvadhâriṇi! you are the soul of all beings. You are the holder of the universe.

I salute you." After saying so he should alight from the scale and give first of all half of the whole offerings to the preceptor (Guru) and the rest should be made over to the Ritvijas and with their permission should distribute a portion of that wealth among others also.—66-72.

The poor, the helpless, the good, the worthy and the Brâhmaṇas should all be duly honoured. The offerings of the tulâdâna, should not be allowed to lie in the house even for some time. One who does so is visited by fear, privation and pestilence. By readily distributing it among others one gets blessings from superiors.—73-74.

Those who observe this Mahâ Dâna in such a way reign over a Loka for one manvantara.—75.

He becomes illustrious like the Sun and then goes to the realm of Viṣṇu seated in a Vimâna deocorated with beautiful perforated work, bells, garlands and adorned by the nymphs where he remains for crores of kalpas.—76.

On the completion of his store of virtues he is born as an illustrious emperor on this land and conquers thousands of kings after performing sacrifices. The one who witnesses such an ordinance and thinks of it at the close of his life, or repeats it to others, or reads about it or hears it, goes to heaven adorned by Indra.—77-78.

Here ends the two hundred and seventy-fourth chapter on Tulâ Puruṣa Mahâ Dâna.

CHAPTER CCLXXV.

Matsya said :—" I shall now tell you about the excellent Hiraṇyagarbha Mahâ Dânam which is the dispeller of all sins.—1.

On an auspicious day the devotee should observe fasting and arrange for a pandal, articles, ornaments, canopy, Ritvikas, etc., as needed for the tulâdâna. He should then invoke Bhagavân Viṣṇu and the Lokapâlas. Then after Puṇyahavâchana and Adhivâsana he should get an auspicious jar of gold which should be 72 fingers in height and of the shape of a lotus having its third part filled in with clarified butter and milk and also with ten weapons, jewels, needles, a sickle, gold, and then the jar should be provided with a pedestal and golden stalk of lotus and it should have an image of the Sun on their outer circumference and a golden thread put round its navel.—2-6.

Close to that Hiraṇyagarbha jar should be placed the golden staff and Kamaṇḍalu on either of the sides respectively and then a lotus should be drawn on the space all round the jar measuring a few more fingers. Then pearl strings and sapphires should be placed, afterwards sesamum and an oval wooden vessel should be placed on the altar above which should be placed the Hiraṇyagarbha jar.—7-8.

Then after uttering propitiatory words and getting the Brâhmaṇas to read the Vedas, the devotee after bathing in water, mixed with all the herbs, is to put on a garland of white flowers, clothes, ornaments and utter the following mantras with flowers in his hands.—9-10.

O Hiraṇyagarbha! O Hiraṇyakavacha! O Lord of the Devas and the seven Lokas! salutations to you. Salutations to Lord Viṣṇu and the Holder of the Universe.—11.

Deva! Bhûloka and other regions are contained in you and so are Brahmâ and other Devas. You are the holder of the universe. I salute you.—12.

O Supporter of the Universe, the golden-wombed One! Creator of the Universe is contained in you. Salutations to You.—13.

You are the soul of all the beings. You are inherent in each being, pray, therefore, drive away all my endless troubles of the world.—14.

After thus invoking the Lord the devotee should enter the precincts of the altar and keeping his face north-wards hold the images of Dharmarâja and Brahmâ in both his hands and take five deep breaths after placing his head between his ankles. Then the Brâhmaṇa versed in the Vedas should perform the Garbhâdhâna Punsavana and Sîmanta ceremonies of the Hiraṇyagarbha. Then the Preceptor and Brâhmaṇas should make the devotee to sit up after chanting the Vedic hymns and getting the music played.—15-17.

Afterwards the sixteen ceremonies such as Yâtakarma, etc., should be duly performed, and then the devotee should utter the following mantras and make over the needles, etc., to the preceptor.—18.

I salute you Hiraṇyagarbha and Visvagarbha. You are the Soul of the Universe.—19.

O Best of the Devas! as I was born of you in the mortal world so let me be born again of Divine form on account of my being born again of you. You have created me virtuous and truthful.—20.

Afterwards that Brâhmaṇa should decorate a blessed cow with the ornaments and bathe her with four vases. He should seat her on the golden seat and bathe her by reciting these mantras, *viz.*—"Devasyartvân" and say 'I shall now bathe all the limbs born of you.'—21-22.

May all of you live long and happy, holding Divine bodies. Afterwards he should make over that golden thing to the Ritvika Brâhmaṇa chosen for the performance of the sacrifice.—23.

The Ritvikas who may be few or many in number should all be worshipped and the things used in the worship should all be given to the Guru.—24.

Gift of sandals, shoes, umbrella, chamara, seats, uteneils, villages, countries and any other thing should also be made according to the means of the devotee.—25.

One who performs this Hiraṇyagarbha ordinance on an auspicious day according to the prescribed rites will go to Brahmaloka and be worshipped there and live for koti kalpas,—26.

And at the end of the manvantara will reside in the realm of all the Lokapâlas one after another, after being freed from the sins of the iron age and adored by the Siddhas, Sâdhyas, nymphs. He also liberates from hell one hundred Pitri Lokas, friends, brothers, sons, grandsons, all by himself.—27-28.

One who reads or hears this Hiraṇyagarbha Dâna goes to the realm of Viṣṇu and one who advises others to perform this ordinance, becomes like Indra the Lord of the Devas in heaven, and the leader of the hosts of wise persons.—29.

Here ends the two hundred and seventy-fifth chapter the Hiraṇyagarbha Mahâ Dânam.

CHAPTER CCLXXVI.

Matsya said :—" I shall now explain to you the ways of performing the Brahmânda Mahâdâna which is the dispeller of all sins of the highest degree and one of the best ordinances "—1.

The devotee should make similar arrangements as before of Ritvika, pandal, articles, ornaments, clothings, etc., as required for Tulâdâna and then on an auspicious day he should invoke the Lokapâlas and perform Adhivâsana, etc. The golden universe (Brahma egg) should be made from 20 palas to 1,000 palas (one pala is equal to four tolâs) according to the means of the devotee which and two jars should also be provided. All round the Brahmâṇḍa eight Diggajâstakas and six Vedâṅga Śâstras should be located.—2-4.

The Brahmâṇḍa should be made with four-faced Brahmâ in the centre and all round it should be made the images of the eight Lokapâlas, Śiva, Viṣṇu, Sûrya, Pârvatî, Lakṣmî, Vasu, Marudgaṇa and with precious jewels. The length of the Brahmâṇḍa should be from one cubit to 100 fingers and it should be covered with a piece of silk cloth and located on a mound of 32 seers of sesamum. After that the eight sorts of grains should be placed all round it.—5-7.

To the east should be the Lord Sri Hari lying on Ananta, to the south-east Pradyumna. To the south should also be placed the images of Prakriti and Saṅkarṣana ; to the west should be located Aniruddha and the four Vedas. To the north should be made the images of Agni and golden Vâsudeva.—8-9.

All round the gods should be placed on golden pedestals covered with red cloths after molasses being placed over them (in jars), and then worshipped. Ten jars filled with water and covered with cloths should also be placed. Ten cows should be given away, and the devotee should be bathed along with gold, cloth, milking vessel, sandals, umbrella, châmara, looking-glass, seats, eatables, sugarcane, lighting-bowls, flowers, garlands and sandal, and incense, etc., after the Brahmaṇas, versed in the Vedas have performed Homa ceremonies with Adhivâsa.—10-11.

Lord of the universe, Viśvadhâma ! I salute you. The devotee, thus bathed, would circumambulate and repeat the following mantra :—You are the Lord of all of the seven Riṣis, of the Immortals and of this earth. Protect me. Deva ! Let the aggrieved and sinners also become blessed by your grace on their calamities being cut off by the blade of ordinances and charities performed in your name. Let the sins of all the beings moving and non-moving be destroyed. Even those who are freed from thier sins by

the merit of their Mahâdâna, be cured of all their faults and defects. After reciting this prayer and saluting Sri Hari, all the articles of worship should be divided into ten parts and then two parts are to be given to the Guru and the rest given away to the Brahmanas. In an ordinance in which only a small amount is spent by the devotee, only the preceptor should offer libations into the sacrificial fire as is done in Agnihotra and he should be given away all the cloths, ornaments, etc.—12-16.

One who thus performs this Brahmânda Mahâdâna is liberated from all sins and goes to the region of Viṣṇu seated on a chariot and is adored by the nymphs.—17.

By the glory of this Brahmânda ordinance the devotee liberates the whole family of mother and father and grandfather, grandmother, brethren, wife, son, grandson, friends, acquaintances and guests and gives pleasure and happiness to all of them.—18.

One who reads this in a temple or in a virtuous man's premises or hears about it or advises others to perform this ordinance goes to the realm of Indra where he enjoys the company of the nymphs.—19.

Here ends the 276th Chapter of the Matsya Purânam on Brahmânda Dana.

CHAPTER CCLXXVII.

Matsya said :—" Now I shall tell you about the Kalpapâdapa Mahâ Dâna which is also the dispeller of all sins."—1.

On an auspicious day the devotee should invoke the Lokapâlas of the Puṇyâha-Vâchana as prescribed in the Tulâdâna ordinance.—2.

The Ritvikas, pandal, ornaments, cloths, &c., should also be arranged as before. A golden tree yielding all desires (Kalpa-pâdapa) of various kinds of fruits should be made; and also birds sitting on that tree; the cloths and various ornaments should also be made. The tree should be of four to one thousand pals according to the means of the devotee. The gold used is mixed with alloy.—3-4.

It should be located on a mound of molasses of 32 seers, covered with a piece of white cloth.—5.

Five branches along with the images of Brahmâ, Viṣṇu, Śiva, Sûrya and Cupid should be made, on the lower branch should be placed Cupid with Ratî. Santânaka tree, ¼ of the golden Kalpa tree, should be located to the east of the latter. Mandâra tree along with an image of Lakshmî should be located on a pot of clarified butter in the south, Pârijâta tree along with the image of Sâvitrî should be located to the west on a mound of cumin seed (Jîraka). Similarly, Harichandana tree should be located to the north along with Surabhi cow on a mound of sesamum. The tree is to be adorned on one-fourth part of it with flowers.—6-7.

All the other trees should be made 1¼ of the golden Kalpa tree and covered with a yellow cloth and decorated with flowers, sugarcane, etc.—8.

Then eight jars filled with water and provided with fruits, should be placed near the tree with a pair of sandals, cooking-utensils, lamps, shoes, umbrella, chamara, seats, etc. After placing fruits, flowers, and buntings over them, 8 or 10 sorts of grains should be put in all the directions. Over the tree a canopy is to be stretched, decked with fruits and garlands of flowers.—9-11.

After Homa ceremony and Adhivâsa, the devotee should get himself bathed by the Brâhmaṇas versed in the Vedas with the recitation of the sacred Vedic hymns and then he is to utter the following mantra after circumambulating the tree thrice:—12.

"Salutations to the Kalpa tree, the giver of the desired objects, the protector of the universe and the image of the Creation.—13.

"You are Brahmâ, the Lord of the universe. You are the Lord of the day. You are the supreme soul; therefore be pleased to protect me. You are the Immoveable, the soul of the universe. You are the Sun; you are the material; you are the immaterial; you are the Highest cause. Salutations to you. You are the nectar, you are the Infinite, you are the undecaying Person. In conjunction with Santânas be gracious enough to protect me and deliver me from this ocean of world."—15.

After this, the Kalpa tree should be given to the preceptor and the other trees should be given to the four Ritvikas.—16.

If the devotee cannot afford much money, he should worship the preceptor only. He should free himself from feelings of avarice and not be miserly in the expenditure of money.—17.

One who makes this Mahâ Dân in this way, obtains the merits of the Asvamedha sacrifice.—18.

He is also adored by the nymphs, the Siddhas, the Chāranas and the Kinnaras. Besides that he liberates his manes and the members of the present and future generations.—19.

After being seated in a Vimâna resplendent like the Sun, he goes to the realm of Lord Viṣṇu venerated by the Devas.—20.

Thereafter residing for hundreds of Kalpas as the King of Kings in Heaven and then through the grace of Nârâyaṇa, he becomes His devotee and inclined to hear about Him when he goes to the city of Nârâyana. —21.

One who reads about it or remembers it also gets himself freed from sins and goes to the realm of Indra and lives there for one Manvantara happily with Apsarâs.—22.

Here ends the 277th Chapter of the Matsya Puranam on Kalpa Pâdapa Mahadânam.

CHAPTER CCLXXVIII.

Matsya said:—"I shall now tell you about the Gosahasra Mahâ Dána the dispeller of all great sins and the yielder of all desires."—1.

On an auspicious day before carrying out this ordinance the devotee should live on milk for three nights or one. Afterwards the

Lokpálas should be invoked as is done in Tulâdâna and Homa ceremony and adhivâsa should be performed. Ritviks, Mandapas, articles, ornaments and covering cloths all are to be arranged ; and within the enclosure of the Vedi, a bull with all auspicious signs is to be brought. Outside the Vedi then a thousand cows with their horns mounted with gold and hoofs with silver, should be placed after being adorned with ornaments, cloths, flowers and garlands.—2-4.

Then after decorating ten cows with cloths, garlands, golden-bells, milking-pots of bell-metal, gold plait and red cloth, the devotee should arrange a pair of sandals, shoes, umbrella, vessels, seats, etc., these are to be worshipped and in their midst should be made a golden bull, Nandikeṣvara which should be located on a mound of salt after being covered with a silken cloth and decorated with ornaments. Sugarcane and fruits should be placed closed by. The bull, etc., should not be less than one hundred palas in weight and should go up to three thousand palas. In the case of gift of one hundred (100) cows, one-tenth of that should be arranged for.—5-10.

On an auspicious day auspicious Vedic songs should be sung and then the devotee should bathe in water mixed with herbs and medicinal plants. The Brâhmaṇas accomplished in the Vedas should bathe the devotee after which the latter should recite the following formulæ by holding a handful of flowers :—"O Rohiṇis, the inhabitants of the Lokas! You are the form of the Universe ; you are the world-mother ; salutations to you !—11-12.

"O Cow-Mother! within your body are the 21 bhuvans, Devas, Brahmá, etc., therefore protect me. O Cows ! be on my front ; be at my back and also on my head. I am living in the midst of Cows for you are existing incarnate in the form of Vriṣa, the eternal Dharma. You are the resting place of the eight Murtis. Therefore, O Eternal one ! protect me." Afterwards the golden bull Nandikesvara should be given away with all materials to the preceptor and a cow out of the ten should be given to the Ritvikas. Then each of the Ritvikas and the priests should be given 100, 50, 20 or 10 cows and with their permission other Brâhmaṇas should also be given ten or five cows each. One cow should not be given to many. This is sinful. A sensible devotee eager for his health and prosperity should give many cows to one man.—13-18.

After thus giving away one thousand cows, the devotee should live again on milk for a day and one eager for a store of wealth should lead a life of celibacy on the day of performing this ordinance and hearing the glories of this Dâna and making it heard by others. One who thus makes the gift of 1,000 cows is liberated from all sins and honoured by the Siddhas, Châraṇas, etc., is venerated in the realm of all the Lokpálas after being seated in a chariot shining like the sun and decorated with a beautiful network of bells, etc. He remains in those realms along with his sons and grandsons for a Manvantara in each. Thus he goes beyond the seven realms and attains the domain of Siva.—19-23.

Besides this he liberates 101 manes and grandmothers, etc. He reigns as a king for 100 Kalpas ; after that he becomes devoted to Siva

and performing one hundred Asvamedha sacrifices attains the realm of Lord Viṣṇu and becomes liberated from bondage.—24-25.

The manes also eagerly look forward to a son who would make a gift of 1,000 cows. They wish that a son or a grandson should liberate them by making such a gift. One who does so is ministered to by his manes in every respect.—26-27.

One who reads about this or thinks about it, will go to the realm of Indra after leaving his mortal evil and liberated from all sins.—28.

Here ends the 278th Chapter of Matsya Purânam on giving away one thousand Cows.

CHAPTER CCLXXIX.

Matsya said :—" I shall now tell you about the Kâmadhenu Dân which fulfils all the desires of the people after driving away all great sins."—1.

First the Lokapâlas should be invoked and then Homa and Adhivás should be performed after erecting Kuṇdas, pandal, and an altar. If the devotee cannot afford much money then only the preceptor may offer sacrificial oblations as is done in Ekâgni ceremony. In this ceremony a cow and her calf are to be made of pure gold. To give away Kâmadhenu with one thousand fruits is the best; with 500 fruits is middling; and with 250 fruits is Kaniṣṭha. The Kâmadhenu should be made of not less than three tolas of gold, whether the devotee is able or not. A black deerskin should be spread on a mound of molasses and above it should be placed the cow decorated with various kinds of gems. Close to it should be placed eight pitchers full of water containing jewels and various flowers.—3-6.

Round it should be placed 8 or 10 sorts of grains, sugarcane, fruits, utensils, seats, copper milkingpot, red cloth, lamp, umbrella, chamara, ear-rings, bell, golden horns foils, silver hoofs, turmeric, cuminseed, daniyá, sugar, etc. An awning of five colours is to be spread over the altar. The cow is to be anointed all over well with turmeric, etc.—7-9.

Then after the chant of Vedic hymns, the devotee should make three circumambulations, get himself bathed and taking a handful of kusa grass and flowers he should invoke the Kâmadhenu while the preceptor recites the Vedic mantras.—10.

He should say, " O, Kâmadhenu ! You on the temple of all the Devas are; you are Tripathagâ; you are the essence of oceans and mountains; you are the protector of the universe. I have attained the final bliss by making a gift of you and have been liberated from all the sins. I salute you. Who is there that undergoes sufferings when he has attained you? You are Kâmadhenu because you drive away all ills and sufferings."

One who thus gives away a Kâmadhenu to a Brâhmaṇa of noble lineage, of good qualities and handsome appearance goes to the realm of Indra inhabited by the Devas.—11-13.

Here ends the 279th Chapter of the Matsya Purânam on Kâmadhenu Dânam.

CHAPTER CCLXXX.

Matsya said :—" I shall now tell you the sacred Hiraṇyâśva Mahâ Dâna which confers numberless benefits on the devotee."—1.

On an auspicious day the devotee should invoke the Lokapâlas and recite Brâhmana Vâchanam as done in Tulâdâna.—2.

Afterwards Ritvikas, pandal, ornaments, cloths, &c., should be arranged for as before. If the devotee cannot spend more money then he should get a sacrifice performed by the Guru only according to the Ekâgni rite.—3.

Afterwards a golden horse should be made and placed on a heap of sesamum placed on the skin of a black deer over the Vedi (altar). It should then be covered with a silk cloth. The horse should be made from three to 1,000 (one thousand) tolas of gold according to the means of the devotee. Sandals, shoes, umbrella, chamara, seats, utensils, eight (8) pitchers full of water, garlands, sugarcane, fruits, bedstead with all its equipments, and an image of the sun made of gold, should be placed near it. Then the devotee should get himself bathed by the Vedic Brâhmaṇas (accompanied with the recitation of the Vedic hymns) with water in which some medicinal herbs have been put and then taking a handful of flowers recite the following mantra—4-7.

" O, Sarvadeveśa ! O Viṣṇu, the revealer of the sacred Vedas ; please work out my salvation from this mundane ocean. Salutations to you.—8.

" O Sun ! You are divided into seven parts, the seven Chhandas whereby you illumine all the Lokas. You illumine the universe. Pray protect me. O Eternal one ! "—9.

While reciting this mantra, the devotee is to make over the golden horse to the preceptor. One who does so becomes freed of sins and attains the realm of the Sun. Afterwards the devotee should give away cows to the Ritvikâs and various sorts of grains to the preceptor.—10-11.

On the conclusion of the ceremony the devotee should not take anything cooked in oil. He should hear the Purâṇas and feed the Brâhmaṇas.—12.

One who observes this ordinance is freed from all his sins and attains the domain of Viṣṇu, and is honoured by the Siddhas.—13.

One who reads or hears this Hiraṇyâśva ordinance or witnesses it or thinks of it or one who is poor but yearns to perform it, is liberated from all his sins and goes to the region of Sun with a bright body seated in a Vimâna shining like the Sun, where he is a worshipped by the celestial women.—14-15.

Here ends the 280th Chapter of the Matsya Purânam on Hiraṇyâśva Dân.

CHAPTER CCLXXXI.

Matsya said :—" I shall now tell you about the auspicious Aśvaratha Mahâ Dân which is the dispeller of all great sins."—1.

On an auspicious day after Svastivâchana the Lokapâlas should be invoked by the sacrificer as is done in course of Tulâdâna.—2.

Afterwards, Ritvikas, maṇḍapa, necessary articles, ornaments, etc., should be brought, and then a golden chariot should be put on the black deer skin over which the sesamums are scattered. There should be four wheels in the chariot and the number of horses should be four or eight. A flag-staff and a pitcher of sapphire should be made and the eight Lokapâlas should be made of lapis-lazuli. Four pitchers full of water and 18 kinds of grains should be placed; and the chariot should be covered with silk cloth and there is to be a canopy over the altar. Afterwards there should be placed on the chariot garlands, sugarcane, fruits, and Purusas. The devotee should consecrate the Deity to whom he is devoted. Then umbrella, chamara, red cloth, ghee, cow, bedstead with all the necessary equipments should be supplied. The chariot should be made of over three palas to one bhâra of gold according to the means of the devotee. Eight, four or only a pair of horses may be made. The banner should be adorned with a lion of gold. The two Asvini Kumâras riding on horses should be made to go to and fro as guards of the chariot wheels. The devotee should then bathe as before with the recitation of the Vedic hymns and then make three circumambulations and after holding a handful of flowers and putting on garlands of white flowers and white clothes recite the following mantras.—3-11.

"O, Lord Sun! the Soul of the universe, the Destroyer of all sins, the Ocean and Master of splendour or brilliancy, whose chariot is drawn by the horses of the Vedas, I salute you. Give me peace. You are the creator and supporter of the eight Vasus and the Maruts. Dispel my sins, and infuse virtue in me."—12-13.

One who thus gives away a golden chariot attains beatitude after being freed from all his sins.—14.

He becomes illustrious and goes to the realm of the Lord Śiva after attaining and going beyond the domain of the piercing Sun where the nymphs like the black bees drink the aroma of his lotus-like face and live there with Ambuja Bhava.—15.

One who reads or hears about this ordinance never goes to hell. He repeatedly goes to heaven.—16.

Here ends the 281st Chapter on the gift of Hiraṇyâsva Ratha Mahâ Dânam.

CHAPTER CCLXXXII.

Matsya said:—"I shall now tell you about the greatly auspicious Hemahastî Ratha Mahâ Dâna by performing which one attains the realm of Lord Viṣṇu."—1.

On an auspicious day after Svastivâchana, the devotee should invoke the Lokapâlas as prescribed in course of Tulâdana. Then he should find out Ritvikas, canopy, ornaments, cloth, etc., and observe a fast. He should break his fast with the Brâhmaṇas. A chariot of the shape of Puṣpaka (aeroplane) should be made of gold studded with precious stones. It should have artistic tiled covering on domes and four wheels. Then a mound of sesamum should be placed on a black deer skin and above it should be located the chariot.—2-4.

Round it the eight Lokapâlas, Brahmâ, Sun and Siva should be made and in the centre should be made the image of Nârâyana with the Goddess Lakshmî.—5.

Then twelve kinds of grain, seats, utensils, sandal, lighting-bowls, shoes, umbrella, mirror, a pair of sandals should be placed. A flag-staff should be made with an image of Garuḍa on it and in front of the yoke should be made an image of Gaṇeśa. Above it should be placed a canopy with bunting of various kinds of fruits.—6-7.

Five kinds of coloured silk cloths, flowers, four pitchers and eight cows should be placed next to the chariot. Then four elephants made of gold and decorated with pearl strings should be made and yoked to the chariot. Two real elephants shoud be offered with four golden elephants. The golden elephants should be made from five palâs to one bhâra of gold according to the means of the devotee. After bathing with the recitation by Brâhmaṇas versed in the Vedas of the Vedic hymns the devotee should circumambulate the chariot three times. Taking a handful of flowers he should utter the following mantras and then should give it away to the Brâhmaṇas:—8-11.

"O, illustrious chariot! You are made use of by Śiva, Brahmâ, Sûrya, Vidyâdhara, Vasudeva, in Vedas, Purâṇas and Yajnas. I therefore salute you. Your blissful form is the lotus of heart which the Munis see through Yoga, and where is seated Murâri! You bring deliverance to those entangled in the [meshes of the] ocean of the world. O, Mâdhava! therefore protect me after dispelling all my sins."—14.

One who gives away a golden chariot after thus saluting it, goes to the domain of Śiva after being liberated from all his sins and there he is adored by the seers and the Vidyâdharas, the immortals and Munîndras.—15.

Even a sinner who gives away this golden chariot assumes a good form and liberates his manes, brethren, sons, etc., and carries them to the region of Viṣṇu.—16.

Here ends the 282nd Chapter on the giving away of golden chariot and elephant known as Hêma Hasti Mahâdânam.

CHAPTER CCLXXXIII.

Matsya said:—"I shall now tell you about the Pancha Lângalaka ordinance which is the dispeller of all great sins."—1.

On an auspicious moment, e.g., the commencement of a Yuga or on the occasion of an eclipse, a plot of land measuring five ploughs should be given away.—2

Any market town or a village at the foot of a mountain, or any other village should be given away after making the fields prosperous with harvest, or only half the village may be given with its good harvest according to one's means.—3.

Five ploughs of good wood should be made and five ploughs of gold from five palas to one thousand palas should also be made according to the means of the devotee. Then five pairs of oxen should be procured

and their horns should be covered with gold and tails studded with pearls and their hoofs mounted with silver and then a a silk cloth should be thrown over them and they should then be worshipped with floral garlands, sandals, etc., and tied in the devotee's cowshed.—4-6.

Afterwards sacrificial oblations of rice cooked in milk and sugar and other things should be made in the name of Prithvî, Âditya, Rudra in the same sacrificial pit. The wood of butea-frondosa, clarified butter, sesamum should also be used in course of the sacrificial offerings. The Lokapâlas should be invoked as prescribed in the Tulâdâna ceremony.—7-8.

Then, after the recitation of propitiatory hymns, the wise priest should put on white clothes and white garlands and call the devotee with his consort and give him a girdle of gold, a ring, a piece of redcloth, a few gems, a bed with all its equipments and a milch cow. Eighteen grains should be placed all round and then the devotee holding a handful of flowers should circumambulate the Maṇdap and utter the following:—
"All the Devas and all other beings, moveable and non-movable, are present on the harnessed body of this ox, so let them remain devoted towards Śiva. There is no ordinance like one-sixteenth part of the gift of a plot of land; so let my intellect be fixed in Dharma.—9-13.

A plot of land that can hold thirty poles of seven hands each is called the Nirvartana. This is told by Prajâpati. One who gives away a plot of land of 100 Nirvartanas in area according to the prescribed rites, is freed at once of all his sins. And one who gives away an area of land half of that on measuring a Gocharma or sufficient for a house to be built upon also frees himself from all his sins.—14-16.

The donor of such plots of land remains in the realm of Śiva for as many years as there are hairs on the body of the oxen or as many pores there are in the soil at the time of sowing seeds after ploughing the plot.—17.

The Gandharvas, Devas, demons, Siddhas, they all wave chamaras on him and the devotee goes to the domain of Śiva seated in a huge Vimâna along with his fathers, grandfathers, friends, etc.—18.

By this gift of oxen, lands, and ploughs with yokes, etc., the donor is freed of his sins and obtains the position of Indra. A wealthy man should therefore give this gift to remove his sins and acquire prosperity for himself.—19.

Here ends the 283rd Chapter on Pancha Lângalaka Mahâ Dânam (giving away land with five ploughs).

CHAPTER CCLXXXIV.

Matsya said:—"I shall now tell you about the sacred Dharâdâna that drives away all the ills and sins of the devotee and promotes his welfare."—1.

The Yajamân (sacrificer) should make an earth of gold in imitation of Jambudvîpa.

This golden Jambudvîpa, having mountains, with Meru in the centre, with eight Lokapâlas and nine Varṣas, with rivers and oceans, full of gems, conjoint with Vasu, Rudra and the Ṣun should be made of 1,000 palas or 500 or 300, or 200 or 100 palas of gold. It should however be more than five palas. The Lokapâlas should be invoked as in course of the Tulâdâna and Ritvikas, pandal, ornaments, clothings, etc., should be similarly arranged.—2-6.

On the altar (Vedi) the black deer skin should be spread and over it should be made a mound of sesamum. Above the heap should be placed the image of the earth and round it should be placed salt, etc., along with 18 kinds of grains. Then 8 pitchers full of water should be placed covered over with silk awning as well as various kinds of fruits and cocoanuts and clothings. Afterwards the devotee should put on white clothes, white garlands and taking a handful of flowers,—7-10.

Recite the following mantras at an auspicious moment :—"O Mother Universe! You are the refuge of all the Devas, I therefore salute you. You protect all the Jivas; therefore protect me. O Vasundhare! You hold the Vasus, all the beings, pray protect me. O Achale! Even the four-faced Lord Brahmâ does not adequately know your limit. Therefore you are Ananta. My salutations to you. O, one without any beginning or an end, Guard me from the perils of this vast and fearful ocean of the world. You are with Viṣṇu in the form of Lakshmi, with Śiva in the form of Gaurî, with Brahmâ in the form of Sâvitrî. You are the light of the Sun and the Moon, intellect in Vrihaspati, Medhâ (intelligence) retentive faculty in the Munis.—11-15.

"O mother! You are fixed, you pervade all the universe, therefore you are called Viśvambharâ. Devi! you are known by the names Dhriti, Sthiti, Kshamâ, Kshauni, Prithvî, Vasumati and Rasâ. Pray do protect me by all your above-mentioned forms." Afterwards the devotee should give away the Devi to the Brâhmaṇas. One-half or one-fourth of the earth made of gold should be given to the preceptor (Guru) and the rest should be given away to the Ritvikas. Then the Brâhmaṇas should be dismissed after being saluted.—16-18.

In such a way one who gives away that golden universe in an auspicious moment attains bliss and goes to the realm of Nârâyaṇa seated in a Vimân bright as the Sun and decorated with beautiful network and bells where he remains for 3 Kalpas and liberates his manes, sons, grand-children for twenty-one generations. One who reads this or hears it is also liberated from all sins and goes to the realm of Śiva resided by thousands of Devas where nymphs yearn for him.

Here ends the 284th Chapter on giving away the golden earth.

CHAPTER CCLXXXV.

Matsya said :—"I shall now tell you about the Viśvachakra Mahâ Dânam which is the dispeller of all heinous sins."—1.

On the day when the Sun enters the point of equinox or on any auspicious day an image of golden Viśvachakra (the wheels of the uni-

verse) should be made. The image of 1,000 palas of gold is the best, of 500 palas is medium and of 250 palas is the Kaniṣṭha. If the devotee cannot afford much he should get an image of over 20 palas made. It should however not be less than that.—2-3.

The wheel should be made of sixteen spokes and eight fellies. In the middle of it should be made the image of Lord Viṣṇu in Yoga posture, of four arms, a conch and a disc should be placed beside him. The images of the eight Goddesses should also be made to reside within the wheel. Another image of Viṣṇu in a lying posture should be made in the east and the images of Atri, Bhrigu, Vaśiṣṭha, Brahmâ, Kasyapa, Matsya, Kûrma, Varâha, Nrisiṃha, Vâmana, Paraśurâma, Râmachandra, Kriṣṇa, Buddha and Kalki should also be made in due order as the secondary attendants. In the third row of attendants on the wheel should be placed the images of Gauri, the 16 Mâtrikâs, 8 Vasus; in the fourth one should be placed the 12 Âdityas, 4 Vedas; in the fifth one the five elements and eleven Rudras, in the 6th one, the 8 Lokapâlas, the Diggajas; in the 7th one, all the auspicious things, arms and weapons and in the 8th one the Devas. Thus the Viśvachakra has 8 âvaraṇas. Afterwards all the things mentioned in the Tulâdâna should be placed all round the Viśvachakra and then Ritvikas, pandal, ornaments, etc., should be arranged accordingly. Then the Viśvachakra should be placed on a mound of sesamum placed on the skin of a black deer.—4-11.

Eighteen sorts of grains and salt, etc., as well as eight pitchers full of water covered with cloths and adorned with garlands of flowers, sugarcane, fruits, gems and awnings should also be placed. The householder should bathe as before accompained with Vedic hymns and put on white clothes and then commence the sacrifice. After Homa and Adhivâsana he should take a handful of flowers and make three circumambulations and utter the following mantras :—" O Visvamaya! O Viśvachakrâtman! My salutations to you in whom is contained the universe and who is the master of the cycle of the universe.—12-14.

" O, one full of the highest bliss, do save me from the mundane sea of troubles. The illustrious Tattva which is seen constantly in the hearts by the Yogis in meditation is saluted by me. I bow down to the Viśvachakra above all the attributes. O Chakra! you are contained in Lord Viṣṇu and *vice versa*. It is therefore the remover of all sins.—15-17.

" Viśvachakra is the supreme weapon of Viṣṇu. You are the resting place of the Lord. Pray therefore rescue me from the sufferings of the world." One who thus gives away the Viśvachakra, is liberated from all sins and goes to the realm of Viṣṇu where he is blessed with 4 hands and eternal form in Vaikuṇṭha and remains there for 300 Kalpas in the midst of the Apsarâs. One who salutes the Viśvachakra every day gets prosperity and wealth in this life. His life becomes long.—18-20.

One who gives away a Viśvachakra of gold with 16 spokes and 8 fellies, the refuge of the Devas and this world, goes to the realm of Viṣṇu and the Siddhas salute him.—21.

His appearance also becomes very fascinating to women. This ordinance destroys all the enemies of the devotee and removes all his sins.—22.

Most heinous sins vanish by the glory of this ordinance in the name of Hari and the devotee never gets into any peril of rebirth and death.—23.

Here ends the 285th Chapter on Viśvachakra pradânam (giving away the wheel of universe).

CHAPTER CCLXXXVI.

Matsya said :—"I shall now tell you about the Mahâkalpalatâ, an excellent gift, which is the destroyer of great sins."—1.

On an auspicious Tithi after Svastivâchana, the devotee should arrange for the Ritvikas, pandal, articles, ornaments, clothings as before and invoke Lokapâlas as is done in the Tulâdâna. Then Kalpalatâs (creepers yielding all desires) of gold should be made and they should be adorned with various fruits, flowers and kinds of birds, couples of Vidyâdharâs, pairs of golden birds, Siddhas culling flowers and fruits. Birds should be made along with the images of the ascetics living only on fruits; as well as the images of the Devas the attendant of the Lokapâlas should also be made.—4-5.

Beneath the two creeper twigs on a mound of salt should be placed the image of the Goddess Brâhmî of infinite power and glory holding lotus and conch, as well as of the Goddess of Ananta Sakti.—6.

On a mound of molasses to the east should be located the image of the Goddess Indrâni on a seat on an elephant holding a thunderbolt in Her hand. The consort of Agni should be located in the S.-E. corner on a mound of turmeric holding a sacrificial ladle in Her hand.—7.

In the south should be located the image of the Goddess Gadinî riding a buffalo, in the S.-W. corner should be placed the image of the Goddess Nairitya on a mound of clarified butter holding a sword.—8.

In the west should be placed the image of the Goddess Vârunî with her weapon of Nâgapâśa, riding a fish, on a pot of milk and in the N.-W. corner should be placed the image of the Goddess Patâkinî riding a deer, on a mound of sugar.—9.

The Goddess Śaṃkhinî should be located in the north on a mound of sesamum and in the N.-E. corner should be placed the image of the Goddess Mâhesvarî riding a bull and holding a trident, on a seat of fresh butter.—10.

The images of these Goddesses should be made in their girlish forms with a coronet on their heads, with Their hand in the posture of offering some boon. They should be made of from five palas to one thousand palas of gold.—11.

Over Them should be made awnings and arches of different colours and close to them should be kept 10 cows, 10 vases, and pairs of cloths. The central image, and the two cows along with the two vases should be given to the preceptor and the rest should be given to the Ritvikas. After a bath with Vedic chants the devotee should put on white clothes and utter the following formulae after circumambulating thrice.—12-13.

"Salutations to the better halves of the Directions and the Kalpalatâ

Vadhus that dispel all sins; protect the universe along with the Lokapâlas and give the desired objects."—14.

One who thus gives away these consorts of the Directions goes to the Nâgaloka, the satisfier of all desires, where he remains for 30 years of Brahmâ.—15.

He liberates one hundred generations of his manes from this sea of troubles and is adored by thousands of nymphs. The Diganganâs have ordained this Mahâdana. One who reads, listens to or sees the Kalpalatâdâna and the Dikvadhûdâna goes to the realm of Indra.—16-17.

Here ends the 286th Chapter on Kanaka Kalpalatâpradânam.

CHAPTER CCLXXXVII.

Matsya said :—" I shall now relate to you Saptasâgara ordinance, the dispeller of all great sins."—1.

On an auspicious day after Svastivâchana the Lokapâlas should be invoked as is done in Tulâdâna. Then Ritvikas, Mandapa, articles, ornaments, clothings and coverings should be collected and seven sacrificial pits should be made of gold.—2-3.

They should be of the size of Pradêsâ (of the span of the thumb and forefinger) or Aratni and should be made of from seven palas to one thousand palas of gold according to the means of the devotee.—4.

[N. B. Aratni—a cubit of the middle length from the elbow to the tip of the little finger.]

Then they should be located on a black deer skin overspread with sesamum. The first pit should be filled in with salt; the second one with milk, the third one with clarified butter, the fourth one with molasses, the fifth one with curds, the sixth one with sugar, the seventh one with the sacred waters of the holy Tîrthas. The golden image of Brahmâ should be put in the one filled with salt; Kesava in the second one filled with milk, Shiva in the third one filled with clarified butter, the Sun in the fourth one filled with molasses, the Moon in the 5th one filled with curds, Lakshmî in the 6th one filled with sugar, Pârvatî in the 7th one filled with the sacred waters. Gems and grains (Dhânyam) should be put in each one of them and grains all round—5-9.

All the ceremonies should be performed as is done in Tuladâna and at the end of the Vâruṇa Homa the devotee should bathe assisted by the Brâhmaṇas versed in the Vedas. He should then make three circumambulations and then recite the following formulæ:—" O Eternal Oceans! You are the basis of all the beings. You are eternal. You are the giver of life to all beings. I salute you.—10-11.

" You satisfy the three realms with your store of milk, clarified butter, water, curds, honey, salt, sugar-cane, gems; pray therefore drive away my sins also.—12.

" You dispel the ills of the Devas, the demons in all the regions, bestow nectar unto them and give them gems for their ornaments, pray let therefore there be an increase in the store of wealth in my house."—13.

One who thus gives away these seven oceans in such a way, attains the realm of Visnu venerated by the Devas.--14.

He also liberates his sons, wife, father, grandfather, etc., from sins and sends them to heaven from hell.—15.

Here ends the 287th Chapter on Saptasâgar Pradânam (giving away seven oceans.)

CHAPTER CCLXXXVIII.

Matsya said :—" I shall now tell you about the Ratnadhénu ordinance the giver of high benefits, and which leads to Go-loka.—1.

On an auspicious day the Lokapâls should be invoked as in Tuladâna and then a cow studded with precious stones should be made.—2.

A skin of black deer should be spread on the floor and then a mound of 32 seers of sesamum should be placed and above it should be put 81 sorts of gems.—3-4.

On the head a tilaka should be made in gold and 100 pearls should be placed in the eyes, and 100 corals should be placed in the brows. Mother o'pearl should be placed in the ears and the horns should be made of gold. On the head should be placed one hundred diamonds and in the neck 100 Gomeda stones should be placed. The eyes are to be lotus-like extended.—5-6.

One hundred sapphires (Indranîla-maṇi) should be placed on the back and Vaidûrya-maṇis in place of the ribs, and Sphatikamaṇi in place of the stomach. Musk and other scented things should be placed in place of the waist. The hoofs should be made of gold, the tail of pearls, nose of Sûrya-kâṃta and Chandrakânta stones. The knee is to be studded with camphor.—7-8.

The hair should be of Kuṅkuma (saffron) and the navel of silver and there should be a 100 rubies in place of the arms.—9.

Other precious stones should be placed in the other joints. The tongue should be made of sugar and molasses should be substituted for dung, clarified butter in place of urine, curds in place of curds and milk in place of milk. Chamara should be placed in front of the tail-end and a copper milking pot should be placed close by the cow.—10-11.

Earrings should be made of gold and other ornaments should be made according to the means of the devotee. In the same way a calf of one-fourth of the cow prescribed according to rule should be made.—12.

All the grains, sugarcane, various kinds of fruits should be provided and an arch of various colours should be made. Afterwards Homa should be performed and gifts should be made to the Ritvikas. Afterwards the cow should be invoked and the following mantras should be recited.—13-14.

Cow ! O Devi ! Your body contains the three worlds ; you are said to be the resting place of all the Devas ; so Rudra, Brahmâ, and Vâsudeva say ; pray protect me from the troubles of the world.—15.

One is to observe fasting, and after invoking the above mantras, should circumambulate and with devotion make the gift, touching the waters. The cow should be given away to the preceptor. One who does so goes to the region of Viṣṇu, being freed from sins.—16.

Seated in a brilliant chariot, with his sons, grandsons, &c., and freed from all sins he goes to Sambhu.—17.

Here ends the 228th Chapter on Ratna Dhenu Pradânam.

CHAPTER CCLXXXIX.

Matsya said :—"I shall now relate to you about the Mahâbhûta-ghata ordinance, the destroyer of all sins."—1.

On an auspicious day after Svastivâchana, the devotee should call the Ritvikas and arrange for the pandal, ornaments, cloths, etc., as prescribed for the Tulâdâna and should then invoke the Lokapâlas. The pitcher or kumbha should be made of gold studded with precious stones. It should measure one Pradêśa to 100 fingers of gold according to the means of the devotee. It should then be filled in with clarified butter, milk and made to go hand in hand with Kalpavrikṣa.—2-4.

Images of Brahmâ, Viṣṇu and Śiva should be made seated on lotusps with their Vâhanas; and so those of the Lokapâlas seated on Padmâsana; and the Earth along with the lotus raised up by the Lord Varâha. All these images should be made of gold. There should also be made the images of Varuṇa on a seat of golden crocodile, Agni riding on a goat, Vâyu seated on a black deer. All these Devas with the Deva Panchakam are to be placed within the pitcher. Gaṇeśa is to be chosen as the Lord of Kosa. Afterwards the images should be invoked with the recitations of the prescribed Vedic hymns and then put inside the vase. The image of the Rigveda decorated with an Akṣa Sutra (rosary), of the Yajurveda with a lotus, Sâmaveda with a guitar, and bamboos are to be placed on the right side of the pitcher. Atharvaveda with the sacrificial utensils sruk, sruva should also be placed.—5-9.

Round the vase should be placed by a wise man holding akṣa sutra and kamandalu, and versed in the Purâṇas all the grains, Chamara, seats, mirror, sandals, shoes, ornaments, bed, vase of water, five kinds of buntings. The devotee should then recite the following mantras after Adhivâsa both :—10-11.

O thou, the support of all the Devas, and the Universe the Lord of the Mahâbhûtas, I salute you. Pray bring me peace and prosperity.—12.

There is no other thing in this Universe than the elements. The whole creation is made of elements. Let there be an attainment of inexhaustible wealth to me by virtue of this ordinance.—13.

One who thus gives away the Mahâbhûta-ghata is liberated from all sins and attains beatitude.—14.

In other words he goes to the kingdom of Viṣṇu seated in a Vimâna resplendent like the Sun along with his manes and relation and is adored by the nymphs.—15.

One who performs the 16 kinds of ordinances mentioned before is not reborn.—16.

One who hears about them in company of one's wife and sons, etc., in a temple of Viṣṇu, also attains the realm of the Lord Viṣṇu, and remains there for one kalpa.—17.

Here ends the 289th Chapter of Matsya Purâṇam on Mahâbhûtaghaṭa Dânam.

CHAPTER CCLXXXX.

Manu.—"Lord! be gracious enough to name, in brief, the Kalpas mentioned by you in course of your description of the measurement and duration of Kalpas.—1.

Matsya.—"I shall now give you the names of all those Kalpas, the mere mention of which gives the benefit of having recited the sacred Vedas, and destroys all the great sins."—2.

They are:—(1) Śvêta (2) Nîlalôhita, (3) Vâmadêva, (4) Rathaṃtara, (5) Raurava, (6) Deva, (7) Vrihat, (8) Kandarpa, (9) Sadya, (10) Iśâna, (11) Tama, (12) Sârasvata, (13) Udâna, (14) Gâruda, (15) Kaurma, (16) Nârasiṃha, (17) Samâna, (18) Âgnêya, (19) Sôma, (20) Mânava, (21) Tatapumâna, (22) Vaikuntha, (23) Lakshmî, (24) Sâvitrî, (25) Ghôra, (26) Vârâha, (27) Vairâja, (28) Gaurî, (29) Mâheśvara, in course of which Tripura was annihilated, (30) Pittri, at the end of which occurs Lord Brahmâ's Paramâ Kuhu. These Kalpas form one month of 30 days of Brahmâ, each Kalpa forming a day; and one who hears them is freed from all sins. The kalpas have been named by the Lord Brahmâ after the names of the significant events taking place in them and after the name of who had the highest glorious career in the beginning of each.—3-12.

These Kalpas are divided into Samkîrṇa, Tâmas, Rajas, Sâttvik and are classified according to Rajastama.—13.

In the Sankîrṇa Kalpas Sarasvati and the Pittris are glorified; the Tâmasa Kalpas are endowed with the glories of Agni and Śiva. During the Rajas Kalpa the glory of Brahmâ is prominent. The Purâṇas as revealed by Brahmâ in each Kalpa are glorified in the corresponding Kalpa. During the Sâtvika Kalpas the glory of Viṣṇu is most prominent.—14-16.

And in course of the same Kalpas men advanced in the practice of yoga attain emancipation. One who reads Brahma Purâna and Padma Purâṇam on the occasion of each festival, is granted abundance of wealth and prosperity and Dharma by the Lord Brahmâ. He who hears these Purâṇas at every festival and gives away things made of gold on the occasion of each festival, goes to the realm of Viṣṇu or Brahmâ where he is venerated by the seers. It drives away all his sins.—17-19.

One should give away the images the Kalpas in the form of Munis O'king! I have thus described to you the whole of the Purâṇa Saṃhitâs, which are the dispeller of all sins and the giver of health and wealth. 20 years of Brahmâ are equal to one day of Śiva; and 100 years of Śiva to one

wink of the eye of Viṣṇu. When Viṣṇu awakes the universe becomes conscious, and when He reposes it is annihilated.—21-22.

Suta said :—So saying, Lord Matsya disappeared before all then and there. In the present Manvantara, Bhagwan Vaivasvata Manu the scion of the family of Sun, is ruling after creating various beings. His reign is going on unto this day.—23-25.

Sûta.—" Riṣis ! I have narrated the Matsya Purâṇa to you. It is the crown of all the Śaśtras."—26.

Here ends the 290th Chapter of Matsya Purâṇam on the narration of Kalpas.

CHAPTER CCXC.

Sûta said :—" I have related to you, O, sages ! the whole of the Matsya Purâṇa according to my intellect, as it was revealed by the Lord before the king Vaivasvata Manu for Dharma, Kâma, and Artha.—1.

It begins with the discourses of Manu and the Lord, known as Manusamvâd and deals with the following subjects in successive order, viz.—the history of Brâhmaṇda, the Śâriraka Sâṃkhya as described by Brahmâ, the birth of the Devas, demons and the Maruts. The descriptions of the Madanadvâdaśî ordinance, the ways of the worship of the Lokapâls, the description of the Manvantaras, the history of king Veṇa, the birth of the Sun and Vaivasvata and the coming of Buddha.—2-4.

Then it deals with the families of the manes, the times of performing Śrâddha, Pitritirtha Pravâsa, the birth of the moon, the history of Yayâti, the glory of Svâmikârtika, the history of the Vriṣṇi and Yâdava houses.—5-6.

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This the Matsya Purâṇa is most sacred. It is the giver of long life, fame, prosperity and dispeller of all sins.—29.

One who reads even one pada of this Purâṇam is liberated from all sins and attains the realm of the Lord Viṣṇu where one enjoys all bliss after getting a form as handsome as that of Cupid.

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